CHRIST

SET FORTH

In all TYPES; FIGURES, and OBSCURE PLACES

OF THE

SCRIPTURE,

WHEREIN

Are opened all *Dreams* and *Visions* in the Prophets, and the two Mystical Books of the *CANTICLES* and *REVELATIONS*.

By *Richard Coore*, Preacher of the Gospel.

LONDON,

Printed for *Randolph Tayler* near Stationers Hall, MDCLXXXIII.


CONGRESSIONAL LIBRARY
PRESENTED BY
SON
FROM THE AUTHOR
1871

TO OUR

Most Gracious Sovereign,

K. CHARLES II.

Long Life, Health, Peace *and* Honour.

NOthing, *Dread Sovereign*, can any way eſtabliſh your Majeſty in aſſured Peace and Comfort but that you love God, and be loved of your Subjects; and if you live in this Love, nothing can deprive you of true Peace and ſolid Comfort, either as to your external Reign, or to your ſpiritual Joy both in this Life and that which is to come. If your Majeſty love God, it proceeds from his Love to you; and his Love is manifeſt, in not binding you to Rules and Diſciplines; That's Law, not Love; and the Law works

wrath, and from thence ariſe Fears and Jealouſies, ſo there's no good Intelligence, nothing but Heart-riſings and Suſpitions, and from thence proceeds Enmity and Hatred: therefore the God of Love hath conſecrated a new way, that though your Majeſty hath ſinned (which you will not deny) you ſhall not die, he will not impute your ſins to you, but will forgive them, and blot them out, and lay them all upon Jeſus; he ſhall die for you, and undergo the burden of your ſins, and the Wrath of God for them, & let all the world know that he doth thus for his People (of whom I have ſtrong confidence that your Majeſty is) he hath ſent his Son into the world in our fleſh, to ſuffer in our ſight, and to certifie every particular Soul that he doth this for him, he ſends his Spirit into the hearts of his People, to give them the true knowledge of the things that are freely given to them of God, even to lead them into all Truth,

and

and that Spirit ſpeaks nothing but theſe things, for there is no other truth in Love; for what man ought to do in his Religion towards God, or in his Life and Converſation amongſt men, are Truths in Juſtice, not in Love; all thoſe things are of the firſt Covenant, which is therefore call'd *the Covenant of Works*, and is directed by the Law (which difference is betwixt your Majeſties Pardon to a Malefactor by Grace, and your Penal Laws.) And *the Law makes nothing perfect*, (as *Paul* ſaith) *but the bringing in of a better hope*; which hope is of the latter Covenant, which is *a Covenant of Grace*; wherein all the Promiſes of God are made good upon the Soul through Chriſt, by whom ſins are forgiven, the heart is renewed, the Law, *that Hand-writing that was againſt us*, is cancelled, Satan is overcome, Sin is ſubdued, the Soul is implanted into Jeſus by the Father, and ſo is made one with Chriſt, & through him with the Father, and Jeſus

and the Father sup with him, dwell with him, and the Spirit is given to mortifie the Lusts of the Flesh, and to be a witness in them that they are the Sons of God, which causes them (as natural Children) to love God above all things. Here is a brief view of your Majesties Souls portion from the God of Mercies, & by this means only *he stills the raging of the Sea, stays the madness of the People*, even causes your Subjects to honour you Majesty, and all Magistrates, to obey all your Laws, to pay all your Dues, and to walk in all subjection freely, as being thereto ordain'd of God, content with their condition, willing to suffer wrongs, because it is their loving Fathers pleasure that *they that will live godly in Christ must suffer affliction*, for they know also that affliction is good for them, to wean them from the world, that they may live as strangers and pilgrims in it, *seeking after a better and more enduring habitation, even eternal in heaven.* And God doth so

love

love his People, that he causes all things to work together for their good; for them he makes a Covenant with the stones of the earth and beasts of the field; at their prayers the heavens are shut or opened, where there are a few of them, Cities or Kingdoms are spared (which, assoon as they are taken away, are made the Memorials of Gods terrible Judgments.) And to his People hath he given Kings to be their nursing-Fathers, and Queens to be their nursing Mothers, that the supream power which he hath ordained on earth, may be exercised for their preservation; for our Saviour himself testifieth, that what is *done to any of those his little ones, is done to him*, and he that ministreth not to them, he ministreth not to him, which will be laid to his charge in the Day of Judgment. This caused *David*, that King and Prophet, and man after Gods own heart, so fervently to exhort all Kings; *Be wise now therefore, O ye Kings, be learn-*

ed ye Judges of the earth, ſerve the Lord in fear, rejoyce to him with reverence, kiſs the Son, &c. that is, have regard to his little ones, protect them from violence, for they are hated by the world; make all your Laws, execute your Judgments, not againſt them, but for them; for you can do nothing for God, but what you do for them, is accepted of God, as done for himſelf; as *David* ſaid, *My goodneſs extendeth not to thee, but to the Saints that are on the earth.* And our Saviour ſaith, *whoſoever giveth a Cup of cold water to one of theſe little ones in the Name of a Diſciple, ſhall not loſe his reward.* And the God of Mercies (praiſed be his Name) hath magnified your Majeſty above others, hath ſet the Crown of many Kingdoms upon your Head, hath let you ſee the Day of Affliction, and brought you again to Honour, and for no other end, but that you may be a Nurſe to his Church, and comfort and honour his afflicted Ones; thereby only will it appear that you love

the

the Lord Jeſus; not in external exerciſes of Religion, as to build Churches, Hoſpitals, or the like, which are alſo very good and acceptable to God, when they are done out of pure Charity; for he requireth that his People *be merciful as he is merciful*, but that which he moſt chiefly requires, is to defend his little Ones from them that are too ſtrong for them; for which end they do not require that their way of Religion might be eſtabliſh'd, and all others ſuppreſt (as ſome Profeſſors do) nor that a Toleration for all Forms might be granted (as others deſire) they heartily deſire that all Laws may be executed for the well governing of man amongſt men; they acknowledge themſelves have need to be kept in ſubjection by Laws, therefore they honour every Magiſtrate that hath Authority under your Majeſty for that end. They only beſeech your Majeſty that nothing might be brought into the Church but *Chriſt crucified*, which

is *the Power and Wiſdom of God unto Salvation*; for by it is man regenerated, made of a Sinner a Son of God, without which man lies dead in ſin, and can do nothing that is good, and well pleaſing to God. Chriſt preach'd this to *Nicodemus*, all the Apoſtles, whoſe Epiſtles we have, teſtifie the ſame, the Law and the Prophets gave witneſs to it; for the Law concluded all under ſin, that all may be ſaved meerly by Grace; it hath been the ſubtilty of Satan ever ſince the Goſpel was firſt preached, to perſwade men that it is needful to joyn ſomething to this Doctrine, whereby falſe Apoſtles firſt joyned Circumciſion and keeping of the Law, and all Forms of Religion ever ſince have continued to joyn with it keeping of the Law, ſome in one manner, and ſome in another, that mans own righteouſneſs which is of the Law, may be upholden, and the righteouſneſs of God, which is by Faith in Jeſus, may be caſt out; for though they

they pretend to joyn them both together, they are deceived, it cannot be; for *that which is of works is not of grace, and that which is of grace is not of works*; therefore if man seek to be justified by *the works of the Law, he is fallen from Grace, Christ shall profit him nothing*; but all refusing this free grace and great love of God to sinners, are striving who shall bring most zealous and holy ways of Religion and religious actings into the Church, whereon to build their hopes of eternal life (which is the gift of God in Jesus, and not to be attain'd by man) because they have not received, but reject that most holy Faith, whereby their Hearts should be purified, and *their Conscience purged from dead works to serve the living God*, and whereon they should build the assurance of eternal life, and be built up a spiritual house unto God; and as this false Doctrine is brought into the Church to the subversion of true Faith, so are many Rules and Orders

of

of Diſcipline preſs'd upon her to be uſed, at leaſt for decency; wherefore the poor Church flies unto your Sacred Majeſty, as her only Patron upon Earth, the Defender of the True, Ancient, Catholick and Apoſtolick Faith, and beſeeches your Majeſty ſtill to maintain her true foundation, Faith in Jeſus, from whence ſhe hath Life, and Light, and all things neceſſary both to righteouſneſs and ſalvation, and to preſerve it pure from all mixture; and as to Diſcipline, let her be black in the ſight of men that are beautifying themſelves to procure the Love of God, ſhe will be comely in the eyes of Jeſus her loving Redeemer, and your Majeſty will hereby ſhew your Love to God, and be loved and honoured of your Subjects; and though you find ſome or moſt of your greateſt Councellors and neareſt Relations, as *David* found the Sons of his Siſter *Zeruiah*, too ſtrong for him, ſo that he complain'd that he was *com-*

paſſed

paſſed about with fat Bulls of Balan, meaning men ſtrong in pretended Religion, blind Zeal, and great Devotion after the fleſh, and wiſdom of the world, yet you ſhall have *the Captain of the Lord's Hoſt* on your part, even Jeſus, and you will perform all that he requires of you, and be received as *a man after God's own heart*, as *David* was; and alſo obtain a peaceable Government; for all Diviſions ariſe out of the many ways wherein Profeſſors would bring in their own Works, Zeal and Devotion, and the many Forms of Diſcipline accounted Decent, ſo that if mans Works be declared to be hypocritical, his Zeal blind, and his Devotion a deſire to be ſeen of men, through vain glory, and all external Comlineſs to be of no worth to the Church, for that *ſhe is all glorious*, but it is *within*; her Ornament is *the hidden man of the heart*; then all truly religious Ones will love and honour your Majeſty, and the reſt will be manifeſt to be without,

not

not in the Church, and your Majesties Commands will keep them in subjection in temporal Affairs, and as many as God hath ordained to Life, will be converted by the true Ministry, that preacheth nothing but Christ and him crucified, *the power and wisdom of God unto salvation to all, both Jew and Gentile*, Professor and Prophane; and the rest, whatever they profess or practise, must die in their sins, as our Lord Jesus himself plainly taught, and therefore exhorted all to *search the Scriptures, for that in them they think to find eternal life, and they testifie of him*; whence it is manifest, that every Scripture (if it be rightly expounded) gives Testimony to Jesus, and to that work of God which he calls *the Regeneration*, which is poured on every of his People through him, whereby we are made of sinners sons of God in him, whereby alone we are enabled to work true righteousness, and without which we remain sinners, and can do nothing

that

t is good or well-pleasing to God; erefore I have (by God's assistance) ened all Types, and Figures, and Fi-rative Expressions, and every place t seemed to me any whit dark or ob-ure, to hold forth the same things rough all the Old Testament, and the *evelations* of the *Divine*, because all In-rpretations that I met with, I found to terpret them another way, to other ings, as to wars in some Parts of the World about *Earthly Kingdoms* and *Mo-archies*, and some making the *Pope*, and some the *Turk* to be *Antichrist*, whereas the Scripture, and all things contained in t, are universal, and pertain to *all Nati-ns* and *all Persons* al[illegible]; for all are Gods reatures, and by his Word he declares ainly, that *all that worship any Idol or false ods, or any Creature or created Power*, or, t *worshipped not him aright*, to wit, *in Spi-and truth*, *are in ignorance*, *and commit quity*, *or hypocrisie*, *and they have one Head Leader*, which he calls *Antichrist*, to wit,

not in the Church, and your Majesties Commands will keep them in subjection in temporal Affairs, and as many as God hath ordained to Life, will be converted by the true Ministry, that preacheth nothing but Christ and him crucified, *the power and wisdom of God unto salvation to all, both Jew and Gentile*, Professor and Prophane; and the rest, whatever they profess or practise, must die in their sins, as our Lord Jesus himself plainly taught, and therefore exhorted all to *search the Scriptures, for that in them they think to find eternal life, and they testifie of him*; whence it is manifest, that every Scripture (if it be rightly expounded) gives Testimony to Jesus, and to that work of God which he calls *the Regeneration*, which is poured on every of his People through him, whereby we are made of sinners sons of God in him, whereby alone we are enabled to work true righteousness, and without which we remain sinners, and can do nothing

that

that is good or well-pleaſing to God; therefore I have (by God's aſſiſtance) opened all Types, and Figures, and Figurative Expreſſions, and every place that ſeemed to me any whit dark or obſcure, to hold forth the ſame things through all the Old Teſtament, and the *Revelations* of the *Divine*, becauſe all Interpretations that I met with, I found to interpret them another way, to other things, as to wars in ſome Parts of the World about *Earthly Kingdoms* and *Monarchies*, and ſome making the *Pope*, and ſome the *Turk* to be *Antichriſt*, whereas the Scripture, and all things contained in it, are univerſal, and pertain to *all Nations* and *all Perſons* alike; for all are Gods Creatures, and by his Word he declares plainly, that *all that worſhip any Idol or falſe Gods, or any Creature or created Power*, or, *that worſhipped not him aright*, to wit, *in ſpirit and truth*, *are in ignorance, and commit iniquity, or hypocriſie, and they have one Head or Leader*, which he calls *Antichriſt*, to wit,

wit, an univerſal Spirit that is againſt Chriſt, as all that *worſhip him aright*, have *one Leader*, to wit, *Chriſt, who leads them as a faithful Shepherd*, &c. Which Work I lay at YourMajeſties feet to give it Life, that it may give Light to all that read it, in the knowledge of the true difference betwixt the things that are of God, and the things that are of Man, that Your Subjects may be brought to know that all evil is of themſelves and their corrupt minds, and all good is from God and his free grace in Jeſus, and ſo may attribute all glory to God and his Chriſt of all things that pertain to righteouſneſs and ſalvation, and give Your Sacred Majeſty due Honour, as the ſole Defender of that Faith upon Earth, to Your Majeſties great comfort both in this Life and for ever; which is the daily, earneſt and fervent Prayer of your Majeſties

Moſt Humble, yet
moſt Loyal Subject,

Richard Coore.

TO ALL TRUE BELIEVERS,

The Juſt that live by Faith.

DEar Brethren begotten by the Word of God, born of his holy Spirit, poor Pilgrims and Strangers in this world, with whom, yet, you muſt live, as with a hateful Stepmother, that will not give you, no nor ſuffer you to have Bread, but leavened with her own Leaven; nor ſincere Milk, but mixt with water; and yet not with the water of the Well of Life, but of her own broken Ciſterns; after you my Spirit breaths, in you my Soul rejoyceth, for you I give Thanks to the God of Mercies, that Chriſt is formed in you, and that your Souls are eſtabliſhed, rooted, and grounded in the Truth; becauſe Satan your great Adverſary transformeth himſelf into the likeneſs of an Angel of Light, and ſends forth his Miniſters like Miniſters of the Light, and ſhapes the Religions of the world into all ſeeming Holineſs, voluntary Humility, Will-worſhip, Self-Denial, burning Zeal, ſtrong Devotion, meek Suffering, ſtedfaſt Reſolution, and every thing that may make them ſeem to be Chriſt's Flock, that you may receive them, and join with them. And indeed it is very difficult for you to ſtand faſt in the Faith, and to

withſtand their deceitful Appeearance, but that our gracious Saviour hath forewarned us all to beware of them that come to us in Sheeps cloathing; for inwardly they are ravening Wolves; but their Shew is ſo ſpecious, that you are afraid to ſpeak or think evil of them. Alas my dear Hearts, look not on their outward Appearance, regard not their words, they are ſmooth as Oyl, ſoft as Butter; but under their Tongue is the Poyſon of Aſps, and Swords are in their hearts. Theſe are thoſe Locuſts come out of the Smoke of the bottomleſs Pit; they have Faces of men, Hair like Women, but their Teeth of Iron, there's Stings in their Tails. In a word, as the *Jews* cried up the Law, the Temple, *&c.* ſo theſe cry Lord, Lord, the Light, the Word, the Spirit, *&c.* yet all is but to joyn mens Obſervation, Devotion, Zeal, Diligence, *&c.* with the Son of God, that he may not be all in all to his Church, the Juſtifier of the ungodly, that he ſhould die for his Enemies, and give Gifts for the Rebellious, and quicken them that are dead in Sin, and be both the Author and Finiſher of Faith, the Beginner and Perfecter of every good Word and Work, and that the failings of his people ſhould be great and many, and yet he ſhould heal them, and pardon all their Backſlidings, that his Spouſe ſhould be an Adultereſs, and go after other Lovers, and yet he ſhould continue faithful, and by Cords of Amity draw her to remember from whence ſhe is fallen, and bring her to her firſt Love again, and then delight in her more than before; and briefly, that true Chriſtian Religion ſhould conſiſt in nothing but man living in ſence of his daily Failings, and mourning

mourning under the burden of it, and receiving from the Lord the Cup of Salvation, even the forgiveneſs of his Sins, and comfort of his Soul daily. This the worldly wiſe in Religion cannot endure; but are ſtill deviſing ſome other way whereby they may be godly, and God may juſtifie them in their Godlineſs, and ſo they pacifie their Conſcience, and beget in their Minds a hope of happineſs, and perſwade themſelves they are beloved of God, ſo they live in ſecurity, and judge others that do not as they do, that dance not after their Pipe.

But you hath the Lord Jeſus quickned, that you may live in brokenneſs of heart, in ſence of your own ſinfulneſs, and not in ſecurity with them, but continually watching leſt your Enemies that are ſo near you, even the World, the Fleſh and the Devil ſhould prevail againſt you, either to bring you back to Luſt in forgetfulneſs of your Redemption, or lift up your Hearts in Pride, to bring to God any other Sacrifice than a broken Heart and contrite Spirit, and live in the ſence of the freeneſs of his Love, that you ceaſe not night and day to ſound out his Praiſes who hath called you out of Darkneſs to his marvellous Light, and by the price of his own Blood hath redeemed you from Sin and Folly, and daily doth redeem you from your Infirmities and Failings, and the worlds Allurements, the Fleſh Luſtings, and Satans Temptations. O you little Flock that have not bowed the knee to *Baal*, who are but as one of a a thouſand, gathered out of the world, glorious is the Power of your gracious Redeemer, who hath bought and brought you out of *Aſſur* and *E-*

gypt, *Javan* and *Tubal*, and all the Coasts of the Earth, an acceptable Present unto the God of Glory, and hath given that living Command into your Hearts, that you worship not the gods of the People among whom you dwell, nor say a League to whom they say a League, nor fear their fear, to wit not to join with them in their Forms of Religion; for their fear of God, and all their Form of Religion is taught by the Precepts of men: therefore by his power and daily preservation you walk as Lights in the midst of a crooked and perverse Generation, who hate you, and persecute you; and if at any time they favour you, take care that you eat not of their dainty Dishes, but be content with your own Pulse: and if they would give you Gifts, lift up your hands to Heaven, that you will not take of theirs to a Thred or Shoe-latchet, lest they should say they have enriched you; for your desire and rejoycing is to be poor in this world, rich in Faith.

Blessed and for ever praised be the Lord, who hath vouchsafed so great Grace, that there should be some among the sinful Generations of men, whom through his Mercy he brings to so great Glory that all the world be not as the Deluge and the Destruction of *Sodom*, and the Cities adjoyning, a horrible Spectacle of his dreadful Judgment.

Now what have I to say to you my dearly beloved Brethren, you Children of Grace, but to communicate with you, though I know you not in the flesh, yet I see in the spirit how you with me, and I with you are carried out by divine instruction to try all things, and hold fast that which is good, that our Souls are wearied with trying, finding neither

ther in mens Preachings nor Writings that goodneſs of God, the Dictates of the Spirit of Truth and Comfort, that either by his ſharp Reproof, whereby he reproves the World of Sin, Righteouſneſs and Judgment, men might be ſound in the Faith, or by his ſweet Conſolations, Souls ſick of Love, and daily grieved in ſeeing the filthy converſation of the men of the world, might be refreſhed and upheld, and armed with Patience to wait for the coming of our loving Bridegroom the Lord Jeſus, with joy and comfort; who in the mean time hath given us ſo many Admonitions to take heed what we hear, and how we hear; that we hear nothing but what the Spirit ſaith to the Churches: therefore now I communicate to you all the Types and Figures, and figurative Expreſſions, and all Portions of Scripture which ſeemed to me dark or obſcure; teſtifying plainly the glorious work of God, even the Regeneration powred on us through Jeſus Chriſt; wherein you may read the true Dictates of the Spirit, as they have been given to me, which will make your Reading not a wearineſs, but a delight unto you; for more you read, more you will learn ſtill, and plainly ſee the Wrath of the Devil, the Rage of the World, the Councels of great ones, and Envy of all Men againſt God and his Word, and againſt Chriſt and his Church. And on the other hand, the Goodneſs of God, yea his Patience, Long-ſuffering and Bountifulneſs to a wicked World; his Mercy, Truth and Love in Jeſus unto his Servants; the Freeneſs of his Spirit, the Power of the Word, the Efficacy of Faith; and again, the Temptations of Satan, the Weakneſs of Chriſtians, the Abound-

ing of Grace, the Wilineſs of Hypocriſie, the Plainneſs of Chriſtianity, yea every thing that may tend to edifie our Souls in Love of the Truth, and to inure our Minds to Patience, that we expect not to find men but as they are, deceitful and faithleſs to God and Man, and to be content to live among them in Peace, ſuffering their wrongs with meekneſs, endeavouring to do them good, and praying for them, and to be examples of all Moderation and Godlineſs among them: So we need not to lend our ears, or ſpend our time in hearing their Preachings and Writings, which tend only to Contention, and lift up mens Minds for one Miniſter, and one Form of Religion, againſt all others; which even to hear and ſee, is much grief to our Souls, how they deceive and are deceived; but let us poſſeſs our Souls with Patience, and let the World alone, knowing that theſe things muſt be, the wicked muſt be wicked ſtill, and the blind muſt lead the blind, and both fall into the ditch. Let us lift up our hearts more high, to extol his Name and his Mercy toward us, that he hath powred on us more Grace, and called us with an holy Calling, and made us to differ from the World, and hath abounded toward us in all good things through Jeſus Chriſt; in whoſe Name let us pray unto the Father, to keep us even as the Apple of an Eye by his power, through Faith unto Salvation, that all the beautiful transformings of Satan may not draw us to be conformed to any thing but to the Life and Death of Jeſus, even that we may die daily to our own wills and luſts, and live unto and with our God, and Jeſus our Redeemer, both in this Life, and that which is to come, for ever and ever, world without end, *Amen.*

To

To them that ſeek after true Righteouſneſs.

DEarly Beloved in Jeſus for whoſe ſake I am Debtor to all, both Profeſſor, and Profane, that I might by any means bring men to Salvation; which many Souls ſeeking after, and for that end going to hear the word Preached, the generality of Miniſters being ſome of one form of Religion, ſome of another, and very few living under the power of the Truth, although the Teſtimonies are plain that the Kingdom of Heaven is not in Word, but in Power; and that they that have a Form reſiſt the Power, as the Scribes, Phariſees and Sadduces did in their ſeveral Forms, which men not conſidering, nor having it layd open to them, but being led into a Form by Parents or Miniſters or ſome Acquaintance that are of that Form before; thus are a great part of the World led aſide from the Truth of the Word, becauſe the Teachers of Forms are many, and the Miniſters of Truth are very few, as in Iſrael *the Prieſts and Levites and falſe Prophets were many, but true Prophets were but very few, which cauſed the Lord to complain, The Leaders of my people cauſe them to*

err; and again, my people periſh for want of knowledge, on the other hand, becauſe Teachers differ ſo much many take cauſe of offence, and will hear none, or not regard any; for they ſay, if learned men cannot agree, which is the right way, how ſhould we? Many alſo take offence, becauſe ſome Teachers are as vain in Converſation as others even moſt deboiſt: And they which are moſt ſtrict and zealous in converſation, and ſhew moſt zeal, are exceeding covetous and uſe great Oppreſſion under a ſhew or pretence of Holineſs, as our Saviour *ſays, they devour widows houſes and for a pretence make long prayers. Thus are people either drawn into Forms of Religion, and then there can be no truth; for* Jeſus *is the Truth, and in him, and by him is all Righteouſneſs and all things, that pertain to Chriſtianity, adminiſtred; for he is the power and wiſdom of God to Salvation, and they that have a Form cannot have the Power, but always reſiſt the power, yea burn in wrath againſt it, although they profeſs Chriſt in words never ſo much, and therefore he ſaid, it's not everyone that calls me Lord, Lord; but he that doth the will of my Father; by repeating the word Lord, Lord, is ſignified making a ſtrong Profeſſion of faith in Chriſt. Or elſe men are hardned in heart againſt all Profeſſion of Religion, ſome relying upon outward*

honeſty

honeſty in their Dealings amongſt men, and ſome living in all deboyſtneſs becauſe ſome Preachers do ſo. And if men come to ſeek into the word of God, where they ſhould have a Redreſs of all theſe evils, for that it is the Fountain of all Truth, they find ſome places that are hard to underſtand, and ſome that ſeem to be contrary one to another, then they go to mens Books, which have Expounded the Scriptures, or written ſome Treatiſes that pretend and make a fair ſhew of leading men to true Religion, or the right way to attain Salvation; then fall they into the ſame ſnare, to be led into a Form of Religion, ſuch as the Author of the Book held to be right, and ſo one Book leads into one Form, and other Books into other Forms; for alas they that hold forth the Truth will ſcarce be ſuffer'd to be Printed, *for our Saviour and all the Children that God hath given him, being a ſtrange thing to both Houſes of* Iſrael *as himſelf complains, and the true Jew or true Child of God, having no praiſe of men, how ſhould the Writings that lead to Jeſus and true Chriſtianity be allow'd?*

Yet becauſe the chief help of all theſe Evils is in Preaching *the Word aright, becauſe God hath ordained that man who knows not God by the wiſdom of the World, ſhall be ſaved by the fooliſhneſs of* Preaching *as* Paul *teſtifies; And*

I hope none will deny but the true way of Preaching is to Preach *as our Saviour himself Preached; to wit, to Preach Regeneration, as He did to* Nicodemus *in plain words, and in all his Doctrine Preached the same in Sense, for as to* Nicodemus *he shews that no man can come to the Kingdom of Heaven unless he be regenerated, to wit, be made good by God, for that he is evil by nature; the same is taught when he says the Evil Tree cannot bring forth good fruit, and when he says that he is the Life and Light, Way and Truth, and therefore man without him can do nothing that is good or well-pleasing to God, for that he lies in Death and darkness, and goes the wrong way through Error, because the Truth is not in him; And when he says that he is the true Vine and therefore no man can bring forth true Grapes except he be planted into him by the Father: Also when he says that he is the true Shepherd, which leads his Sheep to good pastures, and sweet running Rivers, and defends them from the Wolf, he shews plainly, that they will feed upon Ashes instead of Bread, unless they be fed by him; for Satan that Devouring Wolf, will deceive them with strong delusions; and none can come to him except the Father draw him: Thus may be shewed that all his Doctrine tends to make out this, that men must be delivered from this Captivity*

tivity to Satan and Sin, wherein they are fast bound by nature and have the work of God wrought in their hearts, before they can do any thing that is good; and all the Servants of God teſtifie the ſame: For St. John in the Goſpel ſhews that none Believes in Feſus but they that have a new Birth, wherein they are Born, not of Bloud, nor of the will of the fleſh, nor of the will of man, but of God: And St. Peter ſays, that they are redeemed from their vain and filthy converſation, not with ſilver and gold, or any corruptible thing, but with the precious bloud of Feſus. And again, that they are made Partakers of the divine nature; and St. James ſaith, God hath begotten us of his own will by the word of truth: And the Apoſtle to the Hebrews above all ſhews that Moſes was but a ſervant and all the Ordinances which were ordained under him were but patterns of heavenly things, and all the Prophets prophecied unto Feſus, and all the Angels had no glory in compariſon of Feſus. And what was his glory? even that through Death he deſtroyed him that had the power of Death even the Devil, and delivered the Children that were appointed unto Death; for all lie under a ſpiritual death wherein they are dead in ſins by nature, whereby they muſt go down to eternal death, if they be not redeemed by Feſus, and that by the free grace of God, as

St.

St. Paul *sets forth abundantly* Eph. 2. *and many other places thro' all his Epistles: so that all do give testimony to this work of God by Jesus; but the false Apostles began to joyn mans works with faith in Christ, and all our Preachers and Declarers follow; for tho' they differ in some opinions and circumstances, yet they all agree to set man to the work, as* Israel *and* Juda *differ'd whether God should be worshiped in the Temple at Jerusalem, or in the Mountain of* Samaria; *So the differences of all our Formalists are about external corporeal actions, wherein no worship of God consists, for he must worshiped in spirit, and to bring man to that, is to make him truly spiritual; and that is Gods own work, to wit, the washing of the Regeneration, the renewing of the Holy Ghost, which is shed on us abundantly thro' Jesus Christ: but this* Israel's *Teachers regarded not, but were exceeding zealous that their hearers should observe all the Institutions and Ordinances of* Moses *in their corrupted nature, and therefore the Lord complains by the Prophets that they did not perform his ordinances, because they performed them in bodily actions, after the letter of the word, but that was not his requiring, for he is a spirit and his word and all requirings of it are spirit and life, as our Saviour said; therefore he complain'd they were uncircumcised in heart, they fasted to*

strife

ſtrife and debate, their ſacrifices were as the cutting off a dogs neck &c. ſo all were abominable to him, even their very prayers and all; and he gives the reaſon, becauſe they obſerve not the work of the Lord, nor regard the operation of his hand, to wit, the regeneration; namely, that without that wrought in them, all their works are but the working of Satan in them, for he is the God of this World, and rules in the hearts of the children of diſobedience; for as he rules in all profane perſons, in drunkenneſs, covetouſneſs, pride, envy, and all other fleſhly luſts, ſo he raigns in the hearts of all Formaliſts, in his conceits, and pride of ſpirit, and contempt of others, and moſt bitter cruelty, hatred, and perſecution of all but their own Form: eſpecially of true Believers, as our Saviour foretold. Therefore in deſire to bring all that ſeek after ſalvation out of the Snares of Satan, I have opened all types and figures, and dark figurative expreſſions to ſignifie the work of regeneration, that ſo every ſcripture may teſtifie unto Jeſus as himſelf ſaid, and all prophecies and promiſes may be fulfill'd in him, and every word may be in him yea *and* Amen, *unto the praiſe and Glory of the Father, that we may find a ſecret myſtery of godlineſs in them, and not only a Hiſtory of what hath been done in former Ages, which nothing avails to our Salvation; nor yet read the*

Deeds

Deeds of wicked men, as to be avoided, and the deeds of godly men as to be imitated, but to know that unleſs they be regenerated and made new creatures in Chriſt, their imitating of godly men, will be no better then the Sons of Sceva *caſting out Devils in imitation of* Paul; *for the godly have the ſpirit of God to guide them into all truth; for being regenerated, they are made ſons of God, and being ſons, the ſpirit of the ſon is given to them, without which no man can avoid the doing of the wicked, but they will do as evil or worſe, becauſe the evil ſpirit is in them.*

Now then if this work come to your hands either in Print or writing take theſe Inſtructions; read the Scripture with it, and if you underſtand it not, read them over and over again, and you will eaſily apprehend it after you are a little uſed to it, if you think I have been too ſhort, it is becauſe I would not have the Book too great, and ſo over coſtly for a poor mans purſe, If you find the ſame thing often over in ſeveral places, it is becauſe I would make it clear, that whereſoe're any read a piece he might not find it obſcure.

If any man condemn it for Allegories, there is none in it but ſuch as ſet out the myſtery of true godlineſs in Jeſus, and the enmity between the fleſh and the ſpirit, and the hatred of the carnal mind againſt the ſpiritual, even Believers in Chriſt, which Paul *ſets forth in far fetcht*

Allegories

Allegories, as from Abrahams *two wives, and his two Sons, and from the name of* Hagar, *and the like; from the two Mounts* Sinai *and* Sion *&c. and if you think it ſtrange that the Scriptures ſhould be given forth in ſuch Allegories, remember our* Saviours *anſwer to his Diſciples when they askt him why he ſpoke in plain terms to them, and to others in parables; becauſe ſaith he, to you it is given to know the myſteries of the Kingdom of Heaven, but to others in parables, that ſeeing they may not ſee, &c. and what the Lord commanded the Prophet* Iſa; *Bind up the Law, Seal up the Teſtimony among my Diſciples; and the Prophet gives this reaſon, that upon every glory there may be a defence, to wit, that the carnal mind or all the worldly wiſe may have a carnal and literal underſtanding of it, and ſo be deluded. This is the Judgment of God upon a wicked and unworthy world, therefore our Saviour exalts in ſpirit, that God had hid theſe things from the worlds wiſe ones, and revealed them to babes, even to the regenerate ones, his new-born babes in Chriſt, out of whoſe mouth he hath ordained his praiſes, and ſtopp'd the mouth of all enemies: and in Reading conſider well that there is no Expoſition given but it's confirmed by the plain Teſtimonies of the New-Teſtament; as our Saviour and his Apoſtles in the New Teſtament confirmed all out of the Old Teſtament,*

Teſtament, that thoſe two Teſtaments may be the two faithful heavenly witneſſes which ſtand by the God of the whole Earth, to give witneſs to his truth and faithfulneſs night and day for ever. And having Read, deal faithfully with your own Souls, not to think you have any part in the mercies of God, until the Law have layd you under wrath and Curſe, even your own conſcience accuſing and condemning, and no way to be delivered, till God ſhew mercy to your Souls that lie in miſery, that by that work ye may learn patience and experience both of your own ſinfulneſs and Gods free mercies; then will all things go on right, for he that hath wounded and afflicted, will heal and comfort, and he that hath begun this good work in you will perfect it; and he that ſeparated you from the world and all its comforts, will fill you with joy and peace by faith in Jeſus, ſo you will know that every good gift, as Repentance, Faith, Hope, Charity, Patience, &c. are the gifts of God, the Operations of his Grace, the fruits of his Spirit, the effects of his Love, and not to be obtained by your care and diligence in Chriſtian Duties, that ſo you may live in humility and ſelf-denyal, and give all glory to God in all things, and to the Lamb, with all his Saints for ever and Ever.

AN

AN EXPOSITION OF THE Difficult Places in *SCRIPTURE.*

GENESIS 1. 1.

IN the beginning God Created the Heaven and the Earth.

This firſt Teſtimony *(In the Beginning)* doth plainly ſhew unto us the mortal ſtate of all Creatures, that nothing is eternal but God; the Heaven, the Earth, the Seas, and all that was in them had a Beginning, and muſt have an end: nothing is excepted but God that created all; whereupon the Apoſtle reproves the great Blindneſs of man, that worſhips and ſerves the Creature more than the Creator, who is God bleſſed for ever.

Here note, 1. That to deſire, love or delight in, truſt, or depend upon, is to worſhip and ſerve; hence is Covetouſneſs called Idolatry, and the Luxurious are ſaid to make their Bellies their Gods.

2. This bounds all mans Wiſdom, that is ever ſearching into the Secrets of God, and things that are not profitable for him, for hereby the Spirit

gives us to underſtand, that God is pleaſed to make known all things that he will have us to know, even whatever may be needful for us to know even from the beginning, that we may conclude whatſoever is not plainly layd open in the Scriptures, even to the circumſtance of time, it is not the will of God that we ſhall know it; which our Saviour himſelf plainly teſtifies in his anſwer to his Diſciples concerning the end of the World. And this ſhews the blindneſs of them that expect a returning of the ten Tribes of *Iſrael* to the land of *Canaan*, as they have it in the Dreams of *Eſdras*; but not Recorded by any of the Prophets, who yet foretold the Captivity in *Babylon*, and their return at the end of ſeventy years, and by *Cyrus* their Reſtorer in plain and full words without ſtammering; ſo alſo the ſervitude in *Egypt* for four hundred and thirty years, was foretold ſo diſtinctly, that the Text ſaith, when the time was fulfilled, that very day God brought forth all their Families.

2. This teacheth us, that whatever is not teſtified in plain words, and deſcribed with all circumſtances thereto belonging, is not of God; The Devil by his Oracles taught in ambiguous and dark expreſſions, and ſo do wiſe men of the world ſet forth their Arts and Writings that they may hide it from men of weak capacities, but our Saviour in Preaching the Kingdom, uſeth moſt familiar Speeches and Examples, as of the Sower and his ſeed, of fiſhing, of Salt, of Leaven; and the Apoſtles taught in moſt plain and perfect expreſſions, the difference betwixt the Law and the Goſpel; works and grace, the efficacy and life of Faith, that Hypocrites ſhall be Perſecutors, that true

Believers

Believers ſhall ſuffer all manner of perſecution, but ſhall have joy in tribulation; that all worſhiping of God in external things, in actions of the body and ſufferings through contentions is hypocriſie.

For true Believers worſhip God in ſpirit, live by Faith, in ſubjection to all Ordinances of man for the Lords ſake; and ſuffer in peace, and praying for their Perſecutors when their Rulers would force them to do whatever would tend to deny the name of Jeſus, and the true life of Faith. And theſe things were fully ſhadowed out by *Moſes* and all the Prophets in perfect Figures and Viſions: as every Believer in whom Jeſus is manifeſted, to the crucifying of the fleſh, and life of the ſpirit, doth fully underſtand, as that, *Iſraels* bondage in *Egypt* plainly holds forth mans ſlavery to Satan, Sin, and Luſt, and their delivery by Gods own hand, and mighty power in many ſigns and wonders, and a ſtretched-out arm, ſhews that nothing but Chriſt (who is the power and wiſdom of God unto Salvation) and that by a curſed death, deep anguiſh, bitter paſſion, and glorious victory over Hell and Death, can deliver man from this captivity; therefore our Saviour bids us, ſearch the Scriptures, for they teſtifie of him; and *Moſes* was commanded to build the Tabernacle according to the pattern ſhewed him in the Mount, whereupon the Apoſtle to the *Hebrews* ſhews, that the Sacrifices, Shewbread, Table, Altar, Candleſtick, and all their Rites and Ordinances, were not heavenly things, but the pattern of heavenly things, all which is Chriſt, for in him is every word fulfilled: and the Prophet plainly ſaith, To the Law and to the Teſtimony,

ſtimony, if they ſpeak not according to theſe things, is it not becauſe there is no light in them?

To wit, if man have the light of the Truth in him, then he ſees all things in both Old and New Teſtament, plainly and fully witneſſing the truth of God in Jeſus for the Salvation of Sinners.

The next word is *(God) In the Beginning God Created*, &c. of which ſome glory that in the (Hebrew, (which is the Original Language of the Old Teſtament) it is given out in the plural number, thereby intimating the Trinity of Perſons in the Unity of the Godhead; and thereby infer how good it is that men underſtand the *Hebrew-Tongue*, as if that God had bound up the truth in that Language; or as if any thing availed thereto, but the work of God; were not the Jews as great enemies to Jeſus as any people? or when God was pleaſed to confound Languages, was he not the God of them all? and when he gave the ſpirit to the Apoſtles, did he not cauſe people of many Nations to hear the word and wondrous works of God in their own Language? what a ſtammering is this? is it not the Idolizing of that Language? as if it ſhould any way avail to the true knowledge of God; when the Truth tells us no man knows the Father but the Son, and he to whom the Son will reveal him. Is not knowledg of Tongues and Languages a great part of worldly wiſdom? which is fooliſhneſs with God, and whereof our Saviour exulting in ſpirit ſaith, I thank thee Father Lord of Heaven and Earth that thou haſt hid theſe things from the wiſe and prudent of the earth, and haſt revealed them unto Babes, *&c.* And the Apoſtle ſaith, where is the wiſe, where is the Scribe, where is the Diſputer of this world?

Hath not God made fooliſh the wiſdom of the World? or what need is there that the word ſpoken in the plural number ſhould ſet forth the plurality of perſons? for *Moſes* here ſetteth forth the Father the Creator, and *John* ſetteth forth the Son the Word, and Wiſdom of the Father; by which all things were Created, and that he was in the beginning with God, *(and was God)* and nothing was Created without him; and this is teſtimony ſufficient, if there were no more for to comfort and eſtabliſh the hearts of Believers, and for to anſwer Gain-ſayers and Diſputers: this is nothing but to multiply arguments to no purpoſe; but this word *(God)* teacheth us, that of the Apoſtles, that in him we live and move and have our Being, and as the Pſalmiſt witneſſeth, *He ſtayed the raging of the Seas, and ſtayed the madneſs of the people.* and as the Prophet witneſſeth, *He Created the Smith that ſmiteth on the Anvill.* So that the weapon formed againſt his people ſhall not proſper, the ſword cannot wound, the water cannot drown, the fire cannot burn, nor nothing can deſtroy whom God will preſerve; for he brought the greateſt Monarch and the ſtrongeſt creature from nothing by his word; he ordereth all their ways at his pleaſure, and cuts them off in a moment by the moſt contemptible creature; as *Pharaoh* and his Sorcerers by Lice, Locuſts, Catterpillers, *&c.* and *Herod* by worms, ſo preſerves he his againſt all their wrath, and bitterneſs; as *Daniel* in the Lions den, and the three Children in the fiery Furnace, ſo this God ſees all our goings out, and comings in, he knows the ſecret counſel and imaginations of our heart, we cannot fly from his

preſence, or hide our ſelves in the depth of the Sea, or darkneſs of the night; therefore to truſt in him is the greateſt ſtrength; to ſeek to hide our ſelves or our ways from him, is the greateſt folly: by him Kings Raign and Princes Decree Judgment, he puts down one and ſets up another at his pleaſure; therefore the Prophet ſaith, *Bleſſed are all they that put their truſt in him.* And again, *Curſed is he that maketh fleſh his arm* &c. As alſo they that have their confidence in graven Images, therefore the Prophet challengeth all Idolaters to bring forth the ſtrong Gods, and let us ſee if they can kill or make alive, or comfort an afflicted heart.

The third Word is *(Created)* which is a making any thing of nothing, whereby Philoſophy and all worldly wiſdom is confounded; the Philoſopher lays down for a certain Concluſion, that nothing can be made of nothing, as an undeniable Axiom, and our Wiſe and Learned men toyl their brain and beat their wits to reconcile this buſineſs, by a conceited *Potentia prima* in the creature, or to receive ſuch a form by the capableneſs in the creature. But the Apoſtle teacheth plainly that by faith we believe the world is created of nothing; this cannot be taught by reaſon, the wiſdom of the world is meerly oppoſite to it; if we will know any thing of God, Reaſon muſt go down, and all worldly wiſdom.

Therefore the Apoſtle ſaith, *How ſhall they know him on whom they have not Believed?* Reaſon ſaith, how ſhall they believe, on whom they have not known. Wiſe men and Religious ſay, ſanctified Reaſon knows all, and does all; but the Truth teacheth that God ſanctifies himſelf in it; as he did in *Uzza*, in *Nadab* and *Abihu*, ſons of *Aaron*, and

in

in the ſons of *Levi*; for he will be ſanctified in all that come near him, when they are not his elect, but bring in wild-fire and Luſts of the fleſh in his ſervice; therefore muſt Reaſon be utterly deſtroyed; and the Lord will ſay to it as to *Peter*, get thee behind me Satan; thou ſavoureſt the things of this world, and not the things of God.

2. This word *(Created)* is the Foundation of aſſured comfort to Gods Elect, as the Apoſtle infers, *He that hath commanded the Light to ſhine out of Darkneſs, hath given the Light of everlaſting life in our hearts.* This made the three Children not careful to anſwer the great King *Nebuchadnezzar*, when he threatned them with fire, and ſaid, what God is able to deliver you out of my hands? knowing that neither the King nor the fire could do any thing againſt them, but what God was pleaſed; for he created them both; which *Peter* calls our Saviours great anſwer to *Pilate*, when *Pilate* asked him what anſwereſt thou for thy ſelf, knoweſt thou not that I have power to Crucifie thee, and I have power to Releaſe thee; the Lord anſwered, thou couldſt have no power except it were given thee from above; the Son of man indeed goeth as it is written of him, but woe to him by whom he is betrayed, *&c.* So the Lyons could not hurt *Daniel*, he that Created them ſhut their mouths. What comfort can they want that ſerve that God that Created all things? as *David* ſaith, *the Lyons ſhall want and be hunger-ſtarved, but they that fear the Lord ſhall want nothing that is good.* The Ravens muſt feed the Prophet in the wilderneſs with bread and fleſh, morning and evening; the Widow of *Sarepta* muſt be preſerved in the famine, the Oyl

and the Meal that was but ſufficient to make a little Cake, muſt not be ſpent till God ſend plenty.

3. This is a terror to the wicked; they cannot fly from him nor hide them any where, the mountains cannot cover them, nor the hills hide them from his wrath; in the depth of the Sea his arm will find them out, and the darkneſs of the night ſhall be as noon day before him; as *David* witneſſeth, therefore the Prophet ſaith, *He that made the Eye ſhall not he ſee, and he that made the ear ſhall not he hear, and he that made the heart ſhall not he underſtand? tho' they ſay tuſh, God careth not for* theſe things, or is there underſtanding in the moſt High, though they ſit down to eat and drink and riſe up to play, and glory in their vain minds, ſaying to morrow ſhall be as this day, and much more abundant; though they cry peace, peace, to their ſouls, & put the evil day far away from them, though they glory as *Judah*, ſaying, *I ſit like a Queen in the midſt of the Nations, I ſhall not ſee widowhood nor deſolation for ever, yet both theſe ſhall come upon them in one day, and deſtruction ſhall fall upon them ſuddenly, as ſorrow upon a woman in travel.* Therefore *Solomon* admoniſheth after his Ironical conceſſion, *Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy own heart, and in the ſight of thine eies; yet know, that for all this God will bring thee to Judgment.*

4. This is the glory of all the ſervants of God, againſt all Idolaters and their Idol Gods, as that he kills and makes alive, he forms the Light and creates the Darkneſs, he caſts down to death, and

ſays

ſays again, return ye ſons of men, what God is like unto him? by this the Apoſtle Preacheth to the *Athenians*, to reduce them from their ſuperſtitious Idolatry, wherein they ſo abounded, that they had an Altar to offer Sacrifice to the unknown God; hereupon ſaith the Apoſtle, that God which ye ignorantly worſhip, We Preach unto you, even him that made Heaven and Earth, and Seas and all that in them is, in whom alſo we live and move and have our Being.

This ſtrengthened *Abrahams* faith, becauſe he conſidered not his own body, nor the deadneſs of *Sarahs* womb, but the faithfulneſs of him that had promiſed, and that he was able alſo to do it; this made the faith of the *Centurion* ſo glorious and admirable in the eies of our Saviour, that he affirmed that he had not found ſo great faith not in all *Iſrael*; becauſe he believed that he that made all things of nothing, was as able to command all diſeaſes to come and go by his word, as he to command his Souldiers and ſervants. *In the Beginning God Created the Heavens and the Earth.* Many queſtions are moved here, as why it is here ſaid, *God created the Heavens and the Earth*, and did not ſay, *let there be Heaven and Earth*, &c. whether he created them without the word, and becauſe there's no mention of the day, whether they were created before the firſt day? *&c.* To which ſome anſwer, that he created a rude draught of them, which afterward he beautified and adorned by the word; for that it is the office of the word, to wit, of Jeſus Chriſt, to beautifie and adorn; but this cannot be, for *John* teſtifies, that God created nothing without the word; and again, it cannot be that

that any thing ſhould be rude, that God created; for *Solomon* witneſſeth, that God created all things in number, weight and meaſure, which ſignifies the ſweeteſt harmony and perfect proportion that can be, but it is evident to me, that it is a general Teſtimony that God created all things, which afterward is amplified and explicated by the manner how, to wit, by the word; and the time when every particular part was created; to wit, on which of the ſix days, for that every thing that was created, was created in ſix days, and nothing neither before nor after; as it is abundantly manifeſted in divers teſtimonies of the Scriptures. Wherefore all queſtions and diſputations contrary to that, I count not fit to be anſwered; but rejected as blaſphemous Atheiſms: But it may be ſome will alledge that the earth is ſaid to be without form and void: therefore it may ſeem that there was created a rude draught firſt, which afterward was beautified; whereto I anſwer, that it follows not, for then the Heavens ſhould have been ſaid to be without form and void alſo, for if that firſt word ſhould ſignifie the Creation of a rude maſs, it muſt be of them both, for it is ſpoken of both; but I Judg that it is ſpoken to hold forth the glorious work of Regeneration, which the Holy Ghoſt is evermore in the Scriptures ſhadowing out in all things; to wit, the rudeneſs, emptineſs, vanity and folly of the earth and all earthly power and wiſdom before the ſpirit of God move upon it; which may alſo appear from the words of our Saviour to *Nicodemus*, when he had ſpoken ſo clearly concerning the Regeneration, which is the moſt ſpiritual and divine work in the ſoul of man;

man; *Nicodemus* no whit underſtanding it, he ſaith, If I have ſpoken to you of earthly things, and ye underſtand not, how will you underſtand if I tell you of heavenly things? Now ſome will conteſt againſt Allegories, atteſting the Scriptures to be plain and full, ſetting forth the work and will of God in plain Teſtimonies; that there needs no Allegories, and others on the contrary are all Allegorizing upon every Hebrew word almoſt; yea, the Hebrew Rabbies or Doctors did in many a place Allegorize from the Characters beginning ſome words or ſome Sentences, or from the order of characters in ſome words, which I ſay ſhews to us the mind of man, running into extreams in his own wit; for the Scriptures plainly manifeſt what manner of Allegories ſhould be uſed, for the Apoſtle allegorizing upon *Abrahams* two ſons, upon the name of *Agar* &c. and the Prophet holding forth the natural ſtate of man by the in-dwelling of *Zijm* and *Jim*, the Owls and Screech-owls, *&c.* a cage of unclean birds, and a den of filthy beaſts, and the like. And on the contrary, ſetting forth the Regenerate or ſpiritual ſtate by the barren woman having many children, the barren Wilderneſs turned into a fruitfull field, the Wolf, the Lyon and Lamb lying down together, a little Child playing upon the hole of the Aſp, the breaking of the ſwords and ſpears into ſcythes and pruning-hooks, and the like. This being almoſt the whole current of the Scripture, ſhews us that the ſpirit of God is exceedingly delighted in all ſuch allegories, as hold forth the fruitleſs, barren, cold, deſolate, dead eſtate of man without Chriſt; his fooliſh and vain mind, his earthly and carnal affections,

fections, his fooliſh and blind judgment, his envious, bitter and brutiſh ſpirit, his froward and perverſe will without the ſpirit, his filthy thoughts, blaſphemous words, wicked ways without the word of grace, as alſo much more in ſuch as hold forth the glorious work of regeneration, that makes of a Sinner a Son of God. Therefore the Apoſtle cries out, *O the height and the depth of the wiſdom of God, how unſearchable are his ways and his judgments paſt finding out!* And again, he calls it the height and depth, length and breadth of the love of God, that paſſeth knowledg; and again, the exceeding Riches of the glory of his grace, in his loving kindneſs toward us, which the Prophet holds forth by a City, whoſe Gates, Foundations, Windows, Pavements, and Battlements, are Gold, Pearl, precious Stones, the work of the Lord. *&c.* and many the like Allegories, and our Saviour compares to a ſmall grain of Muſtard-ſeed, that grows to the likeneſs of a tree with boughs and branches; to a little Leaven that leavens three meaſures of meal, *&c.*

Now to the word, *In the Beginning God created the Heavens and the Earth.*

This Expreſſion I ſaid is a general Teſtimony, that as *John* witneſſeth that nothing was created without the word, to wit, Jeſus Chriſt the Eternal Son of God; ſo *Moſes* hereby teacheth, that there is nothing but God created it in the beginning, by the Heavens, ſignifying all heavenly things, as Spirits, Angels, or whatever there is that is above the knowledg of man; as that Eternal and inacceſſible light wherein God dwells, to which no creature can approach, that eternal darkneſs and

and burning, called Hell, prepared for the Devil and his Angels, *&c.* into which the wicked ſhall be caſt at the laſt day, when the Righteous are taken up into heaven, which the ſubtle mind of man would be prying into; as what Hell is, when it was created, and where it is, *&c.* and ſome have divided it in their conceits into ſeveral rooms, ſome from which there is no return, and ſome from which the Souls ſhall return to Heaven, after they have ſuffered there; and be purified by Sufferings; and therefore call it Purgatory; but all in vain, for the Scripture ſignifying no more but that there is ſuch things, it is manifeſt, that neither is it the will of God, nor profitable to man, that man ſhould know any more of them; as for the place, where Hell is, about which there are many Diſputes, but as the Apoſtle ſaith, by men of vain minds; for the things there holden forth to us by Heaven, are Incorporeal creatures, and therefore need no place to contain them, nor cannot be contained in any place. As for Purgatory, our Saviour doth fully clear it, in the Parable of *Dives* and *Lazarus*, that aſſoon as man dies he is carried to Heaven or Hell, and after that there is no exchange of this place or ſtate; the purging of every ſoul is by ſufferings in this world, as our Saviour himſelf was perfected through ſufferings here, whil'ſt he was cloathed with our mortal nature; ſo we muſt be made conformable to him who is our Head, our Leader, our Fore-runner, the Captain of our Salvation. Therefore hath God our heavenly Father ſet the world, the Devil, the fleſhly mind, all in oppoſition to a Chriſtian life, and given them power to tempt, to afflict, yea to overcome

and

and lead us Captive, and charged us to watch, to go in armour, to fight, &c. that through many tribulations we may enter into joy; through miſery to obtain mercy, through darkneſs into light, through death into life, that we may know that the Iſſues of death and life are from the Lord. So likewiſe by earth is ſignified all viſible and corporeal creatures, as dry land, and waters, hills, mountains, Rocks and valleys, Seas, Fountains, Rivers, fiſh and fleſh of all ſorts, Trees, herbs, fruits, &c. called by the Apoſtle the earth and its fulneſs, and declared by the Pſalmiſt to be put in ſubjection to man, that he may know how he ſhould exerciſe his wiſdom. Let him treat of theſe, Rule theſe, take pleaſure in theſe, kill and eat, or otherwiſe uſe to his benefit or delight, for God hath given him all theſe liberally to enjoy, and grudgeth not; therefore he gave *Solomon* wiſdom to diſcourſe of all theſe, from the low Hyſop to the tall Cedar tree; ſo of riches and delights, of wiſdom and folly, of vanity and the fear of God, but let no man preſume to meddle with God and Angels, Devils and powers of Darkneſs, Heaven and Hell, &c. but ſimply and plainly what the Scripture ſpeaks of them, for they are not put into ſubjection to man.

And the Earth was without form, and void, and Darkneſs upon the Deep. This is that I ſay, which God would have us to know, and which is profitable for us to know, the empty, confuſed, vain, blind, fooliſh mind of man, without the guiding and government of Gods holy Spirit, and yet what a great deep it is, what great underſtanding man hath, being a weak creature, to take the ſwifteſt, to tame the wildeſt, to uſe the ſtrongeſt, to find

out ſuch as live in the moſt ſecret dark or remote places of the earth, to overcome thoſe that have the greateſt enmity to him; he can take the fiſh of the Sea, even the great Whale, and make meat of ſome, and other uſe and benefit of others, and the fowls of the ayr, he can make a dog to aſſiſt him, and the fiſhes of the River with a thred, or horſe-hair, and a ſmall rod; how can he tame the Lyon, and tame the Savage Bear, and teach the Fowls to ſpeak the words of men, and tune notes; and the horſe to imitate mans actions, how infinite is mans skill in theſe things, and in wondrous Arts of the Mechanicks, Muſick, Geometry, wherein his inventions of Inſtruments and works by land and water, and wind, is a great deep; as the burning of Limeſtones to till the earth, the making of Gunpowder, the work of Conduits, the Wind-glaſs, Burning-glaſs, Proſpective-glaſs, Multiplying-glaſs, the finding of Mines in the earth, of Coals, Iron, Lead, Silver, Gold, *&c.* What a great deep is the wiſdom of man? But O what a darkneſs lies upon it! which *Solomon* well knew and teſtified, when God had given him the enjoyment of all, and a wiſe and underſtanding heart to make uſe of them ſo fully and freely, that none ever had the like; yet being inſtructed by the Spirit of God, he cries out, *Vanity of Vanities, all is Vanity that is under the Sun.* This is that which teacheth man the emptineſs of all things, and not the large ſignification of the Hebrew word (*Tohu* and *Bohu*) and this is an Allegory wherein the ſpirit of truth is much delighted, and which is profitable for man to uſe; and herein is the darkneſs, God hath given man this wiſdom, he glories in it; theſe creatures

tures, he ſatisfies his luſt in them; Riches, he oppreſſeth the poor; ſtrength, he breaks down the weak; natural endowments, he is proud of them; and in all forgets his Maker. Therefore the Prophet proclaims him to be more brutiſh than the bruit beaſts of the earth. *The Ox knows his owner, and the Aſs his maſters crib, But Iſrael hath forgotten his God days without number.* As *Iſrael* when God had brought them out of *Egypt*, the houſe of Bondage, and given them the good land of *Canaan*, and layd Kings necks under their feet, even twenty and one in one day, they forgot God and gloried in their bow, and ſhield, and ſpear, and multitude of Armies, and counſel for war; ſo we forget that all theſe are the creatures of God, and ſo are we, and our wiſdom, and whatever we enjoy; all created and given us to glorifie him in and with them, as the Apoſtle ſaith, *By him, and through him, and for him are all things.* But man lives without God in the world, and thinks his cark and care what he ſhall eat and drink, and wherewith he ſhall be cloathed, will preſerve him; he ſatisfies his Luſts, oppreſſes the poor and needy, and ſaith, tuſh God careth not for theſe things, he domineers in his power that he hath on the earth, and ſaith his tongue is his own; he is the man that ought to ſpeak, who is Lord over him? as *Pilate* gloried over Jeſus; *I have power to looſe thee, and to Crucifie thee.* And *Pharaoh* glories, *Who is the Lord that I ſhould let* Iſrael *go?* and *Nebuchadnezzar* vaunts againſt *Daniels* Interpretation of his Dream, *Is not this great Babel that I have built by the might of my power, and for the glory of my Majeſty?* and his Succeſſors glory after him to drink wine in the veſſels

that

that belongs to the Lords Temple, and another againſt the three children. *Who is that God that can deliver you out of my hands?*

But what became of them all? yea he hatcheth miſchief in his Bed, and hides his counſel, and thinks God ſhall not know it, therefore the Prophet remindeth man of this Creation, and ſaith, *He that made the eye, ſhall not he ſee, and he that made the ear ſhall not he hear, and he that made the heart ſhall not he underſtand?* Yet ſuch a darkneſs is upon this deep ſearching heart of man, that he can neither ſee with the eye, nor hear with the ear, nor conceive with the heart, the things that God hath layd up for them that love him, nor underſtand the things that belongs to his peace in the day of his viſitation. Such a darkneſs is upon him that he calls light darkneſs, and darkneſs light; takes good for evil, and evil for good; juſtifies the wicked for a reward, and condemns the generation of Gods people; and ſpeaks good of the covetous whom God abhorreth, and which is more than all, fights againſt God, and ſpurns againſt the Holy One of Iſrael. And this do all ſorts, both King and Subjects, Prieſt and People, Profeſſors and Prophane, which made *David* exclaim; *Why do the Gentiles rage, and the people imagin avain thing, the Kings ſtand up and the Rulers-tak counſel together, againſt the Lord, and againſt his anoin-ted?*

Again, this darkneſs is upon mans mind, that he regards not what he ſhould imploy his ſtudies in, and what not, and therefore in a boundleſs licentiouſneſs he rangeth out into the contemplation of things not ſubject to him, as of the ſtars, attribu-

ting to them a power to help or hinder in his husbandry, as ſowing and reaping, in Phyſick and Chirurgery, as gathering and uſing of his Ingredients, Letting-bloud, *&c.* Whereas the word doth plainly ſay that God hath appointed them to give light by day and night, and to be for ſigns and ſeaſons, days and years; and therefore are of no other concernment unto men: ſo that the Prophet ſaith plainly, *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* Yet man proceedeth further to have communion with the Devil, whence are all Aſtrologers, Soothſayers, Inchanters, Witches, Wizards, Star-gazers, and monthly-Prognoſticators, ſo greatly condemned in the word; as *Jannes* and *Jambres* that withſtood *Moſes* ſo theſe glory in theſe Arts, and will plead for them as Divine, and ſuch is the darkneſs of the mind, they are allowed on in Kingdoms, tho' God hath abſolutely commanded, thou ſhalt not ſuffer a Witch to live, yet are they ſought unto; as *Saul* ſought unto the witch of *Endor*, ſo men ſeek to theſe, their Goods are ſtollen or ſtrayed away, they would have them again; they would know what Fortunes they muſt have: Kings would know the Events of their wars before hand, *&c.* no fear of God, no ſeeking God, no hopes in God, as the Pſalmiſt ſaith, *not one that doth good, no not one that ſeeketh after God*, &c. And again, *God is not in all their thoughts.*

Further, this darkneſs lies moſt upon mans mind in reſpect of his Soul, for therein he bleſſeth himſelf, in the way of his own heart, and cries peace peace to his Soul, though he be far from the ways of peace; and adds Drunkenneſs to thirſt.

Herein

Herein he glories in his own condition, eſteeming no man like him; ſaying with the Phariſee, *I am not like this Publican nor like other men.* Herein he eſteems himſelf the Child of God, whil'ſt he is the child of the Devil, and doth his works; herein as our Saviour ſaith, *He ſtrains at a gnat, and ſwallows a Camel*, he tythes Mint, Cummin and Anniſeeds, and neglects the mighty matters of the law, Mercy, Judgment, and Truth; he obſerves Faſts, Feaſts, New-Moons, and Sabbaths, *&c.* and his hands full of bloud, and his heart full of Deceit and guile, he makes long Prayers and devours widows houſes, he glories in God, and perſecutes the Son of God, and all that wait for him; he glories in the Law, and through breaking the Law, diſhonours God; he boaſts of the word of God and cannot endure to hear of the Spirit of God, ſanctifying the Church; but obſerves and conforms his ways to the word of God, and counts his own works to be the onely ſanctification; and to talk of the Spirit to be Enthuſiaſmes and vain Dreams; ſo as the Apoſtle ſaith, *Men have itching ears, and make Preachers to themſelves*; and call the Miniſters of the Goſpel, call'd and ſent by Jeſus, vain Bablers; and ſay that their Doctrine hath neither head nor foot, end nor ſide, that it is a Doctrine of Licentiouſneſs, *&c.*

And the Spirit of God moved upon the waters.

Here's the Doctrine of free Grace ſhadowed out to us, man moves not towards God, but God to man; God was in Chriſt reconciling the world to himſelf, when the earth was without form, and void, under deep darkneſs, then the Spirit of God moved, the firſt motion muſt be from God; here-

in *is Love*, ſaith the Divine, *not that we loved him, but he loved us firſt.* He draws by draughts of love, then the Spouſe runs; he quickens, and when? even when we are dead in ſins and treſpaſſes; he chuſeth, and whom? the loſt of *Iſrael*, and abjects of the Gentiles; he comforts them that mourn in *Zion*; he refreſheth the weary and heavy laden, he calls the halt, the lame and blind; mans neceſſity is the day of Gods opportunity; in the greateſt diſtreſs will God be neareſt, in the Mount will the Lord be ſeen, he feeds the needy with bread, and the hungry with good things; the moving of God is the foundation of all good to man; if the Spirit had not moved, the earth had continued ſtill empty, void, and dark; ſo till God move in the Spirit of Love, Pity and Compaſſion, man lies in vanity and folly, under great ignorance of his own miſery, and Gods mercy.

Then God ſaid let there be Light.

Here we have the beginning of the Divine nature to appear; if he ſpeak, the thing is done, his word returns not in vain, this is the working and ſpeaking of God; for with him to ſpeak is to work, and to work is but to ſay the word: This is the glory of God, which was the magnifying of the *Centurions* faith, who ſaid to our Saviour, *ſay but the word and my ſervant ſhall be whole.* This is to believe in him, this is to glorifie him, even to truſt in him, and call upon him, upon this account, that he can and will do it. The power is with him, it is no more but to ſay the word, he will do it; for mercy is with him, even to enemies, even to Sinners; ſo that the Apoſtle ſaith, he cannot deny himſelf, as if he had ſaid, he cannot but be

be mercifull, it is his nature; therefore the Divine ſaith, *God is Love.*

2. Here we have the Trinity of the Godhead, the Spirit moving, the Father creating by the word, to wit, by the Son; and all but one abſolute God. The Father is God, the Son is God, and the Spirit is God, and yet but one God; as it is ſaid, God is a Spirit, ſpeaking of the whole Godhead, even all the Three Perſons in the Unity of the Godhead; ſo it is ſaid, *He that beleeveth in the Son, hath the Father and the Holy Spirit*; manifeſting, that to Believe in one, is to Believe in all; and believing uniteth man to God; and to be united to one, is to be united to all; therefore our Saviour calleth it implanting.

3. Here is the carrying on of this excellent Allegory, when man is nothing but a maſs of ſin, a Lump of Iniquity, living in ignorance of himſelf, and of his God; that there's nothing in him that's good, and yet he ſees not his miſerable eſtate; but he is like a man that dreams he is eating and drinking, but when he awakes, he faints: Then God pitying his miſerable condition gives his Son, his Eternal Word, his mighty Work, *For in him is life, and that life is the light of men.* For he is no ſooner received, but man is enlightened, brought out of the great darkneſs, into the marvelous light of God. As here, *when the Earth was without form and void, and nothing but a deep darkneſs, then God creates Light*; and ſo by the glorious work of God the obſcure ſtate is changed into a beautifull ſtate: As *Ezekiel* holds forth, comparing *Iſrael* to a child caſt forth in it's goar-bloud, to ſhame and deſtruction, without any hope or help; this is the day of

Gods love, and he ſaid to the Soul live. This *mighty creating word, this life* and light-giving *word quickens, yea waſhes, cleanſes, rinces, till there be no filthy ſpot left, yea adorns and beautifies with perfect beauty.* Here's the excellent Allegory, ſo he alludes to this Godhead, who commanded light to ſhine out of darkneſs, is he that hath ſhined in our hearts, to give the Light of the knowledg of God in the face of Jeſus Chriſt.

And there was Light.

Here's the divine power, not only a work, but a work that manifeſts it ſelf to be of God; as the man born blind, having received his ſight from our Saviour, ſaith, *Since the World was Created it was never heard, that any one hath opened the eies of one that was born blind.* Such (as our Saviour ſaith) are all the works of God. *If I have done the works which none other among you can do, if ye believe not me, yet believe for the very works ſake.* So here the deep darkneſs is turned into abſolute Light; ſo the Prophet ſaith, *the people that ſat in darkneſs in the Region of the ſhadow of death, have ſeen a great light.* So the Apoſtle, *ye were ſometimes darkneſs, now light in the Lord* So in *Ezekiels* viſions of dry bones. *Behold,* ſaith the Text, *they were very dry, and he ſaid, Son of man, can theſe live? Lord,* ſaith he, *thou knoweſt, and God ſpeaks, the Spirit moves, and they became an Army of men.* That is the work of God which none other can do, as in daily providence, a clear day, and Sun ſhining bright, and by and by, a ſhowr; and on the contrary, on a rainy, darkſom, gloomy day, forthwith the clouds expelled and the Sun ſhines bright; as our Saviour when the Diſciples awaked him for fear of the ſtorm that was upon them,

them as they were Sailing; crying, Maſter ſave us, we periſh; he commands, and forthwith there was a calm. Therefore the Apoſtle excellently ſetteth forth the converſion of man, arguing againſt the Jews and falſe Apoſtles, that it is not by works; for ſaith he, *we are his workmanſhip, created in Chriſt Jeſus.*

And God ſaw the Light that it was good.

That which is of God is good, that which is not of him is not good; here appears the Fountain of goodneſs, from whence all goodneſs flows; man eſteems that good which anſwers his carnal deſires, but it proves not ſo, therefore the Prophet ſaith, *a deluded Spirit hath deceived them, they feed on aſhes inſtead of bread.* And again, complaining, he ſaith to Iſrael, *why lay ye out your money for that which is no bread, and your Labour for that which ſatisfies not.* When God enlightens the mind with true knowledg of his ſinful eſtate, that's good; when he corrects man for ſin, that's good; the correction of the father is good for the child; when God makes man of a ſinner a Son of God, that's good; but when the Devil ſaith thou ſhalt not die, but ſhalt become like God, that's not good. This is flattery and deceitful likeneſs, and not the truth; the Light ſhewed the evil State of the earth, in that empty confuſed darkneſs, ſo the light of God ſhews the deſolate eſtate of man in nature, and thereby appears the goodneſs of that gracious work of God.

And God ſeparated the light from the Darkneſs.

This is the ſingular work of God to ſeparate things that differ, and ordain every thing for it's own proper uſe: the *Light* and day is for man to work in, as ſaith the Pſalmiſt, *every one to his labour,*

but the wild Beaſts and night-birds to their dens and holes; but on the night, man to his Reſt, and the other to their prey: Thus with man, when God hath not given the light of eternal life in his ſoul; all is night with him, he lives in palpable Egyptian darkneſs, works the works of darkneſs, as the Apoſtle ſaith, *they that ſleep, ſleep in the night, and they that are drunk are drunk in the night.* Therefore the Apoſtle exhorts the Church to walk as children of the light, and have no fellowſhip with the unfaithfull works of darkneſs; yea even to withdraw from every Brother that walketh diſorderly, *&c.* Hence *Moſes* gave *Iſrael* many typical Laws, that they ſhould not yoak the Oxe and the Aſs together, and that they ſhould not weave linnen and woollen together, and the Apoſtle commands, be not unuqually yoak'd; and ſaith, *what fellowſhip hath light with darkneſs, or what communion hath Chriſt with Belial?* And *James* ſaith, *ſweet water and bitter cannot come out of one Fountain, nor Bleſſing and Curſing both out of one mouth.*

And God called the Light day, and the Darkneſs night, and the Evening and the Morning were the firſt Day.

Here is ſet down the Order of all things, the Evening before the Morning, the darkneſs before the light, following ſtill the excellent Allegory, as the Apoſtle alſo in *Abrahams* two ſons, he that was after the fleſh, was before him that was after the promiſe; that which is of man, is before that which is of God; therefore it is called the old man, and the other the new man: So God makes two Covenants, the one eſtabliſh'd in the works of man, ſaying, *Do this and live*, and this brings all under

under the curſe; the other eſtabliſh'd in Chriſt, ſaying, *I will be their God, and they ſhall be my people, I will be their Father, and they ſhall be my ſons and daughters.* The Apoſtle calls the firſt the miniſtration of death and condemnation, and that which is to be aboliſhed; and the latter the miniſtration of faith and righteouſneſs, and that which remaineth; ſo the former is called the old Covenant, and a covenant of works, and the latter a new covenant, a covenant of grace; ſo the whole Scripture or written word, is contained in two Teſtaments, in the firſt is the Law or Covenant of works, in the latter is the Goſpel or Covenant of Grace; thus we have the Order, the Evening is before the morning, darkneſs before the Light, fleſh before the Spirit, the old man, old Teſtament, old Covenant, Works, Curſe, Condemnation, Death, before the New man, New Teſtament, New-Covenant, Grace, Bleſſing, Righteouſneſs, Eternal Life; but the Old ones are all to be aboliſh'd; as the Apoſtle ſaith, *old things are done away, behold all things are become new.* So it is written, *Sorrow may endure for the night, but joy comes in the morning.* So the Spirit in all the Prophets, pronouncing the judgment of God againſt all nations for Sin, never ſpeaks of a day, but when he foretells the mercies of God in Jeſus, and his wonderfull works of Redemption, Juſtification, Sanctification, and Salvation of Sinners. He ſaith in that day, or after thoſe days, or the like; ſo here when God hath turned darkneſs into light, and ſeparated the light from the darkneſs, and called the Light day, and the Darkneſs night, then the Evening and the Morning make a day. And

this

this is the firſt day, before that God hath wrought his mighty work in the Soul by Jeſus Chriſt, all is darkneſs; yea man himſelf is darkneſs. *Ye were ſometimes darkneſs*, ſaith the Apoſtle, there is no day, no light, ſo that *Peter* tells the Church, tho' they had the ſure word of the Prophets, they waited but as to a *Light that ſhineth in darkneſs, until the Day dawn and the Day-ſtar ariſe in our hearts*; till that Day-ſtar the Lord Jeſus come and work the work of the Father in us; as the Prophet ſaith, *we ſit in darkneſs*; therefore though the word of truth be clear and plain, as it is ſaid, *The Viſion is written in large Characters, that he that runs may read it*, yet we underſtand it not; for it is written, *The Light ſhineth in darkneſs, but the darkneſs comprehends it not*; nay we pervert it, and turn the Truth into a Lie; therefore ſee what a great Darkneſs we live in till God command the Light of everlaſting Life to ſhine in our hearts; therefore the Prophet compares it to being in a Dungeon, where there is no Light, under Gates of Braſs and Bars of Iron, becauſe there's none can looſe us out of that priſon but Jeſus Chriſt, who is the Power of God, and Wiſdom of God unto Salvation; and the Apoſtle ſaith, *The God of this world*, to wit, the Devil, *hath blinded our eyes, leſt the light of the glorious Goſpel of Jeſus Chriſt ſhould ſhine in our hearts*; ſo that that ſtate is called Bondage, Captivity, Darkneſs, groſs Darkneſs, and the like; therefore this is the firſt day, when by the Light of God we ſee what darkneſs we have lived in, and are aſhamed of the Blindneſs of our Minds, of our vain pleaſures, our luſtful Deſires, the unfruitful works of Darkneſs, wherein we are exerciſed in

the

the day of our Ignorance: And now we know that the Iſſues of Death and of Life are from the Lord, that our deſtruction is from our ſelves, but our Salvation is of God; that there is no good thing in us; that we can do no good thing of our ſelves, we are not ſufficient for one good thought, that God alone doth all, it is he that worketh our works for us, and worketh in us both to will and to do according to his own good pleaſure; and now we call all the Creatures of God to praiſe the Lord with us; for God hath put a new Song into our mouths, and hath filled our Souls with his own works; as now he proceedeth after he hath created the Light, to fill Heaven and Earth with Creatures.

Again *God ſaid, Let there be a Firmament in the midſt of the waters, and let it ſeparate the waters from the waters; then God made the Firmanent, and ſeparated the waters which were under the Firmament, from the waters which were above the Firmament, and it was ſo, and God called the Firmament Heaven, and the Evening and the Morning was the ſecond day.*

Here is ſet forth the Work of the Second Day, wherein firſt we have the Glorious Out-going of God in the word of his Power, to wit, in Jeſus, who is the Wiſdom and Power of God, even the eternal living Word, by which he created all things, and without whom nothing was created, the Wiſdom that was with him before the world was; this is holden forth unto us, in that *Moſes* upon every days work ſaith *(God ſaid)* whereupon *John* ſaith, *There was nothing created without the Word*; whereby is teſtified unto us, that God's ſpeaking is not as man's ſpeaking: But it is God's appearing

appearing in Chriſt to glorifie himſelf in giving out his fulneſs for the comfort of Man, and behold what is now created, Heaven, call'd a Firmament, that ſeparateth Waters from Waters, Waters above from Waters below. What is this? *Luther* ſaith plainly he knows not what theſe waters above are; but if we conſider the matter well, it will be as hard a thing to ſay what is meant by waters below, and how the Firmament is ſaid to ſeparate them from waters above: Some ſuppoſe from this Expreſſion, as alſo from that wherein it is ſaid, when God drowned all the World by waters, that *the Fountains of the great deep were broken up, and the windows of Heaven were opened*, that it is meant by waters that were on the Earth, and waters that were above the Firmament; but it is ſaid to ſeparate them, whenas the waters on the Earth preſs down to the Earth, and tend not upwards, that there is no neceſſity of any thing to keep them from above; and if there be waters above, it is manifeſt they cleave as cloſe to the place where God hath ſeated them, that there falls not a drop down without the Command of God; as it is written, *God commands the Clouds, and they drop down fatneſs*: my Judgment therefore is, that by the Firmament, which here it is ſaid God created, and called it Heaven, is what we ſee above our heads, wherein we ſee Sun, Moon, Stars and Clouds; and by waters below, is meant all things here on Earth, with man created for man, and ſubjected to man; and by waters above, is meant, all things above what we ſee; as God, Angels, Spirits, and whatever there may be elſe; and that theſe are both holden forth unto us by waters, becauſe

cauſe there is a great Depth in them both; the one ſubjected to man's Contemplation, as to his Uſe and Benefit, yet ſo deep, that he cannot reach to the underſtanding of them all, in his corrupted Eſtate; yet he underſtood perfectly by his Creation, as appeared by *Adam*'s giving Names to them all; wherein doubtleſs he expreſs'd their Natures fully; the other ſeparated from man's reach wholly; therefore it is ſaid, that *God dwelleth in inacceſſible Light, whereto no Creature approacheth*; and this is the Separation, that man be kept below upon Earth; it is his proud Spirit that aſpires upward, and the Devil hath taught many by his Oracles, and by Dreams, and Revelations, and Viſions, which he made them believe that they had from God, to pry into things above the Firmament, whence we have many Stories of a watery Region, and a fiery Region, and eight Spheres, and a *Cœlum Empyreum*, and the like; but God hath ſet a Firmament for us to ſee, which muſt terminate our luſting deſires after Knowledge how many degrees of Angels there are, as Cherubims and Seraphims, and their Offices, what Places for the Souls of the Fathers and Infants, and all ſuch like things are meer Phantaſies infuſed by the Devil; and whatever we have concerning the Stars, their fortitude and weakneſs, their Significations of Weather, Mens Fortunes, and all the like, are meerly deviliſh; for God hath ſet a Firmament, wherein we may ſee, as *David* ſaith, *the Glory of God* diſplay'd in ſo great a number of Creatures, but to know their ſeveral Magnitudes and Influence upon earthly Bodies, is not granted to us; but this we may rather conclude, that as God hath

diſplai'd

displaid a great Glory of Wisdom and Bounty in the smallest Plants and Vegetable Creatures, and more in Sensitive Animals; as Beasts of the Earth, Fowls of the Air, Fish in the Seas; and yet far more in the Rational Creature, to wit, Man; to whom he hath subjected all those things; so he hath ordained the Stars as in a higher place, so for a higher Glory; and yet the Sun and Moon for to glorifie him in a higher manner, the Angels in far higher; and so if there be any difference amongst them, as the Names of Cherubims, Seraphims, Principalities, Powers, and Dominions, makes some to suppose that they are all for the magnifying of the Name of their Creator in higher Glory, as they are created in more splendent Brightness or power; but yet we are to understand this, that though they exceed Man in his created Nature, yet in the Regeneration Man far excells them all, and there they must all learn the Glory of the Grace of God from the Church, and they must all glorifie God for the Conversion of a Sinner, and they must pitch their Tents about the habitation of the Righteous; for they are charged to keep them in all their ways, and wait upon them, still bearing them up in their hands: and this continues still the most excellent Allegory, that when God hath made man a new Creature, and given the Light of eternal Life in his Soul, then he sets the Heaven before his eyes, even the Divine Nature, to be a sure Firmament to separate that which is of Man from that which is from God; that what he counted Divine before, is now counted Beggarly Rudiments of the world; what he esteemed Gain to him before, he now counts Loss, and Dross,

and

and Dung to him; now is all that is below, ſeparated from that which is above; all that is of the Fleſh, from that which is of the Spirit; the Law from the Goſpel, Works from Grace, the Wiſdom and Power of Man from that of God; now is Man taught to ſeparate things that differ; now the Law, Wrath, Curſe, Condemnation, and Death to the Fleſh, with all the Luſts and Affections of it, for Fleſh and Blood cannot inherit the Kingdom of God; but Grace, Mercy, Truth, Peace, and loving Kindneſs to the Soul from the Father of Mercies through Jeſus Chriſt the Prince of Peace; here is an abſolute Separation: *The Wiſdom of the Fleſh is from below*, ſaith the Apoſtle; *is carnal, ſenſual and deviliſh*; *but that which is from above, is pure, peaceable and gentle.* See how the Apoſtle ſeparates theſe, when he ſaith, *I live, yet not I, but Jeſus that dwell in me*; *I ſin, yet not I, but Sin that dwelleth in me:* how he makes himſelf nothing but Sin in the Fleſh, but free from Sin in Chriſt; therefore as touching the one, he ſaith, *I am not ſufficient for one good thought*; and yet on the other ſide, he ſaith, *I can do all things through Chriſt ſtrengthening me*: in the one he complains that he is *led captive to the Law of Sin and Death*; in the other he triumphs; ſaying, *Who ſhall accuſe, who ſhall condemn, who ſhall lay any thing to the charge of God's Elect?* And again, *We are more than Conquerors*, &c. Many are the Triumphs through Chriſt by the Prophets; as, *O Death where is thy ſting? O Grave, where is thy Victory?* And again, *They ſhall return to Sion with Joy, and a Crown of everlaſting Joy ſhall be upon their Heads.* So alſo many are their Complaints and Mournings in the Fleſh;

Fleſh; as *David* ſaith, *I am a Maſs of Sin, a Lump of Iniquity, my ſins are gone over my head, a burden too heavy for me to bear.* Thus all that are enlightned, receive Gifts from above, make a clear ſeparation, that all may decreaſe in the old Man, and increaſe in the new Man, with the increaſings of God.

And it was ſo.

This is a moſt remarkable Expreſſion, and holds forth unto us the great difference between the words of God, and the words of Man; *God ſpake, and it was done; he commanded, and great was the Company of Preachers.*

Thus the Servants of God glory in the Word of God, how mighty it is; *it makes the Hinds to calve, it divides the flames of fire, ſhakes the Wilderneſs of Kadeſh, it is like a double-edged ſword, divides betwixt the Marrow and the Bone, diſcerns the thoughts and intentions of the heart*; yea, ſaith the Prophet, *he hiſſes for the Fly of Egypt, and the Bee of Aſſur*; ſignifying that the leaſt and loweſt utterance of his Voice will convert the moſt rebellious obſtinate Enemies of his Truth: this cannot be ſaid of a Man, that he commands, and it was ſo; but on the contrary, *Paul* ſaith, *Let God be true, and every Man a liar:* And again, *Man is lighter and vainer than Vanity it ſelf; wherein is he to be accounted of?* So the Prophet calls two great Kings *two tails of two ſmoaking fire-brands:* and *David* ſaith, *When they riſe up, when they take counſel together, he that dwells in Heaven laughs them to ſcorn, the holy One holds them in deriſion.* But it may be ſaid, Kings and Potentates make Laws, and condemn the Servants of God for Hereticks, and

perſecute

perſecute, impriſon, puniſh, yea, and kill them; and therefore they ſay and it is done: No, no, not ſo; for they ſay when they puniſh them, we will put them to open ſhame; but it is their Glory, and a true Glory to ſuffer for Truth: They ſay when they ſpoil them of their Goods, it will make them poor; but they are more ſtrengthened in Hope, and become rich in Faith: They ſay when they kill them, we will take their Lives away; but their Lives are hid with Chriſt in God, and Death is their gain; ſo that they are befooled, as their Maſter the Devil was, in ſtirring up Inſtruments to put Chriſt to death, by that was he vanquiſhed, and the Children whom he appointed to death, delivered; but herein appears the pride and vain-glory of man, and that in-grown deſire to be like God, which we all received by Nature, ever ſince it was infuſed into our firſt Parents by Satan, eve-man ſays and would have it to be ſo; every one would be a God, and ſay, *Our Tongues are our own*, we are they that ought to ſpeak, who is Lord over us? So that the Son forgets the ſuperiority of his Parents, the Servants of their Maſters, Subjects of their Rulers, Rulers of God; thus proud Minds deſtroy the Order God hath appointed, and bring all into confuſion, as *Nimrod* did.

And he called the Firmament Heaven.

That which ſeparates between the waters above, and the waters below, muſt be called Heaven; all ſeparation and clear diſtinction whereby man comes to know himſelf to be but man, to wit, a weak and ſinful Creature, whoſe life is mortal, who lives in darkneſs, through ignorance that is in him; whoſe Beauty and ſtrength is like the Graſs

that flouriſheth on the Field to day, and to morrow is cut down, dried up and withered; whoſe Wiſdom is meer Fooliſhneſs, which perverts his own Soul; ſo that he calls Light Darkneſs, and Darkneſs Light; he takes Good for Evil, and Evil for Good; whoſe Righteouſneſs is abominable in the preſence of God, and all underſtanding man hath of God, who by his only Word created all things of nothing, and in his wiſdom ruleth and ordereth all things, and ſubdueth the higheſt and proudeſt of his Enemies when he pleaſeth; for *he ſatisfies the hungry with bread, and fills the needy with good things, and ſends the rich empty away; he caſts down the mighty from their ſeats, and exalts the lowly and meek; ſo that by him Kings reign, and Princes give Judgment*; the knowledge of all or any of theſe things is from Heaven, much more of the Mercies of God in Jeſus, which only being powred out upon the Soul of man, gives true underſtanding of all theſe things; without this man is Breath, even empty, void, without form, all in confuſion, no light, no ſeparation, no judging in righteouſneſs, no diſcerning between things that differ; therefore it is ſaid, *No man can receive any thing except it be given him from above*: thus that which ſeparates, is of Heaven, the Earth is full of Confuſion.

And the Evening and the Morning were the Second Day.

Here *Moſes* gives an exact and excellent account of the Works of God; his Glory is manifeſted by every days Work. *David* prays, *Lord teach us to number our days, that we may apply our hearts unto wiſdom*; this is true wiſdom to know what God

God ſays to our Souls, what he works in us every day, as the Divine exhorts; *Let him that hath an Ear, hear what the Spirit ſaith to the Churches*; not what Man ſaith. Again, *David* ſaith, *This is the Lords own doing, and it is marvellous in our eyes; this is the day that God hath made, we will be glad, and joy therein*; the work of God is Day, and brings Light and Joy to his Soul; man's own work brings Sadneſs: *O Iſrael*, ſaith the Lord, *thy Deſtruction is of thy ſelf, thy Salvation is of me.* And again, to keep the Sabbath a day of Reſt, is not doing mans own ways, nor ſeeking his own will; therefore ſtill calls the Lord upon Man, To day, if thou wilt enter into my Reſt, or keep my Sabbath; till man ceaſe from his own works, when man believes then he enters into the Reſt of God; to wit, when God works Faith in his heart; as here, the firſt day God creates the Light, the ſecond day the Firmament, to ſeparate between that which is from below, and that which is from above: So it is divine Wiſdom for Man to account how God the firſt day forms Chriſt in his Soul, and forms him into the likeneſs of Chriſt, and ſo gives him Life and Light; and another day works Repentance, Faith, Patience, Hope, Joy, Love, Peace, Long-Suffering, Gentleneſs, Charity, and all other the Fruits of God's Spirit, and ſo from day to day till he work him to the fulneſs of the meaſure of the ſtature of man in Chriſt, to be weaned from the world, to decreaſe in the old Man, to increaſe in the new Man, to die to the world, to be patient in tribulation, to worſhip God in Spirit, to rejoyce in Chriſt Jeſus, to have no confidence in

the Fleſh, that no day paſs but man may ſay thus hath God wrought with me this day.

God ſaid again, Let the Waters under Heaven be gathered into one place, and let the dry Land appear, and it was ſo.

Herein ſtill is manifeſted the Divine Wiſdom and Power of God; by his glorious Creation the Waters are gathered into one place, there they flow and rage, and as it were, threaten the overwhelming of all things; but God hath ſet a bound unto them; *He hath ſaid to the Sea, thus far ſhalt thou go, and no further*; an evident Emblem of Man, how he rages, how he oppreſſes, afflicts and perſecutes the Church of God; yet God ſets him his Limits; he ſays, thus far ſhalt thou go, and no further: Thus *David* puts theſe two together, and ſays, *God ſtills the raging of the Sea, and ſtays the madneſs of the People*; and as he bounds the Sea in one place, it cannot enter the bounds of the Land, unleſs the Lord command it, as in the Deluge, when he was pleaſed to drown the whole world for the great iniquity thereof; ſo man's Rage is bridled and bound in its own place. The moſt wicked raging Potentates of the Earth muſt not harm, but when he pleaſeth; for when they rage, and take counſel together, he laugheth them to ſcorn; when he pleaſeth, he will deſtroy them, even by the meaneſt and moſt contemptible of his Creatures; as *Pharaoh* by Frogs, Flies, Lice, &c. Whence our Saviour exhorts, *Fear not them that can kill the Body, and can go no further; but fear him that can caſt both Body and Soul into Hell-fire.*

And

And let the dry Land appear, and it was ſo.

The Waters are given a habitation for Fiſh, and more it rages, more it caſts up Mire and Dirt, more they rejoyce in it; Man cannot live in it, but by the Command of God the dry Land appears, where man enjoys Life and liberty of Breathing, light of the Sun to guide him, Creatures to feed him, to adorn, to beautifie, to exerciſe, to content, and ſatisfie him; but while Earth and Water was mixt, there was no fit habitation for him, but emptineſs, confuſion and vanity: So the natural eſtate of man is compared to a Den of filthy Beaſts, a Cage of unclean Birds, a deſolate Wilderneſs, where there is is nothing but the Scritching of Owls, the raging, roaring and ravening of Beaſts of Prey; while man lives in that eſtate, he lies dead in Sins and Treſpaſſes, his dark mind is altogether ignorant of God, and his Mercies; but when God commands, the Grace appears, the Spirit works, Fleſh and Blood appears ſubdued, Death is aboliſhed, Life and Salvation brought to Light through Jeſus Chriſt, and this is by the Command of God; *He commanded, and it was ſo*; Man profeſſes Righteouſneſs, to be truly pious towards God, and charitable amongſt men, but it is not ſo; the Phariſee ſaid they were the Sons of God, but it was not ſo; our Saviour tells them they *were of their Father the Devil*; and *Iſrael* promiſes whatever God commands by *Moſes*, they would do; but the Lord ſaith, *O that there were ſuch a heart in them: Peter* ſaid he would never be offended when Chriſt ſuffered, no, though all others were; nay, he would die with him, but it was not ſo; for preſently he denies him, and for-

ſweareth, and curſeth, &c. When the Grace of God appears, then it *teacheth us to deny all ungodlineſs, and worldly Luſts, and to live godly, holily and ſoberly in this preſent evil world:* When God commands, *Seek ye my Face*, the Soul returns, *Thy Soul will I ſeek right early:* though man waſh with Nitre and much Sope, yet his Iniquity is marked before the Lord, engraven with the point of a Diamond; he labours much in vain, as if the Blackmore would white his Skin, or the Leopard take away his Spots; but when the Lord undertakes it, he makes the Blood-thirſty Soul, whoſe Blood is as Crimſon or Scarlet, white as Snow, and clear as the wool in *Baſhan*; he calls her Beloved, that was not beloved. and gives light to them that ſit in darkneſs, in the Region of the ſhadow of death, yea he commandeth Hell and Death, Sea and Grave to deliver up their dead that are in them, and ſet the captive Soul at Liberty.

And God called the dry Land Earth, and the gathering together of Waters called he the Sea, and God ſaw that it was good.

Here is the Truth of God, that gives to every thing its proper Name, he calls not the Churl Liberal, nor the Nigard Bountiful; all the Wiſdom and profeſſed Righteouſneſs of the world is on the contrary; it calls Light Darkneſs, and Darkneſs Light; it takes Evil for Good, and Good for Evil, condemns the Generation of the Juſt, and ſpeaks good of the Covetous whom God abhors; this is that which in the Scripture is called *the Language of* Canaan, and *the Language of* Aſhdod: the Word of God, and what God ſpeaks to the Soul of man, and what he teacheth his People to

ſpeak,

ſpeak, is the Language of *Canaan*: he makes them all of a pure Language, to ſpeak the truth every man to his Neighbour; but what man ſpeaks in all humane Wiſdom, in all external Righteouſneſs, Religion and Zeal, is the Language of *Aſhdod*; it is all falſhood and deceit; for men in Nature are all deceivers and deceived; therefore *David* ſaith, *Let God be true, and every man a Liar.* Man taught of God, ſaith, I am a Maſs of Sin, conceived in Iniquity, brought forth in Sin, there's no good thing in me, I am the chiefeſt of Sinners, not ſufficient to one good thought, from the Crown of the Head to the Sole of the Foot nothing but Botches, Biles, and putrified Sores, the whole Heart is ſick, and the whole Head is heavy; but man in Nature, and acquired Abilities, ſaith, I am wiſe; yea, as *Judah* ſaid, *I am, and there is none other, I ſhall never ſee Widowhood and Deſolation for ever.* Again, We are they that ought *to ſpeak; our Tongues are our own, who is Lord over us?* as *Pharaoh* ſaid, *Who is the Lord that I ſhould let* Iſrael *go?* as *Nebuchadnezzar* ſaid, *What God can deliver you out of my hand.* So likewiſe he that is taught of God, ſaith, *God is good, and doth good, and is provoked every day, patient, and of long-ſuffering, gracious, and full of Compaſſion*: but man in earthly wiſdom ſaith, God is *a hard Maſter, reaping where he ſowed not, and gathering where he ſtrewed not*; and ſo calls him *Baali*, but his People call him *Iſhi*; thus God only, or Man by the wiſdom of God, calls every thing by its own name; and this is good, and God ſeeth it to be good; while man knows not the Earth to be Earth, he takes it for Heaven, and makes his reſting-place there; as *Tyre* and *Sidon* made their Neſts

in the Clefts of the Rock, man calls his Houſe or Lands after his own Name, and thinks his Memorial ſhall endure for ever; ſo he takes the Devil to be God, and worſhips him; another makes his Belly his God, as the luxurious; and the covetous idolizeth his Riches, and bleſſeth himſelf in his great Plenty; ſaying, *Soul, eat and drink, and be merry, thou haſt much goods laid up for many years*; all theſe: becauſe he knows them not by their right Name, but eſteems them everlaſting Treaſure; but *Paul* ſaith, *Truſt not in uncertain Riches*; and again he ſaith, *God forbid I ſhould rejoyce in any thing, but in the Croſs of Chriſt, whereby I die daily to the world, and the world to me*: This only is good, that man know every thing by its own Name, that all things under the Sun are Vanity and Vexation of Spirit; that Man, the chief of God's Creatures, is lighter and vainer than Vanity it ſelf; that he truſt not in the Arm of fleſh; and though Riches come in well got, that he ſet not his heart upon them, but give his heart to God, and love him, and ſerve him, worſhip, honour and deſire him above all; yea, and nothing but him; therefore *Abraham* call'd him his *Shield and Buckler, and his exceeding great Reward*: and *David* calls him his *Rock and Tower, the Horn alſo of his Salvation, his Defence and mighty Deliverer*, &c.

And God ſaid, Let the Earth bring forth Graſs, the Herb yielding Seed, and the Fruit-tree yielding fruit after his kind, whoſe ſeed is in it ſelf, upon the Earth, and it was ſo.

Thus God manifeſts his Glory, that the dry Earth ſhall not be barren, every Creature ſhall be fruitful by the Word of his Power, and this fruitfulneſs

fulneſs ſhall continue for ever; for every thing that he creates, muſt have power to produce the like Seed in it ſelf after his kind; ſo there's no defect in this work, it cannot be aboliſhed; as the Earth, ſo the Soul of Man is barren, till he look upon it, and command it to bring forth; as is ſet forth in *Ezekiel*'s Viſion of dry Bones; *and behold they were very dry*, ſaith he; yet by the power of his Command, they ſtand up an Army of *living men*; and the Soul that he quickens, hath the living Seed in it ſelf; that man cannot live to himſelf and his own Luſts, but to the Praiſes of God; he brings forth Patience, and Experience, and Brotherly Kindneſs, Love, Joy, Peace, Meekneſs, Temperance, Faith, Hope, Charity, and every Virtue, abounding in all Goodneſs, that he may be known to be the Child of God: ſo that though he be often overcome by the Temptations of Satan, oppreſſed with the Cares of the World; ſubdued with divers Luſts, that he lies like the Dove dead among the potſherds, and as the Lilly ſmothered among Thorns, as the Earth lies in winter under Froſt and Cold, Ice and Snow, yet the Earth hath its Seed in it ſelf by this Command of God, that all its Plants revive and flouriſh in the Spring; ſo in Man's Soul, in all theſe Deſertions, the holy Seed is the Life thereof, it hath a Sap within it; *the Sun ſhall not burn it by day, nor the Moon by night*; but that after Temptations, Afflictions, and Tribulations, it brings forth more glorious Fruit; the Trial of Faith is more precious than Gold that is purified ſeven times in the Furnace; ſo that in life and death he brings forth Praiſes to God, *Hoſanna* and *Allelujah* for ever, even

even from the ends of all the Earth, and Iſlands of the Sea.

And the Earth brought forth Graſs, and Herb yielding Seed, and the Tree bearing fruit, whoſe Seed is in it ſelf, after his kind; and God ſaw that it was good.

Here's not only written it was ſo; but it is expreſt at full, that the Earth brought forth according to God's Command, to ſhew the Abſoluteneſs of his Power in the Earth; that there's not a graſs-pile grows, but by his Command; and by his Command the whole Earth is covered with exceeding variety of Herbs, Shrubs, Plants, ſome beautiful, ſome fruitful, ſome healthful, ſome dangerous, ſome good Corn, ſome Weeds and Tares, all for the Uſe and Exerciſe of Man, that in all that are pleaſant and profitable, he may be tried whether he will be taken with ſenſual Delights, and give up his Mind to Pleaſures and Profits, and ſo become a Servant enſlaved to the things created for his Service, and bring *Cham*'s Curſe upon him, and worſhip and ſerve the Creature more than the Creator, who is God bleſſed for ever, or his heart will be enlarged and drawn out by God's Bounty in the Creature, to praiſe the Creator with a joyful Spirit, and that by the dangerous things which are pleaſant to the ſight, and ſome delightful to the Taſte, he may have a warning to beware of the Snares of Sin, and Temptations of Satan, that are ever hid under delightful Baits, to withdraw his Affections, alienate his Mind, and harden his Heart from the Fear of God, unto his Souls Deſtruction.

And

And God ſaw that it was Good.

How doth God rejoyce in doing good for man; that all things of the earth, even the graſs and flowers thereof, gives a teſtimony of God and his goodneſs; yea of his Deity, even of his divine goodneſs, wiſdom, and power; that the inviſible things of God may be underſtood, and clearly ſeen, in the things that he hath created, and the wicked may be left without excuſe, and his Servants may call all the creatures of God to praiſe God with them, as in the Song of the three Children.

And the Evening and the Morning were the third Day.

Thus continues every faithfull Soul to keep a Record of every appearance of God; the Prophet declares often, what day, month and year, the Viſion was given them from God; the mercifull viſitations of God have ſuch a power upon the ſoul, that it cannot forget them; therefore *Moſes* commands *Iſrael* to remember the night God brought them forth out of *Egypt*; and *David* records ſo fully what he did at the red-Sea, in the Land of *Ham*, in the wilderneſs, at the bitter waters, at the Rocks of *Meribah*; and *Moſes* commands that they ſhould tell them to their Children, and they to future generations. When Gods power appears in the creatures weakneſs, as here, to make the barren earth fruitfull, it adds another day of God to be Recorded; that we let not his benefits ſlip out of our mind, as in *Iſrael*'s ſtraits at the red-Sea, *Moſes* ſaith, *Stand ſtill and ſee the Salvation of God.* So when the Diſciples hearing Chriſts Doctrine, are found to ſay, *Who then can be ſaved?* he ſaith, *that which is impoſſible to man, is poſſible to God.* So

the

the Apoſtle recordeth, *when man was weak, in due time Chriſt died for us.* And again, *even when we were dead in ſins and treſpaſſes he quickened us.* So David, *without our aid he made us.* So *Daniel* holds forth Chriſt, *Who is the power and wiſdom of God, by a ſtone hewen out of the Mountain without hands.* And David ſaith of him, *This is the day of God, we will be glad and rejoyce in it, this is the Lords own doing, and it is wonderfull in our eyes.*

14. *And God ſaid let there be light in the firmament Heaven, to divide the day from the night, and let them be for Signs and for Seaſons, and for days and for years.*

Thus God eſtabliſheth all things in Order, he createth lights to enlighten the dark earth, he ſet them in the firmament of Heaven, the earth muſt be dark in it ſelf, this darkneſs muſt have its time to appear, even the night, yet that night muſt have its light, tho' dark ones; ſo that there muſt be comfortable nights and uncomfortable, ſad, and pleaſant nights; yet the moſt lightſom and pleaſant nights are nothing to the day; and all its lights are gone and cannot appear, no nor are never deſired when the day appears; ſo glorious is the light of the day. Yet this day muſt be ſubject to darkneſs, miſts, clouds, ſhowrs, Eclipſes, Lightnings and Thunders; ſo it is with man: here is that excellent Allegory, as *David* ſaith, *the Heavens declare the glory of God*, &c. mans natural eſtate is dark, yea the Apoſtle calls it darkneſs, and its figured out in *Egypts* palpable darkneſs; ſo the Prophet ſaith, groſs darkneſs covereth the people; yet this hath its lights, Wiſdom, Prudence, Reaſon, Policy, Laws, Judgments, Statutes, Ordinances,

dinances. O how theſe flouriſh in the dark ignorant mind of man, glorying and boaſting of great Righteouſneſs, knowledg, zeal, devotion, as the Moon and Stars flouriſh on the night, till that one light of the day the Sun draw near, then are they all gone, not one to be found; thus *Peter* ſaith, you have a more ſure word of Prophecy, unto whlch you do well to wait, as unto a light that ſhines in a dark place, till the day dawn and the day-ſtar ariſe in your hearts. So aſſoon as that Day-Star Chriſt Jeſus ariſeth in your ſoul, where is mans wiſdom? The Wiſe, the Scribe, the Diſputer of the world, are all found fools. *Wiſdom periſheth from the prudent, and counſel from the man of underſtanding.* Laws, Precepts, Statutes are too weak; as the Apoſtle ſaith, *what the Law could not do in that it was weak, by reaſon of the fleſh,* and the Prophet ſaith, *Wo to them their fear is taught by the precepts of men.* And again, Ordinances and Traditions periſh with the uſing; and why are the Moon and Stars darkened on the day time, they are lights created of God, and ordained to give light; it's not their weakneſs, but it's the glorious fulneſs of the brightneſs of the light of the Sun; it needs not their help, it comes forth as a Bridegroom out of his chamber, and all rejoyce to ſee it; and it rejoyceth as a Gyant to run its courſe, it overcomes all, miſts and darkneſs are driven away, Moon and Stars are obſcured, fire cannot burn where it ſhineth, nor candles give light; but it enlightens every dark corner. So God hath given man wiſdome, prudence, policy, but they muſt rule on the earth in the affairs of the world; ſo he gave unto *Iſrael* glorious Laws and Statutes, but they were

added

added becauſe of tranſgreſſion, till the promiſed ſeed ſhould come; his word is full of precepts, Rules and Leſſons; but it's for the people of his wrath, to whom he ſpeaks with ſtammering lips and a ſtrange tongue, and his word is precept upon precept, line upon line, *&c.* till they go back and ſtumble and fall. And why are all theſe gifts and appearances of God ſo ſhort and in vain, but becauſe of the glory of the Son of God, for it pleaſed the Father that in him ſhould all fulneſs dwell, therefore the Cherubims muſt have two wings to veil their faces; upon every glory there muſt be a defence.

Moſes was glorious in *Iſrael*, but as a ſervant, for a witneſs to the things that ſhould be ſpoken after; but Chriſt as a Son, the Builder of the houſe, free-born, and making free all that believe in him; the Law is glorious, good, holy and ſpiritual, but only an Adminiſtration of condemnation, and death, which is aboliſhed at the coming of Chriſt. How much more glorious is the adminiſtration of life and righteouſneſs that endures for ever? this is that righteouſneſs without the Law, witneſſed by the Law and the Prophets, extended unto all, and upon all that believe, the fulneſs of him that filled all in all; in him is life, and that life is the light of men; by abiding in him we bring forth fruit, without him we can do nothing, in him there is neither circumciſion nor uncircumciſion, *&c.* but he is all in all, he is made of God unto us wiſdome Righteouſneſs, Sanctification and Redemption, in him we are filled with joy and peace in believing, by him the Priſon doors, gates of braſs, and bars of Iron, are broken open; and the Captive-ſoul is ſet at liberty; all broken hearts are comfor-

ted

ted, even all that mourn; the tears are wiped from all eyes, the feet are eſtabliſht, and all goings are ordered, and the baniſhed are brought again to *Sion* with everlaſting joy, crowns of joy upon their heads. He was made fleſh and dwelt among us, and we ſaw his glory as the glory of the onely begotten Son of God, full of grace and truth, and of his fulneſs have all we received, and grace for grace. for ſaith the Evangeliſt, *The Law indeed was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* Yet nevertheleſs this day hath its darkenings, this joy hath its interruptions, this life hath its ſick and weak fits, every Chriſtian Soul is exerciſed under divers temptations, afflictions, tribulations, deſertions, back-ſlidings, *&c.* that he may be tryed and purified as gold in the Furnace; the day of Adverſity is a School unto him, for God cauſeth all things to work together for his good, *and many* ſaith the Prophet, *are the troubles of the Righteous, but the Lord delivereth him out of all.* And thus he learns to know his own weakneſs, and what need he hath of Gods mercies from day to day, and to ſee the manifold aſſaults of Satan, and to ſtand faſt in faith, and quit himſelf like a man, girt about with the whole armour of God, that he may reſiſt Satan till he fly. For after we believe we have need of Patience, for Satan will winnow us like wheat; here is the patience of the Saints, ſaith the Divine, we expect an external fullneſs of joys in earth, temporal comforts, *&c. but the Son of man hath not where to lay his head,* wants adverſities and troubles inward and outward, are upon us; here is the tryal whether the ſeed be ſown in hard, ſtony or thorny ground, or in good ground; whether we retain

tain or forſake our firſt love, for the Saints are arrayed in white Rayment, for they are come through the great tribulation, and have waſhed their garments and made, them white in the bloud of the Lamb; therefore are they in the preſence of God and behold his face continually: and this divides between the day and the night; by this the Chriſtians know in what darkneſs, ſinfulneſs, ignorance, error, luſt, folly, lies and vanity, he hath lived and ſpent his former days, in rioting and drunkenneſs, Chambering and wantonneſs, luſt and envying, of which he is now aſhamed; to think that his Belly was his God, he gloried in his ſhame and minded earthly things, but now the day is dawned and he is become light in the Lord. *Now to die to him is gain, and to live is Chriſt*; through whom he brings forth the preſent fruit of righteouſneſs, and this righteouſneſs is not in meat and drink, obſerving a day, or not obſerving, wearing white or black, or any form of garments, no not in any external form of worſhiping, geſtures or actions of the body, ſighing, whining, ſinging, vaunting, or the like; but in offering up Body Soul and Spirit; a holy quick and acceptable ſacrifice unto God; not through any external holineſs, for the Virgin the Kings daughter is all glorious within, but in the ſight of all the daughters of *Jeruſalem*, even all external Profeſſors of the word and worſhipers of God, ſhe is black, the Spouſe, the Lambs wife is arrayed with ſuch garments, as her Lord and Bridegroom hath given her; and therefore all the wiſe and Righteous of the world knew her not, approve her not, but hate and perſecute her and her child; this is the night, the time of

luſt,

luſt, pride, envy, bitterneſs, fornication and adultery, Idolatry, Schiſm, Hereſie, hunting after and perſecuting the bloud of the Righteous; but the day is the time of joy, peace, love, meekneſs, long-ſuffering, temperance, ſoberneſs, chaſtity, and all manner of Serving the Lord, in ſincerity and ſympathizing, with ſinfull Souls in charity and humility, and giving up himſelf continually unto God, and the guidance of his holy Spirit; not ſeeking himſelf but the good of others, not doing his own will but ſubmitting to the will of God, with his whole heart in all things. Again, the night, or for man to live in himſelf, is a time for the works of darkneſs, and to live in fear and bondage all his days; but the day, or for man to live in Chriſt, is to appear in the light, and to bring forth fruits of love, and to obtain victory through the bloud of the heavenly Teſtament, to be more then conquerors; that neither life nor death, peril, ſword, nakedneſs, or any other affliction, can ſeparate the ſoul from the love of Jeſus, through whom he triumpheth glorioufly over Sin and Death, Hell and Grave. *O death where is thy ſting, O grave where is thy victory*; and thus the lights placed in the firmament, are for ſigns and ſeaſons, and days and years; not ſigns of wars and broils in the world, which to know or foreknow, avails not the Chriſtian ſoul; which to direct inſtruct and comfort, all the Scriptures are written; but even as when ſtars appear, and Moon ſhines, though they be lights and given of God, yet it's a certain ſign of the night-ſeaſon; but when all theſe are vaniſhed and the Sun is riſen, or the day but dawned it is an infallible ſign it's day-time; ſo when wiſdom, po-

licy, reaſon, laws, precepts, *&c.* rule with man, and man glories in them, though they be lights given of God, yet it's a certain ſign of an evil Seaſon, man lives in himſelf and is dead in ſins and treſpaſſes, and the days of the years of his life are few and evil; Sin and Folly, Luſt, Pride, lies, and vanity rule in his heart, but when all theſe are extinct, and Chriſt Jeſus alone rules in his heart, it's an infallible ſign that the night is paſt, and the day is come; the harveſt is ended, the warfare accompliſhed, life and ſalvation is brought to light, the voice of joy and gladneſs is in Righteous mens dwelling, the Lord hath fulfilled his time with length of years, and days of peace.

15. *And let them be for Lights in the Firmament of heaven, to give light upon the earth, and it was ſo.*

Here is holden forth their place and their uſe, they are placed in heaven, man hath nothis wiſdom, *&c.* from himſelf, not in himſelf; *it is the gift of God*; therefore ſome are born Ideots, ſome weak of underſtanding, ſome of great wiſdom fall into madneſs, melancholy, phrenſie, ſenſeleſsneſs, *&c.* God hath ſeveral ways to deprive him of his underſtanding that glories in it; ſo *every good gift comes from above, from the father of lights*; but through his goodneſs given to give light in the earth, not only to man that hath it; but that the wiſe may inſtruct the ſimple, and the fulneſs of one, may ſupply the defect in another; that man may be a faithful ſteward and diſpenſer of the riches that God hath beſtowed upon him; that none may have want, nor none over; but as *Moſes* by the commandment of the Lord appointed, if the Lamb ſlain was too much for the family, another family

family ſhould be counted; ſo all the gifts of God, are for the publick good of the earth, wherein every man is appointed to do good, to put forth his talent for his Lords advantage, and not to glut himſelf, and bear rule and lord it over his fellow-ſervants; but to wait for his Lords coming in faith and patience; and the Lord commanding, it was ſo; therefore though all the wit of man be bent *againſt the Lord and his Chriſt*, yet *he that dwells in heaven laughs them to ſcorn*; they would have their wiſdom, reaſon *&c.* to rule on the day, to wit, in things pertaining to the ſouls ſalvation; but God hath given them to rule in the affairs of the world, and things pertaining to this preſent life; ſo they would have the law to regulate their ſouls in the ways of righteouſneſs, but God hath added it becauſe of tranſgreſſion, to condemn ſin and ſinner, to ſtop every mouth, and plead every heart guilty, and conclude all under ſin, that all may be ſaved meerly by grace, and regulate by the Holy Ghoſt given into their hearts through Chriſt Jeſus: They would have it to be righteouſneſs, to obſerve ordinances, and obey precepts, and rules given in the Scripture, but they although given in the letter, yet are they ſpiritual; and therefore all carnal obedience of them is hypocriſie, and the ſpiritual obſervation and obedience is faith in Chriſt, without which vain and impoſſible is the commandment; ſo they would not have Chriſt to rule alone, and faith in him to be ſufficient; but the light of the Sun is for the day, and aſſoon as it ſhines, all other lights are darkned; ſo they that will be truly wiſe, righteous, or holy, muſt *be found in him, not having their own righteouſneſs, which is*

of the Law; but the righteouſneſs of God which is by faith in Chriſt.

16. *And God made two great lights, the greater light to rule the day, and the leſſer light to rule the night, he made the ſtars alſo.*

This mighty work of God in ſeparating light from darkneſs, night from day, and appointing them their bounds, and their diſtinct rules and ornaments, figuring out, the natural and degenerate eſtate of man; as it is plain by the ſcriptures: the Prophet complains, that man *takes light for darkneſs, and darkneſs for light.* Our Saviour himſelf tells us, that we *love darkneſs rather then light,* and *will not come to the light, leſt our deeds ſhould be reproved:* The Apoſtle uſeth the ſame figure; *ye were ſometimes darkneſs, now light in the lord*; this man is ſo ignorant of, and oppoſite to it by nature, that the ſpirit of God ſetteth it out often over that he may ſhew unto us how needful it is for man to know it aright; and though it be ſuch as every man thinks he knows weſl enough; who knows not the night from the day? ſo who knows not the unrighteous from the righteous? but man is deceived, for he judgeth by what he ſees, or hears, or conceives, or by outward appearance; therefore our Saviour ſaith, *Judg not by the outward appearance, but Judg righteous Judgment*; And the Apoſtle ſaith, *Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath laid up for them that love him*; *but God hath revealed it by his ſpirit*; and the ſpirit is given into our hearts by the ſon, and received by faith; and thus the holy ſpirit figures it out here; *the Sun rules by day,* and beautifies and adorns it, and expels

pels clouds, miſts, vapors, all oppoſition, and gives light to the whole Creation of God, and fills the earth with fruits, and every creature with comfort; man goes chearfully to his labour, cattel to their food, and fouls of the air fill the skie with their pleaſant notes, ſinging joyfully, when they are warmed with the heat, and comforted with the light of the Sun: The Moon ſhines beautifully in the night, as if it would out-go the Sun in brightneſs; and yet the light of it is but darkſom in compariſon with the Sun: The ſtars are added thouſands upon thouſands, endleſs in number, ſpread over all the skie to beautifie the night; yet all is nothing in compariſon of the beauty of the day given by the Sun alone; ſo Jeſus Chriſt is ſent from the boſom of the Father, to give life and *light to them that ſate in darkneſs, and in the region of the ſhadow of death*; and *he is the mediator of the heavenly covenant*; he rules alone in the regenerate, the children of light; there muſt nothing be joyned with him; he is *made of God unto us wiſdom, and righteouſneſs, ſanctification and redemption, it pleaſed the Father that in him ſhould all fulneſs dwell*; if any be circumciſed, Chriſt ſhall profit him nothing; if any be juſtified by the law, he is fallen from grace, there muſt be no help; he treads the wine preſs alone, he ſpeaks in righteouſneſs, mighty to ſave, he fills the heart with joy and peace in believing, he makes the blind, even born-blind, to ſee, the deaf to hear, the lame to go, yea even to leap and dance for joy and gladneſs of heart, and the tongue of the ſtammerer to ſpeak perfectly, and adorns the ſoul with all graces, love, joy, peace, meekneſs, long ſuffering, gentleneſs, &c. fruits of the ſpi-

rit; thus is he ſufficient to the *ends of the earth, and Iſlands of the Sea*; far and near he hath proclaimed peace, *hiſſing for the flee of* Egypt, *and the Bee of* Aſſur, *that the knowledg of God may cover the face of the earth, as the water cover the Seas*; and the fear of God, which is the beginning of wiſdom, may be eſtabliſht in the ſoul; but the law is given to man in the fleſh, in weak nature, and *Moſes* is the mediator of it, a faithful ſervant to *Iſrael*, to bring them out of the land of captivity, into the wilderneſs, but cannot enter into *Canaan*, the land of fulneſs, of peace and liberty; yet man will glory in this and compare it to the Son of God; yea, ſet it above him for active righteouſneſs; and to this is added all natural wiſdom, ability of Sciences, diſcerning of reaſon, ſtrictneſs of zeal, purity of devotion, charitable actions, pious intentions, devout exerciſes, in which thing man invents thouſand upon thouſand ways, that he may ſeem holy, and obtain fame and great report, even praiſes of men: But what is the end of all? he is *two fold more the child of the Devil*; all his wiſdom is fooliſhneſs in the ſight of God, his zeal hypocriſie, his prayers abominable, and all his righteouſneſs as filthy as a menſtruous cloath; his mind a cage of unclean birds, a den of filthy beaſts, from the crown of the head to the ſoles of the feet he is full of botches, and boils, and filthy corruption, putrified ſores.

And God ſet them in the firmament of heaven to give light upon the earth.

Hence is ſet forth in full and plain words the ordinance of God, for what end he ſet the Sun, Moon and Stars in the firmament, even to give light

light upon the earth, and for no other end, as pertaining to man; in what other way they ſhall glorifie God, is not expreſt in the ſcriptures; and therefore concerns not man to know; but how many inventions hath man to turn them to other ends? by them he will foreknow the event of wars, the change of kingdoms, the variety of weather, the dearth of corn, the death of cattel, the diſeaſes and recovery, life and death of man; thus the wit of man perverts every thing from God's ordinance, and ſeeks after that which only belongs to God, even the foreknowledg of things to come, and to this he is inſtigated by the Devil, that he may be like God, and not as man on the earth, that ſtands in need of light from heaven; in this wiſdom *Jannes* and *Jambres* withſtood *Moſes* and the Magicians and Aſtrologers of *Egypt* hardned the heart of *Pharaoh*; for they wrought the like miracles as *Moſes* did; and this wiſdom man delights in, even ſuch as is found by mans ſtudy and ſearching; for he cannot believe as *Solomon* did, that God will give it to him by prayer; and when miracles are wrought, oh then he thinks there is no gainſaying, but it muſt needs be the power of God; but *Moſes* warneth us concerning that, *if there ariſe up a Prophet, or a Dreamer* &c. *and give thee a ſign or wonder, and that ſign or wonder come to paſs, yet regard it not, for God ſuffereth many ſuch things to prove thee, whether thou love the Lord thy God with all thy heart.* So our Saviour ſaith, *ye will not believe except ye ſee ſigns and wonders*; and again, *bleſſed is he that hath not ſeen, and yet believeth*; for he that loves God, regards nothing but his word, and that is the heavenly lanthorn, that gives light

unto his feet, as the Sun, Moon, and Stars are ſet in the firmament of heaven, to give light upon the earth: the earth hath no light in it ſelf; Can it be enlightned by any other means? this is eſtabliſhed by God, it cannot be altered; ſo the word of God is given and eſtabliſhed, to be *ſufficient to make the man of God perfect, even wiſe unto ſalvation.* *David* glories, that by it he was *wiſer then his teachers*; than the ancient, than his enemies; this filled *Jeremiah* with might, and *Elihu* with underſtanding, above thoſe aged men, from whom he expected to hear ſome inſtruction; and when the *word became fleſh, and dwelt among us*, even Jeſus Chriſt, the living word, then he is made the whole and abſolute alone Teacher of the Church, and all are commanded to hear him, becauſe *in him alone the Father is well pleaſed*; ſo that the light that is in man is darkneſs, his wiſdom is folly, and no man muſt *teach his brother or neighbour the knowledge of God, for all ſhall know him from the leaſt to the greateſt*; *for they ſhall be all taught of God; for no man hath known God at any time, but the ſon, and he to whom the ſon will reveal him.* This is light eſtabliſht in heaven, even in the living word, the ſon, that is in the boſome of the father; the Church of God muſt have no light in or by any other way or means; therefore the Apoſtle ſaith, *the righteouſneſs of faith which we preach, ſaith on this wiſe ſay not in thy heart who ſhall go to heaven to bring Chriſt down, or who ſhall go to hell, to fetch Chriſt up*, but it is Chriſt in the boſome of the father, and by faith in the heart of the believer, ſo he is eſtabliſht; to give light to the ſaints on the earth, that he ſaith, *he that believeth on me, ſhall*

not walk in darkneſs, but hath the light of everlaſting life abiding in him; yet ſo that if man come to glory in it, he is withdrawn and man falls into folly, and troubles comes upon him; as *David*, when God had thus made his mountain ſtrong, he ſaid, *I ſhall never be moved*; God turned away his face and he was troubled, that his ſoul refuſed comfort; therefore as the earth is in great darkneſs when Sun, Moon and Stars do not appear, and as it is but a darkſom night, like light when the light of the Sun is intercepted, though the Moon and thouſands of ſtars ſhine moſt brightly, ſo groſs darkneſs covers the people, when that light given of God, even Jeſus, doth not illuminate the ſoul with true knowledge, ſhining from the boſom of the father, to the heart of a Believer, that it be not any thing that man hath attained, or which man ſuppoſeth to be given him of God, but it's the divine love of God, whereby man is choſen and taken out of the world, made of a ſinner, a ſon of God, and lives in the light.

18. *And to rule over the Day, and over the Night, and to divide the Light from the Darkneſs, and God ſaw that it was good.*

Though all this be ſpoken to before, yet this iteration of it by the Holy Ghoſt, ſignifies it to be a Matter of conſequence for the inſtruction of man, and needful to be diligently regarded; and the Sum of it lies in this, That the Lights from Heaven muſt rule; the Day and the Night muſt have no eſtabliſhment in themſelves, but as the Lights of Heaven do rule over them by God's Appointment, and divide them one from the other, otherwiſe all earthly things tend to their old confuſion

and

and deſtruction; therefore alſo God ſaw that this was good; for his Goodneſs is communicated by his Creation, by his Ordinances and Appointment, to preſerve the Creature from ruining it ſelf: So with man, by his own Wiſdom he runs headlong to perdition, breaks all Bonds, perverts the Truth of God, and turns it to a Lie, abuſeth all the Gifts of God, corrupts all his Ways, like to the wild Aſs in the wilderneſs, haſtens to deſtruction; therefore God puts a hook in his Noſtrils, and a Bit in his Jaws, and brings him back by a way that he hath not known; and that is by a way of ſubjection, that the Light of God, even Jeſus, may rule over him, that he may no more rejoyce in the ways of his own heart, or works of his own hand; but that he may rejoyce that his King cometh, that a Branch of the Stem of *Jeſſe* ruleth, that the Lion of the Tribe of *Judah* hath prevailed, that the Captives of *Sion* are brought again, and the Shout of a King is in the midſt of them. O how averſe is the Mind of Man to this in Nature! Pride and Folly reigns in his Heart, and therefore he would be King and Lord alone; yea, *Lucifer*'s Pride is in his heart, that he exalts himſelf above all that is called God, in Heaven and in Earth; but God that is good, communicates his goodneſs, and caſts down all that is high and haughty in Man, and brings every thonght into ſubjection, unto the obedience of Jeſus, even willing to ſuffer at the Fathers pleaſure, not to do his own will, but the will of the heavenly Father: Thus the Light of God rules over man both night and day, and divides betwixt that which is of God, and that which is of man; for man in his pride

and

and folly would ruine himſelf, and doth caſt himſelf into Captivity; for pride goeth before the fall, and a haughty mind before deſtruction; but God preſerves the lowly in heart, and gives grace to the humble and meek; therefore he ſaith, *O Iſrael, thy deſtruction is of thy ſelf, thy ſalvation is of me*; and God ſaw that this was good, that when nothing but evil was left in man, it ſhould be reduced to goodneſs, and eſtabliſh'd there by the goodneſs of God, and all mans ſeeming goodneſs ſhould be diſcovered to be evil, his wiſdom to be fooliſhneſs, his light to be darkneſs, and a perfect diviſion ſhould be made, to ſeparate that which is of Man, from that which is of God, for ever.

19. *And the Evening and the Morning were the fourth Day.*

Thus Day and Night bear witneſs to the goodneſs of God powred forth upon the Earth; that there is no time wherein God ceaſeth to do good in the midſt of the Earth, that every Creature may partake of his goodneſs, and be ſatisfied, that man may have the Creatures as a large Volume, in every Line whereof, he may behold the free loving kindneſs, and bountifulneſs, and fatherly goodneſs of God to man, that man may learn both night and day to praiſe God for his goodneſs, that he may ſay he is created, ſuſtained and preſerved, and from all fears and deſtructions redeemed, that he may live only to the praiſe of his goodneſs, and give up his Body, Soul and Spirit wholly to his Service.

20. *And God ſaid, Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowle that may fly above the Earth in the open Firmament of Heaven.* Thus

Thus God proceeds in every thing to ſhew his Power; the Water ſo fluid, that never ſtandeth but in Ponds and Lakes that are groſs and filthy; the Air, that is light, and cannot be weighed or handled, yet all are ſubject to his Power, and bring forth Creatures in wonderful variety, at his Command, that it may plainly appear not to be the nature of the Creature, but the Word of the Creator; the Water that is fluid, brings forth many Creatures, various in form and ſubſtance, and yet every one hath a fixt, and not a fluid nature; the Air, that is light, yet brings forth manifold Fowls, and all of ſome ponderouſneſs; ſo when God commands the Soul dead in Treſpaſſes and Sins, flowing in Iniquity, and floating in Vanity, captivated under Sin and Folly, muſt bring forth works of Righteouſneſs, fruits of Faith, manifeſtations of the power of the living God, to glorifie his Name upon the Earth, and ſound out his Praiſes even to the Skies.

21. *And God created great Whales, and every living thing which moveth, which the Water brought forth abundantly after their kind, and every winged Fowl after his kind, and God ſaw that it was good.*

Here is as it were a repetition of the ſame thing, yet neceſſarily expreſt, to ſhew that the Water and the Air brought not forth theſe Creatures accidentally, or out of any natural quality in them, as it might ſeem, becauſe the floating waters bring forth floating Creatures, that live floating in it, and cannot live in any other Element; ſo the light Air brings forth light Creatures, that delight to be wafting to and fro in it, and cannot rejoyce in any other place or ſtate; yet had they not been but by the

word

word of God; and by that, as ſaith the Text, *God created them.* Which is to ſay, made them of nothing; ſo that there was not as much as a (*Potentia prima*) as the Philoſophers ſpeak, neither in the Creature to be ſuch things, nor in the Water or Air to produce ſuch things; but all is done meerly by the Word of God. And further here is holden forth the mighty, unſpeakable power of this ſmall Means; even the little Word creates great Whales, and that in the fluid water, the weakeſt and moſt unſtable of all Creatures, that every thing may give a teſtimony of Gods great Power, and ſupream Command in all things, that *the ſtrong man may not rejoyce in his ſtrength, nor the ſwift man in his courſe, nor the wiſe man in his wiſdom,* but every man may know and acknowledge that it is only by the word of God, that he is, and that he lives, and moves; and therefore the young man ſhall faint, and the old man ſhall renew his ſtrength at the pleaſure of God, and the ſtranger and the Eunuch ſhall have a better Name than the Sons and Daughters of *Iſrael*, *and many ſhall be gathered from Eaſt, Weſt, North and South, and ſit with* Abraham, Iſaac, *and* Jacob, *and the Children of the Kingdom ſhall be caſt out*; yea, he will give gifts for the Rebellious among the people, and they ſhall become Sons and Daughters, whilſt they that have had a great Zeal for God, are rejected, and found Hypocrites; ſo ſhall the weakeſt among men (as *David* among his Brethren) become the greateſt Pillars in the Houſe of God; as the fluid water brings forth the great Whale, and God ſaw that this was good; even that every Place, and every Creature ſhould witneſs his great power:

therefore

therefore *David* saith, *They that traffick upon the Seas, and have their Business in great waters, these see his wonders in the Deep.*

Thus God saw it to be good that man whom he had made for his Glory, would read in every creature the wonderful wisdom and power of God, even his Deity; that *the invisible things of God*, as the Apostle saith, *might be clearly seen, being understood by the things he hath created*, that they that trust in him might be comforted, because they know he feeds the Ravens, and cloaths the Lillies, and preserves even the little Sparrows; therefore they need not fear and care as Heathenish Minds do; saying, *what shall we eat and drink, or wherewith shall we be cloathed?* for if they *seek the Kingdom of God, and the Righteousness thereof, all these things shall be added unto them*; on the other hand, all the wicked are left without excuse, because all that may be known of God is manifested unto them, and yet they have not glorified him as God, but *become vain in their imaginations, and their foolish hearts are darkned, and they worship and serve the Creature more than the Creator*; but the Creature giving thus great and evident Testimony to God, they are sealed under condemnation, and *God is justified in all his sayings, and overcomes when he is judged.*

22. *And God blessed them, and said, be fruitful and multiply, and fill the waters in the Seas, and let the Fowl multiply in the Earth.*

As there was nothing created but by Gods word, so nothing fructifies without his Blessing; this shews the continued goodness of God through all generations, and should draw out mans Soul, and all

all that is within him, to the praiſes of God, to know that he alone doth all, and that he is continually doing good, and ſee the barrenneſs of the Creature; they are created male and female, and there is in them an innate deſire of copulation; ſo they join together; but what avails all without Gods Bleſſing? So in all things, as the Apoſtle ſaith, *one ſoweth, and another watereth, but God giveth the increaſe*; ſome have a zeal of God, reform many things, deſire to hear the Word, rejoyce in the Miniſters of it, and bring forth fruit with gladneſs of heart, and yet but hypocrites; like ſtony ground, they have no depth of Moiſture in their Souls, therefore they cannot ſtand in the day of Trial; what they do, is not by the Bleſſing of God; therefore it is but Briars and Thorns, therefore *is curſed, and ready for burning*; but by the Bleſſing of God, the ſinful Soul, created in Jeſus a new Creature, brings forth fruit abundantly to the praiſes of God; and this is it which made the Prophet ſing, *The Children of the barren and deſolate are many more than of her that hath a Husband:* And again, *O Zion lengthen thy Cords, and ſtrengthen thy Stakes*, &c.

23. *And the Evening and the Morning were the fourth Day.*

The Repetition of this Phraſe at every Days Concluſion ſhews us, how needful it is, that man daily remember the daily Works of God, and that the days are days of ignorance of God, pride of heart, luſtful affections, blind underſtandings, perverſe wills, when God is not creating ſome good in us; it is his work in Jeſus to create us new Creatures; it is his Bleſſing to make us fruitful

ful in Faith, Hope, Patience, Love, Joy, Peace, &c. and as the dark Evening goes before the light Morning, and both joyned, make up a Day, ſo our natural ſtate, carnal, ſenſual, and fleſhly wiſdom is as the Evening, and our regenerate ſtate, the Life and Light of Jeſus in our Souls, is as the Morning, which make up a Day; as the Apoſtle manifeſts: *Ye were ſometimes darkneſs, now light in the Lord*; and all the Prophets propheſying the works of God in Jeſus, for ſalvation of Sinners, ſay, *in that day*, or *in thoſe days*: And the Apoſtle *Peter* ſaith, *Ye have a ſure word of Prophecy, unto which ye do well to wait as unto a Light that ſhineth in a dark place*: And Jeſus is called *the Day dawning*, and *Day-ſtar ariſing*; in which ſence alſo the Evangeliſt ſaid, *and the Light ſhined in Darkneſs, and the Darkneſs comprehended it not.*

24. *And God ſaid, Let the Earth bring forth the living Creature after his kind, Cattel, and Creeping things, and Beaſts of the Earth, after its kind, and it was ſo.*

Here is manifeſt whatever is brought forth by the Command of God, is a living thing, be it great or ſmall; as, Cattel and creeping things: Man can by Art of Engraving and Painting, make Likeneſſes of theſe things, but they have no Life in them; even ſo it is with Man in works of Religion; the Hypocrite frames likeneſſes of all the works of God in the hearts of Believers, but there's no life in them; Satan changes himſelf into the likeneſs of the Angel of Light, even of Jeſus, who is the Light and Life of his Servants; but he deceiveth the world, and he maketh his Miniſters like Miniſters of Light; but they are deceivers, and deceive

deceive; Wells without water, they promiſe liberty to others, but themſelves are the ſervants of Corruption; ſo all Hypocrites, though they have a Zeal, and that of God, it is not according to knowledge; though they have knowledge, it fills the heart with pride, and edifies not; but Jeſus quickens, to wit, gives the life of Righteouſneſs to them that are dead in ſins and treſpaſſes. God commandeth every one that names Jeſus, to depart from all iniquity: when he fed *Elias* by the Ravens, he walkt in the ſtrength of that food forty days & forty nights, till he came to the Hill of God; there's life and ſtrength miniſtred by the Command of God; but nothing by man but Shadows and Shews of Religion and Righteouſneſs, beautiful in outward appearance, but within all corruption and abominable uncleanneſs.

25. *And God made the Beaſt of the Earth after his kind, & Cattel after their kind & every thing that creepeth upon the earth, after his kind, and God ſaw that it was good.*

Here's the Order that God hath eſtabliſht all things in, that every thing might have its own nature, and nothing go out of its own kind, wherein God hath created it; the creeping thing cannot be a Beaſt, nor on the contrary; ſo likewiſe in the Church, as *Paul* ſaith, *are divers gifts and operations, and all by one and the ſame Spirit, as God hath given ſome Prophets, ſome Apoſtles*, &c. and ſome have the gift of healing the bodily diſeaſes, and the like that every one may be a help and benefit to other, and all neceſſary in their place, that none ſhall be perfect or able to ſupply all Neceſſities or Occaſions, but every thing ſhould be uſeful in its nature, that the world hath not its fulneſs

without the leaſt creeping thing, worm or fly; ſo the Church hath not its fulneſs without weak members; and there lies the goodneſs of God, that the wiſdom of the wiſe may do good in directing the ſimple, and likewiſe may receive good by the ſimplicity of others, and the ſtrength of the ſtrongeſt may do good in bearing the weakneſs of others, and alſo be increaſed by helping the weak; ſo that as the Apoſtle ſaith, *no Member of the Body can ſay to others, I have need of you*; ſo the weakeſt or ſimple Believers are a benefit unto the ſtrong, and this is good.

26. *And God ſaid, Let us make man in our image, after our likeneſs.*

Here ſeems in the firſt place, to be a conſultation, as if there were more perſons in the God-head required to the making of man, then of all the other creatures; but this the Divine *John* in his Goſpel cleareth, teſtifying, that all that the father created, he created by the Son; and without him, was nothing made that was made; again, others draw out hence an argument, to prove the plurality of perſons in the God-head, ſo man may buſie himſelf with diſputes, which never beget faith nor unity in diſputers, but every party ſtrives to find out new arguments, and ſo is ſtrife increaſed, but no man ſatisfied, much leſs any ſoul edified, for to know God either in the unity of the God-head, or in plurality of perſons; is that new name in a white ſtone, which none can read but he that hath it; or it is the work of Chriſt; *for no man knoweth the Father but the Son, and he to whom the Son will reveal him.* But this Word, *Let us make Man in our own Image, after our Likeneſs*, taken

all

all together, ſignifieth, and foreſheweth, this Creature is not to have a natural Body only, as other Creatures have, but alſo a ſpiritual Soul; not only ſuch a Soul as is the life of the Body in other Creatures, but a Soul that hath the perfect Image and Likeneſs of God, both in Unity and Trinity; and this not conſiſting in having the faculties of the mind more clear and pure in himſelf, in his Innocency, than he hath in his corrupted eſtate, but in having nothing in himſelf, but all things in God, and therefore in the Regeration is to be reduced to the ſame eſtate, to perfect denial of himſelf, that he hath no ſufficiency, no, not to one good thought, but God is with him, dwells in him, *&c. Chriſt is made of the Father unto him Wiſdom, Righteouſneſs*, &c. and the Spirit guides him, and is given unto him, *the Earneſt of his Inheritance*; ſo that the Image and Likeneſs of God is nothing but a total enjoyment of God, not in any excellency of Endowments, but in an abſolute unity, not of any equality to him in any of the Divine Attributes, but in an abſolute dependance upon him for Life, Breath, Being, Wildom, Righteouſneſs, and all things.

And let him have dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the earth.

Here's man's Dominion and Superiority over all Creatures as long as he continues in the Likeneſs and Image of God, to wit, in unity with God, in a perfect dependance upon God; when he ceaſeth to depend upon God, and ſeeketh to have knowledge of Good and Evil, by eating of that

Fruit, and deſireth to be like God, and not to depend upon God, then his Dominion is gone, and he is become a Servant to all theſe that were ſubjected to him; he cannot live without Bread; he hath forgotten that *Man lives not by Bread alone, but by every word that proceedeth out of the Mouth of God*; he ſtands in need now of Food and Rayment, every creature muſt be a help to him for life, health profit, pleaſure, ornament, &c. now when God is not all in all to him, now is he forced to uſe the help of all creatures, and yet all ſatisfie not; for his deſolate ſpirit hungers after that all-ſatisfying good, but is ſtill miſled by Satan, that he cannot find it; for he is led to ſeek it in the creature, and he being created their Superiour; they that are ſubjected and made inferiour, can never make him happy, and when he would reach out to that tree of life, the Lord hath barr'd his way by a ſhaken ſword, in the hand of a Cherubim, becauſe he is a Rebell; but every one that hath been reduced to this ſubjection, have alſo had this abſolute dominion; the fierce lions could not touch *Daniel*, the raging fire could not hurt the three children, no Kings could ſtand before them, but *Philiſtim* fall before *Jonathan* and his Armour-bearer, *Goliah* before *David*, &c. for ſaith the Lord, *he that toucheth them, toucheth the apple of mine eye.*

27. *So God created man in his own Image, in the Image of God created he him, male and female, created he them.*

Here is the form of man wherein he was created, even in the likeneſs of God, not in the form of his body, for God hath no body, for he is a ſpirit; and in that we have the arms, eyes, and ears of

of God mentioned in the Scripture, it is ſpoken to our capacities; that his power and preſence with his creatures, may be holden forth more plainly to us; but this form of man was righteouſneſs, as *Solomon* ſaith, *God made man righteous, but he hath found out many inventions*; and this righteouſneſs is not the doing of things commanded, and omitting that which was forbidden, but that man had his life in God, and God lived in him; and man ſought for no happineſs but that, aſſoon as Satan drew out their mind, to deſire another wiſdom, glory, and happineſs, then he loſt that Image, and caſt himſelf into the Image of the devil. As it is ſaid, *that the woman ſaw the tree of knowledg, of good and evil*, was a tree to be deſired to make one wiſe; ſo likewiſe our reſtoring by Chriſt, is not to bring us to do the things commanded, and refrain from things forbidden, but it is that we abide in him; and he in us; *then we ſhall bring forth much fruit, and to ſtand faſt in this faith, that he is made of God unto us, wiſdom, ſanctification*, &c. that we neither know nor do, any thing right; but by living in him by faith, then ſtands man in the Image of God; for he lives ſo in God, that he holds forth God evidently to the ſight of men; as God he reigns and inſtructs, for God hath made us Kings and Prieſts to our God, ſo man reigns over the mightieſt kings, as *Moſes* over *Pharaoh*, *Joſeph* over all *Egypt*; *Daniel* and the other three, over *Nebuchadnezzar*, and that which is more, over all the fierceſt creatures; as *Daniel* over lyons, and the other three over the raging flames of fire, and that which is moſt of all, over the powers and principalities of darkneſs; *whereof he hath made us*

more then conquerors; ſo alſo as he appeared in Chriſt, who came not to be ſerved, but to ſerve, and humbled himſelf in the form of a ſervant, ſo hath he given his people to ſerve all in love: both friend and foe, not to ſeek their own, but the good of others; and to yield themſelves to all ſufferings, even to death; this is that true Image and likeneſs of God, to be conformed to the Lord Jeſus, who is the expreſs Image of his perſon, and brighrneſs of his ſubſtance; and then bears man the Image of God, when he hath put off that old man which is corrupt, according to deceitful luſts; and put on the new man, *that is created after God, in Righteouſneſs and true Holineſs.*

Male and Female, Created He them.

Here's the Embleme, man muſt be fruitful, and therefore muſt have a fit helper, among all the creatures there's none found, therefore it muſt be the work of God; and when he is on a deep ſleep, that God creates him a fit helper, therefore he ſaith, *awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*; this is the fit help, without which man cannot be fruitfull. As he ſaith by the Prophet, *I am the green Fir-tree, upon me is thy fruit found*, ſo the Apoſtle ſets the husband and the wife an Emblem of Chriſt and his Church, in divers particulars, yet this is the chief of all, wherein all mans wiſdom, ſtrength, and excellency, in every way is found of no worth, to bring forth fruit; it muſt be a woman, the weaker ſex, whereby he multiplies and increaſes; as a little leaven, leavens the whole lump, as the candle gives light to the whole houſe, as the ſmall muſtard-ſeed becomes like a large tree, with boughs and branches,

branches; here's the weak things of God, to overthrow the ſtrong; and the fooliſh things of God, to confound the wiſe; Here's this ordinance of God exhibited in all the creatures, be fruitful, and multiply, may ſet forth the fruitfulneſs of his word unto his people, when he commands every one that names the Name of Jeſus, to depart from iniquity; then Jeſus the power and wiſdom of God prevails, in the weakneſs, fooliſhneſs, and ſinfulneſs of man, to bring forth praiſes to God; hereby the Nations and Iſles afar off bring in their ſons and daughters, as preſents unto God.

28. *And God bleſſed them and ſaid unto them, be fruitfull and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the Sea, and over the fowls of the air, and over every living thing that moveth upon the earth.*

Here's the bleſſing of God, that man become fruitfull, every man by his own comfort, the fit help which God hath ordained for him, but whoremongers and adulterers God will judge; Here's the Emblem again, *Bleſſed and Happy is that Soul, that cleaves unto Jeſus, for by him he ſhall be fruitfull, and repleniſh the earth, that the earth be filled with the knowledg of God, as the water covers the Seas.* But *Iſrael* being ignorant of this, not knowing that they ſhould ſacrifice themſelves, Body, Soul, and Spirit, unto the Lord as a free will offering, a whole burnt ſacrifice, and that Jeſus is the Altar that ſhould ſanctifie their gift, and the Temple wherein alone they ſhould worſhip, to wit, by whom their hearts ſhould be enlarged, in the knowledg of God; and his great love to them in pardoning their ſins, and ſanctifying their ſouls, *that they*

ſhould love the Lord with all their heart and ſoul, and might, and ſtrength; I ſay, *Iſrael* being ignorant of this, applyed themſelves to obſerve Faſts and Feaſts, to offer unto God birds and beaſts, to multiply ſacrifices, and build temples, *but all theſe were an abomination to the Lord*; for they neither knew to faſt from ſin, nor to feaſt unto the Lord; nor to bring their firſt fruits unto the Lord; *that Lamb without ſpot or blemiſh*: Therefore the Lord complains, *that a ſpirit of whoredom is in the midſt of them*; they are not faithfull in the covenant, they cleave not unto the fit help, that God hath provided for them; they ſet up *Molech* and *Remphan*, Gods of *Egypt*, and worſhip the abominations of the *Sydonians*; they are like horſes neighing, every man after his neighbours wife: Thus doth the Spirit of God complain ſtill. *that all fleſh have corrupted their way, all are become abominable, there's no knowledg in the earth, they will pray, and repent, and believe, and have not the ſpirit of Prayer and Faith, and of a ſound mind*, like *Iſrael*, *they bring the halt, lame, blind, and withered ſacrifice, therefore is the curſe upon them, becauſe there is a perfect Lamb in the flock, and they come before the Lord with an imperfect offering*; and therefore he bids them carry it to their King, and ſee if he will accept them; *but they are as wine ſetled on the lees, that will not be refined.* So here againſt the bleſſing of God, breaks out the power of Satan; in the blind and ignorant mind on the one hand, and the luſtfull affections of the fleſh, on the other hand; that as he oppoſes the ſouls cleaving to Chriſt by faith, in all the various forms of Religion, raiſed by a carnal underſtanding of the Scripture, ſo he ſtirs up fleſhly luſt

ſo

ſo ſtrongly, that it's hard to find chaſtity in a ſingle perſon, or faithfulneſs in the married; that if we remember that God ſees, not as men, looking at the outward actions, but he looks upon our inſide, and ſearcheth the heart and affections; and to come to the teſtimony of our Saviour, *that he which luſts after a woman in his heart, hath committed adultery already with her*; there will be few, that may not ſay with *David*, *I am a maſs of ſin*; and to ſee and hear how luſt rages, even in them that make Profeſſion of Religion, that they make even their going to Church, or other Meeting-places, in Profeſſion of Religion, their opportunities to commit folly and lewdneſs; and yet carry themſelves ſo high, and zealous in Religion, ſo buſie in reproving others, in whom they can ſpy any weakneſs, or any want of zeal, that they are not ſo ſtrict in performances of their duties, (as the call them) as Praying, obſerving Faſts, preparing themſelves for the Sabbath, taking all opportunities to hear the Word, and whatever conſiſts in outward actions, as if they exceeded all in Holineſs; to ſee (I ſay) and hear how theſe, ſo ſtrict Profeſſors, have luſt raging ſo ſtrongly in them, that a pleaſant wife of their youth will not ſatisfie; old age doth not free them, but ſtill they continue as the Prophet ſaith, *like horſes, every one neighing after his neighbours wife*. That as our Saviour ſaith, *all they do is but to be ſeen of men*; if their conſcience were not ſenſleſs, as ſeared with a hot Iron, they would be ſo afflicted in ſpirit, that they could not condemn others, but eſteem themſelves the vileſt men. But whence ariſeth all this? they like not to retain the knowledg of God in their hearts,

hearts, to be faithfull in the covenant; to wit, to believe the Record that he hath given of his Son, our Bleſſed Lord Jeſus; they will not believe that there's no mortification of ſin, no ſanctification of the ſoul, no life of righteouſneſs, but by his indwelling in us; that only the grace of God appearing, *teacheth to deny all ungodlineſs, and every worldly luſt, and to live godly, ſoberly, and holily, in the world*, and nothing elſe; but they muſt needs joyn their works, and zeal, and devotion, and ſo they weave the linnen and woolen together; therefore God hath given them up to vile affections, *to commit all uncleanneſs with greedineſs*, for they have not ſo learned Chriſt, as the truth is in Jeſus; *that they may put off the old man, which is corrupt, according to the deceitfull luſts, and put on that new man, that is created after God, in righteouſneſs and true holineſs*; So that being they will not cleave faithfully to that meet help that God hath provided for their ſouls, even the Lord Jeſus; but turn aſide every man after his own way, through obſtinacy and a ſpirit of contradiction; ſo they cannot be faithfull unto the wife of their youth, the Meet-help which God hath granted unto the body, to preſerve them in chaſtity, *that they might be the undefiled member of the myſtical body of the Lord Jeſus*. And being unfaithful in both, God hath given them for a juſt puniſhment; a hardned heart and benumned conſcience, *that they cry Peace Peace to their ſouls*, though they be far from the ways of peace; they are like unto the barren Heath in the wilderneſs, which though the Sun ſhine, and the Rain fall, feels no good; ſo the miniſtry of the Goſpel, warms not their ſouls: *John Baptiſt*'s miniſtry

niſtry and baptiſm of water, brings not them to repentance; our Lord Jeſus's Baptiſm by fire and the Holy Ghoſt brings not them to faith, but by a heardened heart that cannot repent; *they treaſure up wrath to themſelves, againſt the day of wrath, when the righteous Judgment of God ſhall be revealed from heaven, againſt the unrighteouſneſs of men, which hold the truth in unrighteouſneſs, and by an unbelieving heart they depart from the living God*; as *Jonah* confeſſed man in following lying vanity forſakes everlaſting mercy; from which the God of mercies deliver us, through our Lord Jeſus Chriſt. *Amen, Amen.*

And ſubdue it, and have dominion over the fiſh of the Sea, and over the fowls of the air, and over every living thing that moveth upon the earth.

Here's Gods great goodneſs and bountifulneſs to men, to make man abſolute Lord of all his creatures, that it's wonderful to ſee how many creatures are ſubject to man, that are far ſtronger than he; with what dexterity man can tame moſt fierce creatures, what great benefit man hath of ſome for food, of others for labour, and many other ſervices: which *David* ſo much admireth, ſaying, *Lord what is man that thou art mindful of him? Thou haſt put all things in ſubjection under his feet*; Now this is Gods ordinance, that all things be under man, that man be above them all, that he account nothing worthy to ſet his heart or affections on; And the Lord ſaith, *my ſon give me thy heart*. And again, *If I be a father, where is my honour?* as if he ſhould ſay, I have honoured thee above all creatures, to put them in ſubjection to thee; why then wilt thou not honour me as a father? to ſet thy heart

heart upon me, to love, deſire, honour, and praiſe me alone, that have been ſo bountiful to thee; as by *Iſaiah* he ſaith, *the Oxe knows his owner, and the Aſs his maſters crib; but Iſrael hath forgotten me days without number*; arguing the unthankfulneſs of man; the brute beaſt is drawn by kindneſs to love and own his keeper; but man forgets all my kindneſs, and me too; and as *Paul* ſaith, *worſhips and ſerves the creature, more than the Creator, who is God bleſſed for ever.*

Thus man becomes rebellious againſt God, as he ſaith, *I have nouriſhed and brought up children, and they have rebelled againſt me*; and makes himſelf a ſervant of ſervants, a ſlave to the creatures, which God ſubdued to him: Alas how wholly is he ſubjected to them, that if he enjoy them, he accounts himſelf rich; if he want them, poor; if they increaſe, he rejoyceth; if they fail, he is dejected; theſe he calls his goods, clearly forgetting the goodneſs of God; to ſuffer loſs in theſe, he counts evil to him; nothing moved to looſe the favour of God; thus by the ignorance and vanity of mans mind, the creature hath the ſuperiority, and is become abſolute Lord, and he a ſlave, and ſo changeth *the glory of the uncorruptible God, into birds and four-footed beaſts, and creeping things*; as is ſhewed to *Ezekiel*, by viſion, *all the Elders of Iſrael in the chambers of their Imagery, worſhiping every form of creeping things, and abominable, and women weeping for* Tammus, *filling the land with violence, and yet put the branch to their noſe*; which is no other thing, but that they honoured the creatures in their hearts more than God, ſo that for the creatures they oppreſs, back-bite, and devour one another;

and

and if they cannot obtain their will in them, they grieve and fret, and weep, and yet they profeſs the worſhip of God, and faith in Jeſus, but all in vain; for this is the Image of jealouſie that provokes God to jealouſie.

29. *And God ſaid, behold I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree in which is the fruit of a tree, yielding ſeed to you; it ſhall be for meat.*

Here's the extenſion of God's goodneſs and fatherly care for man; as *David* ſaith, *he is good, and doth good*; his fatherly care is manifeſted that man ſhall want nothing, neceſſary for this preſent life; as it is written, *he giveth to all liberally, and upbraideth none*; ſo here is his power to command the earth to bring forth herbs, and trees bearing fruit, and theſe herbs and fruits to be a convenient food for men, mans appetite ſhall deſire it, the ſtomach ſhall digeſt it, and it ſhall be ſuitable nouriſhment; when God gives his ordinance, all things yield ſubjection; ſo it is with the ſoul of man; when God opens the ear, and turns the heart to diſcipline, then will men feed at the table of God, then will the fleſh of Jeſus be meat indeed; till then, man feeds at the table of devils, boaſts of his own bow, ſpear, ſhield, councel to war, and multitude of men, truſts in the arm of fleſh, and ſo falls under the curſe and attains not unto the bleſſing, becauſe he truſts not in the living God, and his everlaſting mercies, which are eſtabliſhed in Jeſus, and communicated through him, on whom he hath laid all help for him, therefore he muſt multiply ſacrifices, and obſerve faſts and feaſts, and whatſoever God hath commanded; but God hath

hath not ordained theſe things for his ſalvation, but faith in Jeſus; therefore all theſe things are ſin and abomination to God; *for whatſoever is not of faith is ſin.* Man may as well ſay, I will not eat this light graſs, and ſupple fruit, I will feed on ſtronger food, ſilver, gold, and pearl; but God hath not given theſe things for food, nor to yield good nouriſhment; it's the ordinance of God, not the excellency of the creature, that makes it ſuitable food; it's not what appears glorious or likely in mans eies, but what God hath eſtabliſh'd, therefore the Apoſtle ſaith, *the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than man*; but here's mans ignorance and rebelliouſneſs evermore to reſiſt the wiſdom of God; As the Martyr *Stephen* ſaith, and always what he thinks to be good and holy, muſt needs be ſo; but *Solomon* adviſeth man not to *be wiſe in his own conceit, there's more hope of a fool then ſuch a one.*

30. *And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was ſo.*

The bountifulneſs of God ceaſeth not in man whom he created in his own Image, and for whom he created all things; but he provideth food for every creature which he hath made, and ſubjected to the ſervice of man; as *David* ſaith, *he openeth his hand and ſatisfieth with good, every living creature*, yet herein he giveth man a teſtimony that he is earth, and muſt return to earth, as well as other creatures; that he ſhould not be lifted up in his mind, nor carried out in his luſt, through pride or covetouſneſs, to oppreſs or abuſe the creature; therefore

therefore he ſaith again, *the good man is merciful to his beaſt*: This gives man occaſion, to look to him that is higher than he, as *Job* ſaith; calling him a rock; *I will look to the Rock that is higher than I*; and as the Lord exhorteth, *look unto me, and be ye ſaved, all the ends of the earth*; that man look not to a man whoſe breath is in his noſtrils; for wherein is he to be eſteemed? nor *fear man nor what man can do unto him*; *for the Lord hath created the Smith that ſmites on the anvill, therefore no weapon formed againſt his people that truſt in him, ſhall proſper*; for the Lord hath provided and given to man that truſts in him, another food, even true *manna*; whereof that given to *Iſrael*, was but a figure, as our Lord Jeſus told them; that their *fathers did eat of that manna and were dead*, but he that did eat of *the manna that he ſhould give, ſhould live for ever*; but they not underſtanding that to be united to him by faith, that mighty gift of God, whereby man is ſeparated from himſelf and all the world, which *Paul* calls, *cut out of the wild Olive, and planted into Jeſus by the Fathers hand*, (which the Lord calls by *Hoſea*) *to eſpouſe them to himſelf, in faithfulneſs and Judgment, and mercy, and everlaſting compaſſion*; they (I ſay) not knowing that this is to feed upon him, ſaid, *how can this man give us his fleſh to to eat*? even as *Nicodemus* not knowing that this was to be born again, without which, our Lord Jeſus told him, that *no man can enter into the kingdom of God*, ſaid, *how can theſe things be*? he knew no birth, but from his mothers womb; and they knew no eating, but that of the teeth, to ſatisfie the belly; ſo our wiſe and learned teachers, (as they would be called) becauſe they have learned

Ariſtotle

Ariſtotle and Logick which teach abſolute contrary to the word of God, not knowing that this is the laver of regeneration, the true Baptiſm of Jeſus, the baptizing with fire and the holy ghoſt, wherein whoſoever is baptized, is baptized into death, buryed with Jeſus by baptiſm, wherein alſo he is raiſed up with him by faith, in the operation of God, who hath raiſed him from the dead, that they may walk in newneſs of life, theſe, I ſay not knowing, are buſied, ſome to ſprinkle water in the face of a child, and to ſign it with the ſign of the Croſs, and ſay it is regenerate; and others to caſt men and women that have ſtolen the truth from their neighbour, and can tell a ſtory of faith and hope which they have learned from them, although they never knew the iſſues of death and life, that are from the Lord, yet they caſt them into a river, and then theſe muſt be they that muſt believe, and are baptized, although they never knew themſelves touching the righteouſneſs commanded blameleſs, while they neither knew faith nor baptiſme, nor never knew that a man could be zealous in preaching and practiſing, that hath not ſo much as heard tell of the holy ghoſt. And again, our ſtrong religious Profeſſors, not knowing this to be the eating of that bread, which the Lord Jeſus gives, and drinking that cup which is the New Teſtament, in his bloud, that is ſhed for the remiſſion of our ſins, and that whoſoever lives in this faith, feeds continually upon this bread, and drinks none other but of this cup; for this is the true vine, even Jeſus which is the new food of the fathers kingdom, therefore they feed on it as they are with Jeſus, and he with them; for without

without him they can do nothing; but by him ſtrengthening them, they can do all things; ſo that as oft as they eat this bread, and drink this cup, they remember the Lords death till he come; which they being ignorant of, are buſie to eat a bit of bread and drink a cup of wine, in remembrance of the death and doctrine of Jeſus, when they know nothing of his doctrine but after the letter, not remembring that he ſaid, *the letter killeth, but the ſpirit giveth life; the words that I ſpeak, they are ſpirit and they are life*; therefore great zeal they have to do all after the letter, to receive this their ſacred Sacrament often or ſeldom, ſitting, or kneeling, and the like trifles, as though theſe could kill and make alive, or comfort an afflicted heart. So likewiſe theſe wiſe teachers not knowing that this is to perform the office of the Diſciples or Apoſtles of Jeſus, to make the people ſit down on the graſs, even to make them know that they are but as graſs, and fed with green herbs, which flouriſheth for a day, and to morrow is cut down, dryed up and withered, that they being weary and hungry may wait upon Jeſus, who looking up to the father and bleſſing, feedeth five thouſand with five loaves, and many baskets of that never emptied ſtore remaining; yea theſe having not received from Jeſus that word of life, when they were dead in ſins and treſpaſſes, and committed laſciviouſneſs with greedineſs; as *Ezekiel* ſaith, *when they were caſt out to ſhame and deſtruction, polluted in their own blood, that then it was the day of love with God; even when he did ſee them polluted in their own blood, and he ſaid to their ſouls live*; and he waſhed rinced and cleanſed their filthineſs and adorned them with

his own ornaments; I ſay they having not receiv'd the Lord Jeſus in the day of their great neceſſity, they cannot ſo preach him to others, that as they have freely receiv'd of the Lord Jeſus, they may freely give to all the people that word which is life to the dead, and joy to the living, but they are buſie to ſingle out to themſelves Hypocrites, like themſelves, ſtrouting out with works of merit, and ſupererogation; others whining in their zeal and holy endeavours, others glorying in keeping a covenant, for that they never knew that covenant-keeper of *Iſrael*, that neither ſlumbers nor ſleeps, nor yet ever knew that they could not keep their own vineyard; others are boaſting of their faith and baptiſm, and others of a light within them, that never knew themſelves to be darkneſs, living in the world without God; ſo the blind lead the blind and both fall into the ditch, the Lord deliver them.

And it was ſo.

Here's the concluſion; every word that God ſpeaks, is fulfilled; every command that he gives is obeyed, as it is written, *he ſpake, great was the company of the Preachers*; when he gives forth his voice, the dead ſhall hear, and live; many come to hear the word, but their ear is not opened, and their heart turned to diſcipline, many hear the word, but receive it not as the word of God, but of man; but when God commanded the light to ſhine out of darkneſs, it was ſo, ſo when he commands the light of everlaſting life to ſhine in our hearts, it will be ſo; otherwiſe the Prophets may preach, but *Iſrael* will not be gathered; which made *Iſaiah* complain, *Lord who hath believed our report?*

report? and upon whom is the arm of the Lord revealed? and again, to pray, *awake thou arm of the Lord; art not thou it that cut* Rahab, *and wounded the dragon?* ſo *David* ſaith, the *voice of the Lord makes the Hindes to Calve, divides the flames of fire, and ſhakes the wilderneſs of* Cadeſh; *the voice of the Lord bringeth mighty things to paſs*; it's not ſo with man, for the Prophets are ſent to a rebellious people, that ſome will not hear them, others hear, but hate and perſecute them, others come and enquire of the Prophet as if they deſired to hear the law, and to know the judgments of their gods, but all in diſſimulation and hypocriſie; though the Prophet is unto them, *as one that can play well upon a well tuned Inſtrument*; but when God commands, they hear, and the *people that ſate in darkneſs, have ſeen a great light, and unto them that ſate in the region of the ſhadow of death, light is ſprung up*; therefore he ſaith, *they ſhall not teach every man his brother, ſaying, know the Lord; for they ſhall all know me, from the leaſt to the greateſt; for they ſhall be all taught of God*; ſo that when the Lord ſaith, *ſeek ye my face*, the Church anſwers, *thy face will I ſeek right early*; *for the Lord turneth the heart of Kings, even like the Rivers of water.*

Here therefore is manifeſt the order, as the Apoſtle ſaith, firſt that which is after the fleſhly, then that which is after the ſpirit; firſt the teaching of man, and man comprehending the word of God in his reaſon, and carnal wiſdom, and this puff'd up the heart, that man thinks the whole work wrought; but it is not ſo, but then God commands his ſervants to cry, *and he ſaith, what ſhall I cry? all fleſh is graſs, and all the glory of it as*

his own ornaments; I ſay they having not receiv'd the Lord Jeſus in the day of their great neceſſity, they cannot ſo preach him to others, that as they have freely receiv'd of the Lord Jeſus, they may freely give to all the people that word which is life to the dead, and joy to the living, but they are buſie to ſingle out to themſelves Hypocrites, like themſelves, ſtrouting out with works of merit, and ſupererogation; others whining in their zeal and holy endeavours, others glorying in keeping a covenant, for that they never knew that covenant-keeper of *Iſrael*, that neither ſlumbers nor ſleeps, nor yet ever knew that they could not keep their own vineyard; others are boaſting of their faith and baptiſm, and others of a light within them, that never knew themſelves to be darkneſs, living in the world without God; ſo the blind lead the blind and both fall into the ditch, the Lord deliver them.

And it was ſo.

Here's the concluſion; every word that God ſpeaks, is fulfilled; every command that he gives is obeyed, as it is written, *he ſpake, great was the company of the Preachers*; when he gives forth his voice, the dead ſhall hear, and live; many come to hear the word, but their ear is not opened, and their heart turned to diſcipline, many hear the word, but receive it not as the word of God, but of man; but when God commanded the light to ſhine out of darkneſs, it was ſo, ſo when he commands the light of everlaſting life to ſhine in our hearts, it will be ſo; otherwiſe the Prophets may preach, but *Iſrael* will not be gathered; which made *Iſaiah* complain, *Lord who hath believed our report?*

report? and upon whom is the arm of the Lord revealed? and again, to pray, *awake thou arm of the Lord; art not thou it that cut* Rahab, *and wounded the dragon?* ſo *David* ſaith, the *voice of the Lord makes the Hindes to Calve, divides the flames of fire, and ſhakes the wilderneſs of* Cadeſh; *the voice of the Lord bringeth mighty things to paſs*; it's not ſo with man, for the Prophets are ſent to a rebellious people, that ſome will not hear them, others hear, but hate and perſecute them, others come and enquire of the Prophet as if they deſired to hear the law, and to know the judgments of their gods, but all in diſſimulation and hypocriſie; though the Prophet is unto them, *as one that can play well upon a well tuned Inſtrument*; but when God commands, they hear, and the *people that ſate in darkneſs, have ſeen a great light, and unto them that ſate in the region of the ſhadow of death, light is ſprung up*; therefore he ſaith, *they ſhall not teach every man his brother, ſaying, know the Lord; for they ſhall all know me, from the leaſt to the greateſt; for they ſhall be all taught of God*; ſo that when the Lord ſaith, *ſeek ye my face*, the Church anſwers, *thy face will I ſeek right early*; *for the Lord turneth the heart of Kings, even like the Rivers of water.*

Here therefore is manifeſt the order, as the Apoſtle ſaith, firſt that which is after the fleſhly, then that which is after the ſpirit; firſt the teaching of man, and man comprehending the word of God in his reaſon, and carnal wiſdom, and this puff'd up the heart, that man thinks the whole work wrought; but it is not ſo, but then God commands his ſervants to cry, *and he ſaith, what ſhall I cry? all fleſh is graſs, and all the glory of it as*

the flower of the field; *the graſs withereth, the flower fadeth*, for the ſpirit of God hath blown upon it, and then it is ſo; ſo that *David* ſaith, *thou turnedſt away thy face, and I was troubled, my ſoul refuſed comfort*; ſo when the Church lies under affliction, the Lord commands, *comfort ye my people, ſpeak comfortably to* Jeruſalem, *tell her, her warfare is ended, ſhe hath receiv'd at the Lords hand double, according to all her afflictions*; and then it is ſo; *for the tongue of the ſtammerer ſpeaketh plainly, the blind ſee, the deaf hear, halt and lame and maimed leap for joy, and the dumb ſings out the praiſes of God*; the Church is brought out of captivity to *Sion* with joy, everlaſting rejoycing upon their heads, ſo *Hezekiah* ſaith, *inſtead of peace, I had great bitterneſs*; but thou Lord in love to my ſoul haſt freed it from the pit of corruption, *therefore will I ſing my ſong in the houſe of the Lord, all the days of my life.*

31. *And God ſaw every thing that he had made, and behold it was very good, and the evening and the morning was the ſixth day.*

Here is firſt the All-ſeeing eye of God, he ſaw every thing that he had made, nothing can hide from him, nothing unſeen or unknown to him; as it is written, *he that made the eye, ſhall he not ſee?* he ſees the ſecret thoughts of our hearts, when we commit wickedneſs in the dark, and deviſe miſchief on the bed, the darkneſs of the night is as noon-day before him, ſaith *David*; therefore there is no fleeing from his preſence; ſo that the wicked man cannot eſcape unpuniſhed; this is the comfort of them that truſt in him, he ſees their tears and and regiſters their afflictions in his book,

and

and treaſures their tears in his bottles, he ſeeth their wrong, and will avenge them; he ſees their captivity, and commands deliverance for them; he ſees their maladies, and comes with healing under his wings; he ſees their ſinfulneſs, and opens a fountain to waſh away their ſins and uncleanneſs; he ſees them lie polluted in their own bloud, caſt out to ſhame and deſtruction, and it is the day of love, he ſpreads the ſkirts of his garment over them, to cover their nakedneſs, that their ſhame be not ſeen; he ſays to their ſoul live; he waſhes and rinſes till he have taken away their uncleanneſs, and makes them beautifull with his own ornaments; he ſees their backſliding, and heals them; he ſees their weakneſs, and preſerves and ſtrengthens them.

And behold it was very good.

Here's the ſecond part; by the goodneſs of God all that God maketh is very good; that light and darkneſs keep their courſe, that evening and morning make a day, that God made a firmament to ſeparate the waters above, from the waters below, yea that all was without form and void, before that the ſpirit of God moved upon the waters, that God ſeparated the waters from the dry land, *&c.* all is good that God doth; for all ſets forth the goodneſs of God in Jeſus, that fountain of goodneſs, unto man that lay in death and darkneſs, without form and void till Jeſus comes and quickens the dead and comforts the living, that death and darkneſs may be overcome, and the ſoul may be more than conqueror over death and grave, and life and light may come in, that waters may be ſeparated from the dry land,

and both dry land and waters, earth and ayr, may bring forth fruit every one according to his kind, and all the fruit may be fruitfull, that every thing in man may praiſe the lord, and all the creatures that lie groaning and ſighing within themſeves under bondage and corruption, may be called out with man in the day of his deliverance to magnifie God, with him, that the great water-flouds cannot come near him, that Lions cannot hurt him, that fire cannot burn him, that the gates of hell cannot prevail againſt him, that God the Father and Jeſus his great Redeemer, ſup with him and dwell with him,

And the evening and the morning were the ſixth Day.

Here is the concluſion, the end of all the works of God, whereto nothing can be added, wherein nothing is wanting, that may be for the ſetting forth of his praiſe, the manifeſting of his ſecret, even his divine power and God-head, which are clearly ſeen in the things that he hath created; as *Paul* ſaith, and *David* alſo ſings; *the heavens declare the glory of God*, *the firmament ſheweth his handy-work*; man hath his time allotted him, ſix days he may work, and run through all the creatures, and ſee what help he can find in them, what good he can do, that when he hath found father and mother forſake him, his own mothers children againſt him, friend and kinsmen ſtand far off gazing on his trouble, all friends miſerable comforters, and all things under the Sun vanity and vexation of ſpirit, and himſelf captivated under the power of Satan, and Sin, and that God hath ſent a famine upon him, an unſatiable hunger not of drink

drink nor bread, but of hearing the word of God; he may take words into his mouth, even hearty repentance, and return unto his God, and cry I have ſinned, I have ſinned, that he may ceaſe from all his own works, yea from his words and thoughts upon the Lords holy-day, and believing, may enter into his eternal reſt; *Here is wiſdom*, ſaith the Divine, *let him that underſtandeth, count the number of the beaſt, for it is the number of a man, and his number is* 666; Here is man numbred, and his time numbred unto him, the time of his work, all that God wrought was very good, but all that man works is very vanity, *he himſelf is lighter than vanity*. So his number is the number of a Beaſt, for he is like the Beaſt that periſheth without underſtanding; ſo his number is ſix, the days of work, though he attain to ſix in all the dimenſions of it, 666. and 666000 and 666000000, all is but ſix, he cannot attain to ſeven; for it is the day of God, the day of reſt, the manifeſtation of Jeſus, whom none can know except the father reveal him; but man ſits ſtill in darkneſs, and labours in the very fire for very vanity, which our wiſe and learned men not underſtanding, buſie themſelves to put this name upon others; ſome upon the *Turk*, ſome upon the *Pope*, to be the Beaſt, and the Antichriſt, becauſe they know not that it is in themſelves, till the Lord come.

Our Saviour ſaying, *Search the Scriptures, in them ye think to have eternal Life, and they are they that teſtifie of me*; and *ye will not come to me that ye might have life*. Men in their wiſdom (which is always fooliſhneſs with God, and in their Zeal, which is void of true knowledge) take this to be

a Command or Exhortation, to ſearch into the Scriptures, either for Rules and Leſſons, by obeying which, they may attain ſalvation, or when they hear a Preacher, to try whether thoſe things he delivers be ſo or not; both which declares mans ignorance of the Doctrine of our Saviour; for he teſtifies to *Nicodemus*, that *no man can enter into, or ſee the Kingdom of Heaven unleſs he be regenerate*; and thence it is manifeſt he cannot be ſaved, nor underſtand the Scriptures, whether they teſtifie of Jeſus or no, unleſs he be regenerate, to wit, begotten of God, and born of that Spirit which always gives teſtimony unto Jeſus; for *the Spirit that is in man luſts to envy*, as *James* ſaith; and the Object of that envy is Jeſus, and his Elect, as appears by *Paul* when he was a Phariſee; for the unregenerate, though never ſo religious, are Children of the Devil, which always ceaſeth not to envy and perſecute Jeſus and all his Saints (as our Saviour tells the Phariſees) therefore the true meaning of that Saying of our Saviour is, firſt, that there is no portion of Scripture, but if it be rightly underſtood, it ſpeaks concerning him. Secondly, That it witneſſeth that no man can by any means attain to eternal Life but by him; and theſe two are abundantly teſtified in the Scripture; as firſt, that all the Prophets propheſied unto him, and certainly all the Writers of the Scripture were Prophets; for they ſpake not out of their Wit or Reaſon, but as they were moved by the holy Ghoſt, as *Peter* witneſſeth; and again, *Every Word of God is in him Yea and Amen*; not yea and nay: which is as much as to ſay, perfectly true, by the general teſtimony of all the Servants of God, without

out any denial; which is ſignified by the Word (*Amen*;) which is uſed when the Preacher hath delivered ſuch a true teſtimony, that all the people ſay *Amen* to it: And again, unto the ſecond it is plainly teſtified, *There is no Name given under Heaven whereby men ſhall be ſaved but the Name Jeſus*; and *therefore was he called Jeſus, becauſe he ſhall ſave his people from their ſins*, as Matthew ſaith: And *Paul* ſaith, *he is the Author and Finiſher of our Faith*; *the Beginner and Perfecter of every good Word and Work*. The Divine calls him *the Alpha and Omega*, *the firſt and laſt*, &c. Theſe are ſufficient and perfect Teſtimonies.

Hence is perfect direction given for the true reading of the Scriptures with underſtanding, to wit, that every Sentence of the Scripture is to be underſtood concerning Jeſus; if it ſpeak not directly concerning him, it is either a Type of him, an evident Teſtimony of the operation of the holy Spirit in his Servants, by him, or of the Evil Spirit againſt him and his Spirit; or it is a Type or Figure of thoſe Operations; ſo that all real, holy, good, righteous and honeſt thoughts, words, and deeds are the operations of the Spirit of Chriſt in Believers; and all that are ſeemingly ſuch, are the operations of the evil Spirit, which is a Spirit of hypocriſie in the hearts of unbelievers; ſo alſo are all evil words, thoughts and deeds, which *Paul* calls the works of the Fleſh, by the Fleſh is meant the ſame which *James* calls *the Spirit that is in man, which luſts to envy*.

So all the Wars of the Servants of God; as of *Abraham*, *David*, *Jonathan*, the *Judges*, and *godly Kings* are Figures of the operations of Jeſus by the

the holy Spirit, conquering and ſubduing the Luſts and Affections of the Fleſh, and mortifying the worldly mind, and all the outgoings of it in irregular motions and paſſions; and on the contrary, all the wars of the Enemies of *Iſrael* or any of Gods Servants, are Figures of the roaring, ramping and raging Spirit of Lies, Hypocriſies, Luſts and Rebellions againſt Jeſus and his holy Spirit, and all his Servants, by ſecret temptations within, and ſtirring up fierce perſecutions by Kings and Rulers, and all ſorts of people that are his Inſtruments to do miſchief againſt them that ſtand ſtedfaſt in the Faith, and are not deluded by him.

Hence every Precept, Exhortation or Inſtruction muſt be underſtood, as alſo all Promiſes, to be given to them that are in Chriſt, regenerate, begotten of God, born of the holy Spirit, adopted Sons and Daughters of God, to whom alone theſe things are in power, becauſe he is in them; for without him vain and unpoſſible is the Commandment, as the Apoſtle teſtifieth; as to inſtance in Prayer, which is mighty effectual to obtain Bleſſings; and there being many exhortations to Prayer, and large Promiſes to him that prayeth, therefore our Miniſters urge all to Prayer; but what ſaith the Truth? Prayer is a calling upon God; *but how can they call upon him whom they have not known? and how can they know him in whom they have not believed?* And again, *The Prayers of the wicked are abomination to the Lord*: whence it is manifeſt, the work of God muſt be before the work of man; as knowledge of God before Prayer, and Faith in Jeſus before knowledge; *for no man hath known the Father*

Father but the Son, and he to whom the Son will reveal him. Again, to inſtance in Preaching, which is that mighty Ordinance for Converſion and Salvation of Sinners, and many Exhortations are given to *preach the word inſtantly, in ſeaſon and out of ſeaſon*; and many great Bleſſings promiſed upon the faithful performing of it, ſo that there is great purſuing of it by Preachers; and they are thought moſt worthy men by Hearers that are moſt diligent, frequent and fervent performers of it. But what ſaith the Truth? *How can they preach except they be ſent?* And again, *They run, and I have not ſent them; they preach every one the divination of his own Brain*, &c So that it is manifeſt that the truth of the Word not preached by the wit or wiſdom of man, but by the experience of the operations of the Holy Ghoſt in and through Jeſus, as our Saviour teſtifieth to his Diſciples; *As the Father hath ſent me, ſo ſend I you*; and *as ye have freely received, freely give*; and *I ſpeak and work nothing but what I have heard and ſeen with the Father.* So *David* ſaith, *Come, and I will ſhew thee what God hath done for my Soul.* *David* ſhews what he was by nature, even a Maſs of Sin in his Birth and Conception, and ſo along, till God waſht him, cleans'd him, and turn'd him: *Paul* ſhews what he was in his great righteouſneſs; touching the Righteouſneſs that the Law requires, blameleſs; but even then a bloody perſecutor of Jeſus, raging mad, making havock of them that call upon the Name of Jeſus, till it pleaſed the Father to reveal his Son in him. So he tels the *Corinthians*, they were ſome Idolaters, ſome Fornicators, ſome Thieves, and the like, till they were waſhed and ſancti-

ſanctified, and in the Name of the Lord Jeſus, and by the Spirit of our God. This *Paul* could not preach by all the Learning that he had from *Gamaliel*, nor all the ſtrict Righteouſneſs and Zeal that he had in his Phariſaical Profeſſion; it muſt be the teaching of Jeſus that makes a true Preacher, and makes the Ear open to hear, and makes a a faithful Believer, and a charitable Worker, and a patient Sufferer, that every Soul may confeſs, that as he hath wrought all for us, even perfected our Salvation, even redeeming us from captivity to Satan and Sin, and bringing us into Unity with God; ſo he hath wrought, and doth work all things in us, till he hath brought us to the *fulneſs of the ſtature of a man in Chriſt*. And this work whereby man is made a new Creature, is ſhadowed or figured out unto us abundantly in the Creation of the world, and all things therein, if that firſt Chapter of *Geneſis* be rightly underſtood.

And the ſecond Chapter figureth out unto us the End of that Work, by the Sabbath day, to bring man to ceaſe from his own works, as God did from his; as the Apoſt. to the *Hebr.* declares; to wit, to bring us to a perfect Self-denial, that we have no confidence in our ſelves, but that we are meer Sufferers, that the work of God may be wrought in us by Chriſt, who is the power and wiſdom of God, by whom he created all things, that through him alſo he powreth out upon us the regeneration or waſhing of the holy Ghoſt, and by him only; that we may know and teſtifie that it is moſt falſe and blaſphemous, which is commonly taught by the wiſe of the world, that he that made

us

us without our ſelves, will not ſave us without our ſelves; which that one Teſtimony of *Paul* may confirm, that Chriſt hath quickned us when we were dead in ſins. Can the dead work the works of the living? or can Sin bring forth Righteouſneſs?

The next Figure is the Garden in which the Lord made to grow all things that are good for food, and pleaſant to behold; whereby Chriſt is figured out unto us, who is both the Bread that came down from Heaven, and giveth life unto the world; and that Water of life that ſatisfieth the thirſty Souls, and becomes in them a Well of Life, that they go no more to the world to draw; and in whom every believing Soul hath not only all food convenient for a ſpiritual life, but alſo all joy and pleaſure. Whereupon *David* ſingeth, *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the River of thy pleaſures.* And in this Garden the Lord planted the Tree of Life, and the Tree of knowledge of good and evil; ſignifying, that whoſoever entreth this Garden, to wit, ſeeketh for Life by his own wiſdom, and not by Chriſt, is ſeduced by Satan, to believe that he ſhall attain to the likeneſs of God, to wit, Righteouſneſs and true Holineſs by his Wiſdom, Righteouſneſs and Zeal, not knowing that his wiſdom is fooliſhneſs with God, his Righteouſneſs as filthy in the ſight of God as a menſtruous Cloth to man, and his Zeal ſo void of Knowledge, that therein he perſecuteth Chriſt and his Elect for Hereſie,

The next Figure is the Fountain that goeth out of the Garden divided into four Heads; ſignifying

ing that from the Lord Jesus proceeds Grace into all the world, *where there is Gold and Pearl*, to wean them from the world, and make them sell all, & buy that Pearl of inestimable value, and that true Gold that makes rich to eternal Life, and teacheth man to know that the Judgments of God are more to be desired than much fine Gold, and sweeter than the Honey and the Honey Comb; that he that lives in the fulness of all the riches and pleasures of this Life may hunger and thirst after that Bread which feedeth to eternal Life; and the same River goes into the Land of *Æthiopia*, the Countrey of Blackmores, signifying that the same Grace floweth from Jesus, to wash and rinse every Soul of his Servants that are filthy by nature, even when he sees them polluted in their own blood, as *Ezekiel* saith; and when there is none other to do them any good, he makes them beautiful by his own Ornaments; when they cannot take away their Spot, though they wash with Nitre and much Sope, and also makes them confess with the Spouse that they are black, but their beloved is fair and ruddy, the chiefest of ten thousands: So the River sends forth Heads into all other Countreys, signifying Jesus sending forth his Grace to gather his people from East and West, North and South, where they live in the world as in a Land of Drought, where there is no moisture, their Souls pined & hunger-starved, not for Bread and Drink, but for hearing the Word of God, even Jesus, that true Bread of Life; so that they *seek for a City whose Founder and Builder is God*, which none can lead them unto but Jesus; *for none knows the Father but the Son, and he to whom the Son will reveal him.*

The

The next Figure is Marriage; Man wants a meet help, which being given to him of God, he muſt forſake all to cleave unto it; as the Woman cannot be fruitful without man, ſo the Soul cannot fructifie without Chriſt; therefore when *Paul* hath ſpoken concerning the Unity of the Husband and the Wife, he ſaith, *This is a great Secret, but I ſpeak concerning Chriſt and his Church*: And as *Adam* ſaid, *Now this is bone of my bone, and fleſh of my fleſh*, ſo the believing Soul is all of Jeſus; what he is, is of the Grace of God; what he doth is Chriſt working in him; if he live, it is not he, but Chriſt that dwells in him; he is his Light: ſo that believing in him, he walks not in darkneſs, but hath the Light of everlaſting Life abiding in him; he is filled with his fulneſs; he is the Vine from which he receives all nouriſhment; by him the Body is dead becauſe of ſin, and the Spirit is life for Righteouſneſs ſake; through him he is more than Conquerour over Hell and all the powers of Death.

In the third Chapter we have Satan figured under the form and title of a Serpent, and Chriſt by the Seed of the Woman; ſo that hereby is ſignified that the whole conteſt about our Salvation is betwixt Chriſt and the Devil; the Devil hath our corrupt nature to work in, and all the Luſts and Affections of the Fleſh, all the Vanities and Follies, Riches, Honours, and Preferments of the world, and all external carnal Forms of Religion to work by; Chriſt hath nothing but the bare word of promiſe to work by upon the Soul now dead in Sins, alienated and eſtranged from God and all his ways, ſold and captivated under Satan; yet by that

that very word of Truth, which is the Sword of the Spirit, and by the brightneſs of his Coming, he deſtroyeth the Devil, and rooteth all his works out of the Heart of man, as the Apoſtle ſaith; *He came to deſtroy the works of the Devil*, and he breaketh the gates of Braſs, and bars of Iron, and ſetteth the captive Souls at liberty, to wit, frees them from all the power of Satan and Sin, that they may run with chearfulneſs in all the ways of God.

The next Figure; after Sin is entred, and by Sin Nakedneſs and Shame, our firſt Parents ſew Fig-leaves together to cover their Nakedneſs; they would not have it ſeen; they would not confeſs, and turn to God for Help, for Pardon of their Sins, for renewing and ſanctifying their Souls, for guiding them by his Grace and Holy Spirit; but they will do it themſelves, they will cover it, that it ſhall not appear to the outward view, and then they think all is done: This figures out all our actings in our ſtricteſt Forms of Religion, our gathering Precepts, Rules and Leſſons out of the Word of God, our ſtriving to outgo others in all Religious Exerciſes, which we call Duties. All are but Fig-Leaves, covering our ſelves with our own Inventions, and not with God's Spirit; we will not confeſs with the Church that all our Righteouſneſs is as a menſtruous Cloth, our Zeal without Knowledge, our Knowledge vain, that puffs up our hearts with Pride, and doth not humble our Souls to the fear of God, we will not believe that all our Coverings are but as a weaving of a Spiders Web, till God rend all in pieces, even the very Cawl of the Heart, meeting as a Lion or

as

as a Bear that is raging mad, becauſe ſhe is rob'd of her whelps; till he ſtrip us naked that our ſins may be uncovered, and our ſhame ſeen.

But this will not hide from God, nor running into the thickets of the wood, or hiding themſelves among the trees of the garden, which figures out our changing of our way of Religion, our chuſing of moſt zealous miniſters, our multiplying our prayers and devotions, as *Iſrael* did build Temples and Altars, and multiply Sacrifices, and Faſts, Feaſts, and ſolemn Aſſemblies, and our magnifying one Miniſter above another, as the *Corinthians*, ſome for *Paul*, ſome for *Peter*, ſome for Chriſt.

All this will not hide from God, nor hinder the proceeding of his Judgments, for he will come and ſay, *Adam where art thou?* art thou hiding thy ſelf from thy Creator? do'ſt thou not know, *that he that made the eye, and ear, and heart, ſees, hears, and knows, all thy ſecret thoughts and imaginations, and that they are evil continually*; do'ſt thou think that any place or darkneſs, can hide thee from the Creator of the world, of the light, and of the darkneſs, is he not in them all, if thou fly into the utmoſt parts of the earth, he is there, and if thou go down into the depth of the ſea, his arm will fetch thee out, and if thou ſay the darkneſs of the night ſhall cover thee, the darkneſs ſhall be as the mid day, and thou ſhalt be naked before him; and he will lay judgment to the line, and righteouſneſs to the plummet, and ſweep away the refuge of lies; and then ſhalt thou ſee and know, that by that knowledg, by which Satan perſwaded thee, thou ſhalt be like God, thou art like the

Devil. This figures out Gods ſearching of every mans heart, and diſcovering of his iniquity, and hypocriſie, he ſaith unto the prophane perſon, that ſpends his time and ſtrength in rioting, drunkenneſs, whoredom, and the like, without any profeſſion of Religion, where art thou filling and ſatisfying thy luſtful affections, and taking thy pleaſure in all riotouſneſs, living without God in the world, exerciſing laſciviouſneſs with greedineſs, like the brute beaſt, caring for nothing, but preſent fat paſture; that knows not that he muſt go from thence to ſlaughter; ſo thou regards nothing but that filthy pleaſure of the fleſh, careſt not for the ſoul, thinkeſt not of any evil, regardeſt not the word of God, but ſcorneſt all the Miniſters of it, that give thee warning of thy latter end; well thou may go in thy folly, *but for all that God will bring thee to judgment.*

And to the Earth-worm, the Covetous, Extortioner, hard-hearted lover of the world, he ſaith, where art thou? art thou hunting for the worlds wealth, to build thy neſt on the earth, and bleſs thy ſelf in the multitude of thy riches, and knoweſt not but thou may die this night, and then they will profit thee nothing? or art thou laying up treaſures for thy Son, and knoweſt not whether he will prove a wiſe man or a fool, and treaſureſt nothing for the ſalvation of thy ſoul, which muſt go into everlaſting burnings, if it be not deliver'd by the free mercies of God in Chriſt Jeſus.

And to the vain-glorious, ambitious, proud man, he ſaith, where art thou? art thou ſeeking after the honors of men? the glory of the world, the favor of great perſons, and regardeſt not the honor

honor that is of God? nor remembreſt that men are mortal, and therefore their honour's failing? woe unto thee that haſt placed thy confidence in the arm of fleſh, in uncertain riches, in man whoſe breath is in his noſtrils, for wherein is he to be eſteemed, whoſe breath is ſo ſoon ſtopped, and his life is gone.

And to the Profeſſor of Religion after the common way of the land he lives in, he ſaith, where art thou? art thou taking the word of God into thy mouth, that thou may be like others? and never knew the power of it in thy heart, to make thee unlike others; that thou mighteſt be taken out of the world to be made a child of God, that thou might be a true *Jew* whoſe circumciſion is not in the fleſh, but in the heart, not in the letter, but in the ſpirit; whoſe praiſe is not of men, but of God; that thou might be redeemed from thy vain and filthy converſation, by the precious bloud and death of Jeſus; and that thou might be eſpouſed unto God in faithfulneſs, to be unto him days without number; and to have fellowſhip with God the Father, and our Lord Jeſus; that thou might not walk in darkneſs, but have the light of everlaſting life, even the Lord Jeſus abiding in thee.

And to the ſtrict zealous Profeſſor, he ſaith, where art thou? art thou beautifying thy ſelf to procure love; it is the way of a whore, art thou waſhing thy ſelf with nitre and much ſoap? I tell thee, thy iniquity is marked, before one ingraven with the point of a diamond, thou art like the Leopard whoſe ſpot cannot be cleanſed, and like the Blackamore whoſe coulour cannot be whited; but come to me and I will make thee whiter

than ſnow, and cleaner than the wool in *Baſan*.

And to him that eſteemeth of one Miniſter above another, and diſcerneth not between him that is of God, and him that Preacheth in the wiſdom of man; he ſaith, where art thou? art thou chuſing a Miniſter to thy ſelf, according to thy own fancy, that he may ſpeak of new wines; to wit, new doctrines, pleaſing to the fleſh, that he may daub thee up with untempered mortar, and ſow a pillow under thy elbow; to wit, tell thee, if thou ſo pray, and read, and hear, and practiſe ſuch holineſs, thou ſhalt be ſaved; that all the glory may be attributed unto thy zealous profeſſion, and not unto my free grace; I tell thee, in the day of accounts, thou wilt be found with the fooliſh Virgins, that have no oyl in their Lamps, or with the unfaithful Servant, that hid his Talent in the napkin, or like them that ſay, have not we done great things, [illegible] in thy name, and haſt not thou taught in our ſtreets? to whom it is anſwered, *away from me ye hypocrites, I know you not.*

To him that glorieth in Prayer, he ſaith, where art thou? art thou multiplying words like the heathen, that think to be heard for their much babling, or like the Prieſts of *Baal*, that call'd on him from morning till noon; know'ſt thou not that none call upon God, but they that know him; and none know him, but they that believe in him; and none can obtain any thing of God, but they that pray in Chriſts name; and none can come in his name, but they that are his, implanted into him by the father; to wit, to whom the father hath given faith to believe in Chriſt, or upon whom he hath poured the laver of Regeneration

ration through Chriſt; and knoweſt thou not that the prayers of the wicked and unregenerate, are an abomination to the Lord? and that none can pray as he ought, unleſs he have the ſpirit of faith, and unity of a ſound mind; and no man receives the ſpirit, by the works of the law, but by the hearing of faith; and as long as man hath in his Religion, *Do this and live*; he is under the works of the law, he is not yet ſtript naked, the kaul of his heart is not yet rent, his ſpirit is not broken, he is gaping after the praiſes of men, he is ſeeking to pleaſe God with his praying, praiſing, baptiſm, waiting on the light, and other his actions; he goes not into his cloſet to pray, the door ſhut, that none may hear or know, but he that heareth in ſecret, and rewardeth openly; it may be thou goeſt into ſome ſecret place of thy houſe and there makes long prayers, but there thou cannot pray without ceaſing, but the cloſet thou ſhould'ſt go into is thy heart, which thou may go into, though never ſo many be in thy company; (as *David* did in the company of the wicked, when he ſpake no word, yet he prayed) ſo there thou may find ſuch a multitude of wickedneſſes, that thy heart may be loaden, and thy mouth ſtopped, that thou canſt not ſpeak; but by the help of the ſpirit, thy broken and over laden heart with iniquity, breathes and groans, and ſighs unto the lord, in and for Jeſus ſake, to have mercy upon thee ſinful ſinner, which is that onely fervent ſecret prayer, which God will hear and anſwer ſecretly.

To him that glorieth in Baptiſm, he ſaith, where art thou? art thou waſhing with nitre and much

ſoap? art thou forming thy ſelf after the faſhion of the world, into ſome ſociety of men, after their manner of will-worſhip? knoweſt thou not that the Baptiſm of Jeſus (whereof it is ſaid, *He that believeth and is baptized, ſhall be ſaved*) was not by water, neither ſprinkled in the face, nor drencht into our head, but it was by fire and the holy ghoſt; what *John Baptiſt* or the diſciples of Jeſus did, was but an outward figure of that inward waſhing of the Holy Ghoſt by the bloud of Jeſus; whereof it is ſaid, *as many as are baptized into Jeſus are baptized into his death*; and again, *ye are buried with him in baptiſm*; ſo that they that are baptized with him, are not gathered into any viſible congregation of Profeſſors, but rather are ſeparated from them all; as the Church ſaith, *he hath laid his hand upon me, and hath taught me mightily, that I ſhould not ſay, a league to whom this people ſay a league, nor fear their fear*, of whom alſo our Saviour ſaith by the Prophet, *I and the Children whom thou haſt given me, are accounted as a ſtrange thing to both the houſes of* Juda *and* Iſrael; which as if he had ſaid, to all that profeſs thy worſhip, for only *Juda* and *Iſrael* were worſhippers of God then, and all other nations worſhipers of Idols.

To him that glorieth in the Sacrament of the Supper, he ſaith, where art thou? art thou binding the body and bloud of Jeſus unto bread and wine, either in tranſubſtantiation that it ſhould be changed; (no, the unchangeable God, cannot be changed into any created thing, nor the created thing into him) or in conſubſtantiation; no, the inviſible God cannot be joyned to the viſible creature, nor the viſible into him, while it is viſible;

or

or by faith thou believeſt that he is the food of thy ſoul, as bread and wine is of thy body; and is he not ſo at all times, in all eating and drinking? needs not thy ſoul food daily as well as thy body? and is he not alſo the covering to thy ſoul to cover it from nakedneſs and ſhame, and to defend it from heat and cold, and ſtorms, as thy garment is to thy body; and is he not thy ſupport in the day of weakneſs, as well as a ſtaff to thee in old age? and is not he thy ſtrength that gives thee victory over thy ſouls enemies, as well as an army with an able commander, and weapons of war in the day of battel? is he not thy wiſdom to anſwer all Gainſayers, and oppoſe thy ſouls enemies, as thy natural underſtanding and reaſon is in temporal things; therefore ſee how many Sacraments is contained in this one, if thou refer it to faith, are not all theſe outward viſible ſigns of inward ſpiritual grace?

To him that glorieth in the old forms of worſhip wherein our Predeceſſors worſhiped, which were godly men, which forms alſo were inſtituted of God; he ſaith where art thou? art thou among the zealous Scribes and Phariſees in the day of Jeſus, that gloried in *Moſes* and *Abraham* and the Fathers, they knew that God ſpake with them, and they were righteous men; but as to the Lord Jeſus they knew not what he was; wilt thou bind the Spirit of God to one form always? thou would with *Iſrael* worſhip the brazen Serpent, when godly *Hezekiah* pull'd it down; thou would ſay, it was a good old Form which God ordained when he call'd it a ſhadow of vanities: and thou would go multiply thy Sacrifices at *Gilgal*, becauſe it was a place God ordained for ſacrifices, when God

by the Prophet call'd it, *multiplying of tranſgreſſions at Gilgal*; and thou would cry the Temple of the Lord, the Temple of the Lord, becauſe God gave his glorious appearance in it at *Solomons* prayer, when God cauſed it to be deſtroyed for the hypocriſie of them that worſhipt therein; do'ſt thou not perceive that all theſe Forms ordained of God for his worſhip, were violated by the iniquity of *Iſrael*, and do'ſt thou think that the worſhipers in theſe Forms are not as wicked, to make the Form meerly ſuperſtition and Idolatry, and therefore abominable to God? or wilt thou always worſhip in the oldneſs of the Letter, and never in newneſs of the ſpirit? and are not all old things done away unto the true Servants of God, and all things new in Jeſus?

To him that caſteth off the old Forms of worſhip that are uſed, and have been uſed by our godly predeceſſors, and taketh up, or entreth into, new Forms of worſhip, he ſaith, where art thou? art thou joyning thy ſelf to them that change? art thou changing thy ways and beautifying thy ſelf to procure love? art thou inventing new ways to worſhip God in? hath not God made man righteous, but it is mans fault that he hath found out many inventions, Is he not the ſame God that ſaved thy predeceſſors walking and worſhiping in the old way? and doth he not bid thee ſtand in the croſs way, and inquire for the old way, which is the good way and walk in it? was it not the iniquity of *Jeroboam* to change the glory of the inviſible God into the likeneſs of a calf that eats corn and hay?

Thus are all the hearts of men ſearched and tryed

ed, and all their works and ways reproved; as he ſaith, *I will ſearch* Jeruſalem *as with candles*; and again, when the ſpirit of truth cometh, he will reprove the world of ſin, righteouſneſs and judgment, that every man may be found a lyar, and God only true; And now I proceed to that figure whereby is holden forth the ſure and certain comfort of all the ſervants of God through the whole world, when they have ſinned, and by the ſearch of God are convinced of ſin; and fear and terror are upon them, and their mouths are ſtopped, and their hearts found guilty, and they have no way they can flee from the preſence of God, but they ſtand as the malefactor condemned, trembling before the preſence of the Judg: as *Adam* and *Eve* here; Then ſaith *Moſes*, *did the Lord God make to Adam and to his wife coats of skins and covered them.* The coverings that man makes are but fig-leaves, ſoon rent, they are but as the ſpiders web, though they ſeem beautiful, a daſh of a Beſom takes them away, that there's nothing to be ſeen, but a little filthy duſt, yet it's poyſonous too; but the coverings of God are made of skins, comfortable to man skin to skin, even the Lord Jeſus who hath taken our own nature upon him, and is become man, and comes to man, and in and by him God covers all our ſin; our nakedneſs, our ſhame, as *David* ſings, *and this is a durable covering*, as all that God doth it laſts for ever and ever. *Adam* and *Eve* in all their coverings of fig-leaves, and trees of the Garden, were found naked and aſhamed, but after that God covered them, there's no more ſhame nor nakedneſs ſeen, this was a durable covering, as the Apparel of *Iſrael* and their proviſion,

proviſion, when they march out of *Egypt* to travel to the Land of *Canaan*, their bread moulded not, their drink ſowred not, their ſhoes were not worn under this covering is figured the forgiveneſs of ſins, which *David* joyneth together, ſaying, *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered.*

And now that ſin is pardoned, the ſoul hath found that which he ſought for, as *Abraham* that ſought for a City, *whoſe founder and Builder is God.* yet this through the free mercies of God who is found of them that ſought him not, yea of them that asked not after him; and this is the ſhedding of his love abroad in our hearts, which begetteth love in us again, for every thing begets it like, *and this love is the fulfilling of the law*, for all obedience that man performs to the law, either becauſe he is ſo commanded as a duty, or for fear of judgments threatned to the diſobedience; is fig-leaves coverings? crying to the mountains and to the hills to fall on them, and hide them from wrath, as the Divine ſaith, but this covering of God is the mountain of the Lords houſe, that is ſet up above the mountains and exalted above the hills, as *Iſaiah* ſaith, and this is that mount *Sion David* ſings of, and ſaith it is the joy of the whole earth, *on her north ſide ſtandeth the City of the great King, in her palaces God is well known for a ſure reſuge. David* ſpeaks not here of himſelf, though he was a great King, nor of his ſon *Solomon*, and the City *Jeruſalem*, wherein they dwelt, which *Paul* calls *Jeruſalem* from below which is in Bondage, with her children; but he ſpeaks of God, the King of Kings, and of his Son Jeſus, (whereof he alſo ſaith, *the Lord*

Lord ſaid unto my Lord) and of *Jeruſalem* from above which is free, which is the mother of us all to wit, of all the children of God, all true Chriſtians, all that live by faith; therefore here is figured unto us the eſtate of true Believers by *Jeruſalem* and mount *Sion*, whereof *David* ſaith further, *walk about Sion, go round about her, tell the Towers thereof, mark ye well her Bulwarks, conſider her palaces, that ye may tell it to the generation following*, whereof in order.

Here therefore we muſt know that this *Jeruſalem* which comes down from above, which is the mother of us all, is the life of faith, even that faith which is the gift of God, *for every good gift comes from above*, as *James* ſaith, therefore it is not the faith of Devils, which knew Chriſt ſo well, nor the faith of hypocrites, that can talk much of him, but it is that faith that works by love, and purifies the heart from all luſting, and in this City God is well known for a ſure refuge, whereof the Cities appointed in *Iſrael* for a refuge to the guilty perſon to preſerve him from the avenger of bloud, was a type, for the Law purſues man in the juſt judgment of God, and ſtops every mouth, and pleads every heart guilty before God, whereof mount *Ebal* was a figure; for as many as are of the works of the law are under the curſe ſaith *Paul*, but the Goſpel declares a covenant, *that ſpeaks better things than the bloud of Abel*, that cryed for vengeance from the earth, for hereby is declared that gifts are given for the rebellious of the earth, to wit, the body and bloud of Jeſus for ſinners, and therefore here *Paul* the bloudy perſecutor of Jeſus and all his Saints, was ſaved, and his ſin pardoned, because

cauſe he did it in ignorance; here mercy triumphs againſt judgment, and God appearing in Chriſt, anſwers the Law that purſues him; I will be his refuge becauſe he hath fled to me by faith, for he looked upon him whom he pierced, and he mourned apart, not with the worldly, wiſe, and religious, with whom he had ſociety before, but apart; with the great mourning of *Rachel* that wept for her children and refuſed to be comforted; for *Paul* was ſtricken blind, and there lay praying, as the Lord ſaid to *Ananias*, now he prayeth, and he pray'd, not as the worldly religious, becauſe it's ſo commanded in the word, and therefore is a duty; but he prayed becauſe now he lookt upon himſelf, as the chiefeſt of ſinners; what wickedneſs ſo great, what Rebellion ſo vile, as his that had perſecuted the Lord of life? Oh who can tell his ſorrow? what heart can conceive the affliction of his ſoul? who had made Havock, even great and bloudy deſtruction of the Saints of God; thoſe pure Believers, of whom he would now be glad to be received as the laſt and leaſt; therefore his Prayer is the cry of one depth to another, as *David* ſaith, *out of the depth of his miſery, unto the depth of Gods mercy*, ſo he comes to be a Citizen of this City of God, wherein God is well known for a ſure refuge in her palaces, and by faith he is juſtified from all his ſins, from which he could not be juſtified by the Law of *Moſes*: and in the palaces of this city dwell all ſort of ſinners, and none come in it, but they that come thus in, under the guilt of their ſin, and ſinful nature; that they may by this gift of God, be made new creatures, receive new hearts, and framed by the Lord to his Holy Will,

Will, and receive new ſpirits that will mortifie the luſts of the fleſh, which was figured by our Saviours healing of all diſeaſes, and caſting out Devils, and prophecied by *Iſaiah* under the name of wolfs, lyons, leopards, bears, oxen, cows, calfs, lambs, kids, lying together, and feeding together; and a little child to lead them, whereby he ſignifieth all the fierce, ravenous, brutiſh luſts of man mortified and then every ſoul ſubmitted to the conduct of Chriſt the Prince of peace by his Holy Spirit, and this our Saviour declares plainly, ſaying, *I came not to call the Righteous, but Sinners to repentance*; and again, *I am not ſent but to the loſt of the houſe of Iſrael and the abject of the Gentiles*; and again, *the whole have no need of the Phyſitian, but the ſick*; and this he held forth in his Parables of the Phariſee and the Publican, the Prodigal and his elder Brother; thus you have the palaces and their Inhabitants; now to the Towers and Bulwarks, upon the firſt Tower I may place, you that were dead in ſins and treſpaſſes hath he quickened, and even when you were dead in ſins, that from this Tower may be publiſhed the mighty power and free grace of God in Jeſus, that gives life to the dead, even eternal life to ſinners, even the ſalvation of their ſouls; not when or becauſe they live in righteouſneſs, but when they are ſinners, and can do nothing but heap more ſins to thoſe they have; as *David* ſaith, *Pſal.* 107. And for the Bulwork of it that it be not caſt down, you have in this word (*he hath quickned you*, what He is it? even Jeſus in whom is life, and that life is the light of men, to whom the Father hath given to quicken whom he will, and who by death deſtroyed him that had the power

er

er of death, and delivered the children appointed to death. Therefore who dare oppoſe? to ſay, that he could not do it, or to ſay any other could do it, or that any thing was or may be joyned with him in this work, who dare plead with his Maker? and for the work, it's not the righteouſneſs of man, but the Righteouſneſs of God by faith, and the life of it; therefore it muſt needs produce it's own effect, and it's not a carnal life, but a ſpiritual, therefore not weak but powerful, arm'd with the whole Armour of God; mighty to caſt down the ſtrong holds of Satan and Sin, and againſt it the gates of Hell cannot prevail, it brings every thought into ſubjection, and it's not temporal but eternal; *the gift of God through Jeſus is life eternal*, ſaith *Paul*, and therefore it changeth not nor fails, but abideth for ever; and therefore all that are given to Jeſus, they live not after the luſts of the fleſh, or the will of man, but they live the life of faith in the ſpirit, after the will of God, which is their ſanctification, and none can pull them out of the hands of Jeſus; not Satan, for they know his wiles, not the fleſh, for it's crucified in them, not the world, for they are wained from it's vanities, and have ſeen the pearl of ineſtimable value, therefore they have ſold all to purchaſe it, even that link of the chain of the neck of Jeſus, which hath drawn them, Heart, Soul, and Spirit, to run after him, and abide with him for ever.

Upon the ſecond Tower is publiſhed, *They that ſate in darkneſs have ſeen a great light*; *and to them that ſate in the Land of the ſhadow of Death hath the Light ſhined*; to make known to all the miſerable eſtate

eſtate of man by nature; that he is like the brute beaſt that periſheth without knowledge, as *David* teſtifies; he is ſo void of true underſtanding, that he calls light darkneſs, and darkneſs light, takes good for evil, and evil for good, ſaith *Iſaiah*; he takes the Devil for God, and perſecutes the People of God for Hereticks, as did the *Phariſees*; yet he ſearcheth the Scriptures, and thinks in them to have everlaſting life; but he perverts all the Scriptures, and turns the Truth into a Lie; therefore *Paul* adviſeth him that will be wiſe, to become a fool, that he may be truly wiſe; ſignifying plainly that all natural wit or wiſdom muſt be deſtroyed and quite confounded, whereby man ſearcheth the word of God, or exerciſeth himſelf in Religion or Righteouſneſs, as he calls it; for this is that wiſdom which he hath learned of the Devil, to know good and evil, that he might become like God, as he taught our firſt parents; therefore this muſt be deſtroyed, that man may receive a new light, a true wiſdom to diſcern between things that differ; and this will teach him, that in himſelf there dwells no good thing, as *Paul* confeſſed; but in God is a fountain of goodneſs, and all the Creatures, Ordinances, Statutes and Commandments of God are good, and very good; that there is no evil before him, but what his evil Mind and corrupt Heart hath corrupted, as *Paul* teſtifies; *Unto the pure all things are pure; but unto the impure, even his very Conſcience is defiled:* And for the Bulwark of it, that it be not caſt down, that man may not think too highly of himſelf, but know that all his wiſdom is fooliſhneſs with God, it is manifeſted by this Queſtion, Whence this Light ſhined upon them

them that ſate in darkneſs? Even from God, who ſent his beloved Son Jeſus to give life and light to the Sons, who is made of God unto us true wiſdom, that he that believeth in him, may not walk in darkneſs, but may have the light of everlaſting life in him: Hence is manifeſt this is that Tree of life, which is kept by the Cherubim with the Blade of a Sword turning every way, that no man ſhall know the Father but he to whom the Son reveals him. No man hath any true knowledge of any thing that belongs to the ſalvation of his own Soul, unleſs he live by Faith in Jeſus; although all men in their ſeveral forms of Religion can talk much of Repentance, and Faith, and works of Righteouſneſs, even as it were with the Tongue of an Angel, all is nothing but as the ſound of a tinkling Cymbal; they have but ſtoln the Truth from their Neighbour, by reading the Scriptures, or hearing Preachers, as ſome Chriſtians declaring what God hath done for their Souls; ſo it is but gotten by hearing of the Ear, or ſeeing of the Eye, and conceiving of the Heart, and therefore it is not that which God hath laid up for them that love him: therefore this Bulwark remaineth ſure, that groſs darkneſs is upon every Soul (whereof that palpable darkneſs of *Egypt* was a Figure) until Jeſus that Light of God (which was figured by the Light kept continually ſhining in the Houſe of God) live in him by Faith.

Upon the third Tower is engraven, *The Heart of man is deceitful above all things, and infinitely wicked*; whence is manifeſted the great Corruption that is in man, and where; even in his heart, that Fountain of his Life, and Principle of all his Actions;

ons; for out of the abundance of the heart the mouth ſpeaketh, the hand acteth, the foot moveth, &c. And what is this corruption of the Heart; even infinite wickedneſs, and yet profeſſing Godlineſs and Honeſty; as it is written, *They draw near me with their lips, but their heart is far from me*; and again, *They talk of vanity every one with his Neighbour*; they diſſemble with a double heart, ſo that there is nothing but wickedneſs hid under this deceitfulneſs in all their actions towards God and towards Man; therefore *Iſaiah* compares man to a corrupted Carcaſs, that is nothing from the Soal of the foot to the Crown of the Crown of the head but Botchs, and Biles, and putrified Sores. *David* ſaith, *There is deceitfulneſs in their mouths, their inward part is very wickedneſs, they flatter with their Tongue, their Throat is an open Sepulcher:* Hence therefore it is evident that this man can do no good for his own Souls health or redemption; he is the Child of the Devil, who is a Murderer, as was his eldeſt Son, the firſt Hypocrite *Cain*, who offered Sacrifice to God, but ſlew his own Brother; and *James* ſaith, *How ſhall man love God whom he never ſaw, and loves not his Brother whom he ſees daily?* And what is the Bulwark is declared by that Queſtion of *Iſaiah*, *Bring forth your ſtrong gods; can they kill and make alive?* For all this corrupt Nature muſt be ſlain; that old man, as *Paul* calls it, muſt be put off, with all his deceitful Luſts, that man may be renewed: Therefore the Apoſtle ſaith, *Its neither Circumciſion nor Uncircumciſion*, (no ways of Religion that will do it) *but a new creature*; therefore none can do any thing in it, but he that caſts down to death, and ſaith again, *Re-*

turn ye ſons of men; he that takes away the envious boaſting Spirit that is in man, and gives him a new Spirit, even his own Spirit; he that commands, *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*; thus he gives him to Jeſus, to break him in pieces with a rod of Iron, like a Potters Veſſel, and raiſe him again in the firſt Reſurrection, that the latter Death may have no power over him; that he may be planted into Jeſus in the fellowſhip of his Death, whilſt he lives in the Body; that he may alſo know the vertue of his Reſurrection, and ſo become a new Creature, begotten of God of his own good will, by the Word of Truth, as *James* calls it, *having the waſhing of the Regeneration, and renewing of the holy Ghoſt powred upon him abundantly through Jeſus Chriſt.*

Upon the fourth Tower is declared, *Oh thou afflicted, toſſed with tempeſts, and not comforted*; wherein enters the Judgments of God that exalts the Law, and makes it honourable, *that no fleſh can be juſtified in his ſight*: God applies Judgment to the Line, and Righteouſneſs to the Plummet, that the refuge of Lies may be taken away, and all the coverings that are not of Gods Spirit, to wit, that all mans conceited Righteouſneſs may be found to be a Lie or falſe Refuge, and a Covering too narrow to hide his nakedneſs and uncleanneſs, that his ſhame may be diſcovered, that his Bed be too ſhort to ſtretch himſelf upon; ſo that this is no affliction of his Mind, by loſſes and croſſes in the world, nor of his Body, by Sickneſs or Infirmities; nor Trouble and Perſecution for Religion, wherein man is perſecuted for his form of Religion by men of another Religion; nor yet the Perſecution

ſecution of the Servants of God by the enemies of the Truth; for the ſufferers for the Truth are comforted abundantly: but this is the hand of God upon man, diſcovering his Hypocriſie, and ſetting all his ſins in order before him; ſo that he is ſo terrified with the judgments of God, that he can have no reſt night nor day, the light of the day witneſſing to the truth of Gods judgments, and the darkneſs of the night being a reſemblance of his dark, fooliſh, ignorant mind, his friends ſtand far off, as *David's*, or are miſerable comforters, as *Job's*; all helps fail, theres no way left, but to turn to him that ſmote him, even to God, whoſe mercies never fail; and therefore he ſaith, *Behold I will lay thy ſtones with fair colours, and thy foundations with Saphires, I will make thy windows of Agates, thy gates of Carbuncles, and all thy borders of precious ſtones*: ſpeaking as it were, of a City deſtroyed, that lay in its own aſhes; but he will rebuild it, and make it glorious to behold, ſtrong and firm to abide all tempeſts; to which ſort of building our Saviour alſo compares the faithful hearer of the Word, that neither rain, wind, nor tempeſt can do any harm to it. And by the like Figure is the ſtate of the Church holden forth often by the Prophets, and the Pſalmiſt, and in the Revelations, under the name of *Jeruſalem* and *Sion*; and on the contrary, the ſtate of Hypocrites is figured by the names of *Edom* and *Babylon*, that were enemies to *Iſrael*, as Hypocrites are to true Believers: But hence is declared, the new creature or true Chriſtian, that he had lived in Ignorance and brutiſhneſs under Satan, in Sin, and Hypocriſie, as *Iſrael* in *Egypt* under *Pharaoh* and

his Task-maſters; and as *Iſrael* could not be freed from that bondage, but only by God himſelf, and that with a ſtrong hand, and a ſtretched out Arm, in powring out his Judgments upon *Pharaoh* and all *Egypt*; ſo cannot mans Soul be brought out of his carnal and hypocritical eſtate by any means, but by the power of God upon the carnal mind, figured by the *Divine*, by his Vials powred out upon all green things, to deſtroy them; ſignifying the taking away all earthly things that gave content to the carnal mind, as alſo all pleaſing ways of Religion; and by Vials powred out upon the Seat of the Beaſt, ſignifying the carnal, hypocritical mind of man that delights in any thing but God; as *Iſrael* was ſaid to worſhip all the Hoſt of Heaven, Beaſts of the Earth, Fowls of the Air, and even creeping things, any thing but God; ſo now men worſhip their forms of Religion, their Zeal, their Sabbath-keeping, their Baptiſm, their form of Baptizing and communicating their waiting on a Light, ſaying Thou or You, putting off the hat or not, any thing ſave Faith in Jeſus. Again, men lead one another from one form of Religion to another; none deſtroys all but God; he leaves nothing for man to look upon but Chriſt crucified; not Chriſt praying, working Miracles, or ſitting in Heaven, but only Chriſt crucified, and they dying with him, that they may live with him; and ſuffering with him, that they may reign with him; therefore here is a firm Bulwark: it muſt be God himſelf that hath wounded, that muſt heal; and none elſe can lay on affliction ſo, but that man can eaſe himſelf; as *Solomon* ſaith, *The Spirit of man bears all his Infirmities, but a wounded*

Spirit

Spirit who can bear? and *Iſaiah* ſaith, *Who can comfort the afflicted heart?* But the Church glories in his Mercies, *He hath ſmitten, and he will cure us; he hath wounded, and he will heal us, after two days he will revive us, and the third day we ſhall live in his ſight*; and again this is that affliction that profits us, that adverſity that is a School to inſtruct us in the fear of God; whereof *David* ſaith, *Before I was afflicted I went aſtray; but now have I learned to keep thy Commandments.* Other Afflictions fright ſome men into a Profeſſion of Religion, but the heart remains as cruel as ever; as the Servant prayed his Maſter, *Have patience with me, and I will pay thee all*, and then had no patience with his fellow-ſervant; ſo in Sickneſs many promiſe great Reformation, but when recovered, turn with the dog to the vomit; yet ſome continue a profeſſion of Religion towards God, but cruel to man; as *Herod* did, that reformed many things at the hearing of *John Baptiſt*, but murdered him to pleaſe his Whore, and other Saints, to pleaſe the *Jews*; though he continued his great eſteem of *John Baptiſt.*

Upon the fifth Tower is written in large Characters, that he that runneth may read it, *The Stone which the Builders refuſed is become the head of the Corner; this is the Lords doing, and it is marvellous in our eyes.* There is the wiſdom of the world manifeſted to be fooliſhneſs with God, yea enmity againſt God; for what ſtone is this that is refuſed? even the Lord Jeſus: He is the foundation of all righteouſneſs, wiſdom, and all things that pertain to the ſalvation of Souls: and who refuſeth this ſtone? even the Builders, the Teachers, Miniſters,

that profeſs to teach men the ways of God, how they may attain righteouſneſs, and obtain ſalvation; they muſt read and hear, and pray, and be rightly baptized, and receive the Sacrament, and when to bow, and kneel; and ſtand up, and make and keep a Covenant, and wait on the Light within, and repent, and believe, and wear decent Apparel, and ſay Thou, and put off the Hat or not any thing but Chriſt, to wit, that Regeneration, *(without which no man ſhall enter into the Kingdom of Heaven)* is powred upon us by him; that he gives light and life to the dead and blind, that he is the Vine that makes all the Branches of Life fruitful, that he is the Shepherd that leads his Sheep to fair green Paſtures, and ſweet running Rivers, to wit, leads his people to the Word of God, and feeds them with the ſincere Milk of it, not with the Letter that kills, but with the Spirit that quickens, that he is the door that leads to the Father; for that none knows the Father, but to whom the Son will reveal him; that in him we are circumciſed with a Circumciſion not made with hands, but that of the heart, which *Iſrael* wanted, even that all luſts, lies, vanity and folly, to wit, all ſin and iniquity be cut out of the Heart and Affections; and in whom alſo we are buried by Baptiſm, even by that of his, which is by the Holy Ghoſt, which mortifies the deeds of the body, that we may live unto God; that he is made of God unto us wiſdom, righteouſneſs, ſanctification and redemption; that in him there is neither Circumciſion nor Uncircumciſion, neither Jew nor Gentile, Barbarian, Scythian, Bond nor free; that he it is in whom the Church glories, *Unto us a Child is born, unto us a Son*

a Son is given, and the Government is laid upon his ſhoulders, and his Name is wonderful, Councellor, the mighty God, the everlaſting Father, the Prince of Peace; and of his Peace, and of his Government there ſhall be no end, to ſit upon the Throne of *David*, to govern it, and to eſtabliſh it even for ever. Oh! why are not Miniſters Mouths opened to preach his praiſes? Is not here a Fountain opened to waſh away all Sin, iniquity and Hypocriſie? Is not here a Cabinet opened of hidden treaſures to enrich every Soul with heavenly Gifts? And moreover, is not he the Author and Finiſher of our Faith? the beginner and perfecter of every word and work unto the praiſe and glory of the Father? Doth not he work all our works in us? What ſhall be joyned with him? Were they not falſe Apoſtles that would joyn Circumciſion and keeping of the Law, with him? Doth not *Paul* teſtifie, if any were circumciſed, Chriſt ſhould profit them nothing? and if any ſought to be juſtified by the Law, they were fallen from Grace; Chriſt ſhould be of no effect to them? And doth he not tell them, thoſe Teachers bewitched them, and perverted the Truth? And again, is not he the Tree that yields twelve manner of fruits, ripe in every month, whoſe leaves heal all the maladies of all Nations? Doth not he tread the winepreſs of the wrath of God alone? Of all the people was there any that took part with him? Is it not he that ſaith to the Church, *I am the green Fir-tree, upon me is the fruit found?* Is there any mortification of the fleſh, or life of the Spirit in any man, unleſs he be in him? Did not *Paul* follow the counſel of fleſh and blood in all his zealous Religion,

until it pleaſed the Father to reveal his Son in him? Do not all men ſo in the zeal of their ſeveral forms of Religion, wherein they ſtrive to outſtrip others, and ſay in their hearts, Stand far off me, I am holier than you? Read, and conſider *ye that forget God, leſt he tear you in pieces, and there be none to deliver.* And this Tower hath a ſtrong Bulwark; for God himſelf did ſay unto him, *Thou art my Son, this day have I begotten thee*; and he gave him the Heathen as well as *Iſrael*, and the utmoſt parts of the Earth for his poſſeſſion; he gave him to have life in himſelf, and quicken whom he will; he gave him for a Covenant to the people, even a new Covenant of Grace; not like the former, that ſtood upon mans works, but that ſtands upon the work of God inthe heart of man, wherein he ſaith, *I will write my Laws in their hearts, and my fear in their inward parts*; I will cauſe them to underſtand my Laws, and my Judgments, and to do them, I will give them a new heart, and renew a right ſpirit within them; and all theſe things will I do unto them, and not forſake them: and all this will he do by Jeſus Chriſt; for in him, and by him, and through him, and for him, are all things; to him therefore be Glory and praiſe for ever.

Upon the ſixth Tower is placed, *Sing O barren; thou that didſt not bear, break forth into ſinging, and cry aloud thou that didſt not travel with Child; for more are the Children of the deſolate, than of the married wife, ſaith the Lord.* Hereby is figured out unto us the barren and fruitleſs condition of a man without Chriſt; of which our Saviour ſaith (*If ye abide in me, and I in you, ye ſhall bring forth fruit*) *without me ye can do nothing*; while man is without Chriſt,

Chriſt, he is married to vain helps, and vain hopes, as *Iſrael* truſted to the help of *Egypt*, and ſought counſel at King *Jareb*, the Prophet tells them, *The Horſes of Egypt are Fleſh and not Spirit, and the help of* Egypt would be as a goad in their ſides, and a nail in their hands, and that their ſtrength is to ſit ſtill; better to ſit by the water of *Shilo*, that runs ſlowly, than to rejoyce in the ſwift ſeven-headed River *Nilus*; which all figures out unto us our ſtrong Religion that is without Chriſt, how faſt we learn to perform all Duties, Prayers, and Praiſes, Baptizing and Repenting, Believing, and all, and what is all? nothing but painted Sepulchers, within is corruption and rottenneſs; or Platters and Cups, whoſe outſides are clean waſht, but inſides full of rapine and gluttony; which all ſignifies man in a form of Religion, without the power; for Chriſt is the power and wiſdom of God; and they that have a form without, have no Chriſt within, though all mans Religion is to join Chriſt and their form together, but it cannot be; for if they have a form, they deny the power. Yea as *Stephen* told the proud Phariſees, they reſiſt the power; like unto your Fathers ſo are ye, a ſtiff-necked and ſtubborn Generation, always reſiſting the wiſdom of the Holy Ghoſt; for they are ſo proud of their form, they think they do great things, but they ſow to the wind, and they ſhall reap the whirlwind; they ſow to the fleſh, and they ſhall reap corruption; the root is rottenneſs, and the ſeed is duſt; they ſow on the hard way ſide, and the Devil takes it away; it never enters their hearts, for their hearts are harder than Adamant, hardned through a conceit of their goodneſs; they

are

like the Pot whoſe ſcum is boiled in the Broth, that it cannot be ſeparated; or like the wine ſetled on the Lees, that cannot be refined; they receive ſeed in thorny ground, for the cares of this world and luſts of other things choak it, and make it unfruitful, for ſome of them are moſt covetous, and ſome drowned in divers luſts, and make a great profeſſion of Religion to cloak their filthineſs withal; and ſome receive the word in ſtony ground, and theſe make a goodly luſtre, they receive it with joy, and bring forth fruit with gladneſs of heart; of whom the Lord ſaid to the Prophet, *They come before thee as a people that delight in the Lord, and deſire to know the Judgments of their God, and thou art unto them as one that can play well on a well tuned Inſtrument.* O brave people! what delight they have in the Prophet and his teaching? But what ſaith *David? They do but flatter with their Lips, and diſſemble with their double heart.* Thus theſe married wives bring forth plentifully unto their Husbands they are married to, even their own conceits and conceited Religion and righteouſneſs, which is meer hypocriſie; therefore the Lord will turn this fruitful field into a barren wilderneſs; there ſhall nothing grow upon it but Thorns and Briars, to witneſs it is prepared for deſtruction, ready to be burned; to wit, he will give them that would not hear his voice when he ſaid unto them, *This is my beloved Son in whom I am well pleaſed, hear him*: theſe, I ſay, will he give up to their own hearts luſts, and to walk in their own Councels: but when the Lord hath ſent a famine upon them, as upon the Prodigal, not a famine of Bread and Drink, but of hearing the word of God: when

he

he hath poſſeſſed their Souls with their own iniquities, that their Sin is gone over their head, a burden too heavy for them to bear, when he diſcovers all their wickedneſs crying out as the Sin of *Sodom*, when he humbles their Souls ſo, that they are weary of dwelling in the Tents of *Kedar*, and Tabernacles of *Meſeck*; when they are found from the foot to the head all Sin, as a carcaſs full of Botches, Biles and putrified Sores, when all friends ſtand far off, and cannot comfort them; when they cry, I am a Maſs of ſin; when they dare not look up to Heaven; then is it that they bring forth fruits abundantly unto the Lord; for a troubled Spirit is the Sacrifice of God, a broken and a contrite heart he will not deſpiſe. Theſe that ſow in Tears, ſhall reap in Joy; theſe barren ones ſhall have many Children; to wit, when man counteth himſelf barren, that there is no good thing in him, that he is not ſufficient for one good thought, then doth he bring forth fruits of true righteouſneſs unto the Lord, deep ſorrow of Heart, humble confeſſion of Sins, an abſolute loathing of his ſinful Nature, unfeigned Repentance, fervent, earneſt, continual Prayer, a low eſteem of himſelf, as of a moſt grievous Sinner, a high eſteem of the weakeſt Believer, a Prayer for all others, even for enemies, having great ſadneſs of heart to ſee the moſt of the world live in ignorance & careleſneſs of their Souls Health; but moſt grievouſly afflicted in mind to hear almoſt all the Miniſtry deluded, and ſo deluding all their Hearers: giving freely to the poor, according to, or rather above his ability, a hungry ſeeker after God and all his Mercies in Jeſus, in the miniſtry of the Word, praying daily for the guidance

guidance of the Holy Spirit, humbly ſubmitting to all Ordinances of men for the government of the world, ſuffering with joy for the teſtimony of the Truth, even unto the moſt cruel death. Thus is the barren womb or deſolate widow become a Mother of many Children, the barren wilderneſs turned into a fruitful field, to wit, the ſinful Soul of a Believer; *for thy Maker is thy Husband*, ſaith *Iſaiah* 54. *the Lord of Hoſts is his Name, thy Redeemer the Holy One of Iſrael, the God of the whole Earth ſhall he be called*; which is the Bulwark of this Tower; for it is he that worketh all theſe things; therefore the gates of Hell ſhall not prevail againſt this Faith.

Thus we have ſix Towers anſwering to the ſix days work wherein God out of a confuſed dark Chaos produced a glorious fruitful world: So from thoſe Towers are declared his glorious work in making of a wretched creature, enſlaved to Satan, imbondaged to Sin, abſolutely dead in Sins, a Son of God, ſtedfaſt in Faith, abounding in all works of Charity.

Gen. 11. We have the Building of *Babel*; in order whereunto it is ſaid, *The whole Earth was of one Language, and of one Speech; and they ſaid, let us build a City and a Tower whoſe top may reach to Heaven, that we may get us a Name, that we be not ſcattered upon the whole Earth.*

Here is the Figure of all carnal Religion; when man will be religious out of his own carnal wiſdom, before that God reveal the Lord Jeſus in him; here is his intent through his own work and wiſdom to get to Heaven, & to get him a Name to be more holy than others, that he be not accounted

like

like other men of the earth: therefore *Solomon* exhorts, *Be not righteous too ſoon*: The Houſe is built too ſoon that is built without a Foundation. *Paul*'s righteouſneſs wherein he was touching the Law blameleſs, was too ſoon, becauſe it was before that Chriſt (who is the true foundation of all righteouſneſs) was revealed in him: So that Religion is meer Hypocriſie whereby man ſeeks his own Glory, to get himſelf a Name or Praiſe among men, as our Saviour ſaid the Phariſees and Sadduces did; All they do, is to be ſeen of men: for the Children of God are quite contrary; as he ſaith by the Prophet, *I and the Children whom thou haſt given me are accounted as a ſtrange thing*: And to whom? *to both the Houſes of Iſrael*; even to all Profeſſors of Religion, or to all that have a Form of Religion. And *Paul* ſpeaking of them under the name of a true *Jew*, that hath the true Circumciſion, ſaith, *Their Praiſe is not of men, but of God.*

Therefore as this Building diſpleaſed God, and he confounded their Language, and ſcattered them over all the earth, ſo doth this Hypocritical Religion, and he ſcattereth them into divers forms, and ſets them at diſſention one with another, upon any trifling Conceit, or Opinion, or Circumſtance; that even a rational man will think them mad, to place Religion in ſuch fooliſh trivial things: thus as the Builders of *Babel*, by that way which they thought to get them a Name, that they ſhould not be ſcattered over the earth, even by the ſame means they were ſcattered and confounded, ſo are all the followers of formal Religion.

Gen.

Gen. 12. begins with the Call of *Abram*; the Lord commanding him, *Get thee out of thy Countrey, and from thy Kindred, and from thy Fathers Houſe.*

Which figures out unto us, the calling of man out of a formal Religion unto the true worſhip of God, even to Faith in Jeſus, for leaving of his Countrey, and Kindred, and Fathers Houſe, holds forth perfect Self-denial, even abhorring of himſelf, his Religion, and Zeal, and all, as *Job*, while his three Friends talked with him, would not leave his integrity; but when God had ſpoken to him out of the Thunder, then he cried in bitterneſs of ſpirit, *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee; therefore I abhor myſelf, and repent in duſt and aſhes.* And *Paul*, after that Jeſus appeared to him, all that Religion (which he counted gain before, towit, profitable for his Souls ſalvation) was turned to loſs; yea, he counted it dung. And this Religion may well be compared to mans own Countrey, Kindred, and Fathers Houſe; for it is all founded in his own breaſt: for though he alledge Scriptures, yet it muſt be as he underſtands them; which is as he perverts them; for neither muſt the Law lay him under curſe, by declaring the wrath of God againſt Sin, nor the Goſpel bring ſalvation to ſinful ſinners, magnifying the free mercies of God to Rebels, in pardoning Sin and Rebellion freely, through the death of Jeſus; but from both he muſt learn Rules and Leſſons, which obeying, he ſhall be ſaved; ſo the word of God is precept upon precept, line upon line unto him: and as ſure as God is true, he goes backward, ſtumbles, and falls,

falls, and is broken, and ſnared, and taken.

And as this is a perfect Emblem of Self-denial, following God whither he pleaſeth, plainly figureth unto us Faith in Chriſt, which is that gift of God, that husbandry of God whereby the Soul is implanted into Jeſus, and made fruitful, and whereby men are made the ſheep of Chriſt, and know his voyce, and follow him, and will not follow a ſtranger, for they know not the voyce of Strangers.

In the third Verſe he ſaith, *I will bleſs them that bleſs thee, and curſe them that curſe thee*; whereby is ſhewed, when God hath ſeparated man to himſelf from the world, that Soul is endleſly happy; for God is powring his Bleſſings upon his Souls, when he hath deprived him of Countrey, Kindred, and fathers Houſe, he is more unto him than as *David* ſaith, *Lord lift up the light of thy Countenance upon us; thou haſt put more gladneſs into my heart, than when Corn and Wine and Oyl increaſeth.* This is the large portion of Gods people. And on the contrary, how miſerable is the world that approves not of theſe true *Jews*, truly circumciſed, but hates them whom Chriſt hath taken out of the world, to be his own, they lie under the curſe of God.

Again, how comfortably may a Believer ſuffer all the hatred, perſecutions, reviling and ſlandering of men, when it is a teſtimony unto them of the love and bleſſing of God?

Abraham fearing becauſe of his wifes beauty, ſignifies weak Faith and Love; for perfect Love caſts out Fear. God's puniſhing *Pharaoh*'s houſe for *Sarah*'s cauſe, ſhews how the Lord bears with the

the weakneſs of his Servants, and preſerveth them from their Adverſaries.

In *Gen.* 14. is the firſt Battel of Faith, wherein *Abraham* with a few overcame the overcomers; figuring the Victory of Faith over all ſins and luſts that are conquerors in all others; which is alſo figured in that word of God againſt *Babylon*; *when thou ceaſeſt to ſpoil, thou ſhalt be ſpoiled; and thou that captivatedſt others, ſhalt be led into captivity.*

The Type of Chriſt in *Melchizedeck*, mentioned in this Chapter, is largely handled by the Apoſtle to the *Hebrews*, chap. 7.

In *Chap.* 17. God promiſeth to *Abraham* a Son by his wife *Sarah*, and changeth their Names, and makes with him an everlaſting Covenant, even the Covenant of Circumciſion, and promiſeth to give to him and his Seed after him the Land of *Canaan* for an everlaſting poſſeſſion; which Covenant and Promiſe cannot belong to *Abraham*'s Seed after the fleſh, nor to the earthly *Canaan*; for neither of theſe could be everlaſting, and are already long ſince ſeparated, but hereby is figured out the Heirs of promiſe, as *Iſaac* was, who are mocked and ſcorned of the Heirs of the fleſh, as he was by *Iſmael* (which Figure is handled by *Paul*, *Gal.* 4. as alſo the Figure of his two Wives, *Sarah* and *Agar* and their Sons) but to the Heirs of Promiſe is promiſed a Heavenly *Canaan*, both which are everlaſting, and cannot be ſeparated; of which our Saviour ſaith, *Fear not little Flock, it is your Fathers will to give you a Kingdom*; and ſo alſo their Circumciſion is everlaſting, which that in the fleſh could not be; ſo the everlaſting Covenant

nant could not be meant of that Circumciſion; for though *Iſrael* obſerved that diligently, yet the Lord complained that they were as evil, yea worſe than their neighbours the Heathens, for that they were not circumciſed in heart: which Figure is toucht *Rom.* 2. 28. By the change of their Names, alſo is figured the change of their Natures, that they are regenerate and made fruitful to the Lord, as by the Circumciſion is figured that which is not made with hands, which is the purifying of the heart by Faith, whereof the Apoſtle ſpeaketh (calling the *Jews* that were circumciſed in the fleſh, the Conciſion) and ſaith, *We are the Circumciſion which worſhip God in the Spirit, rejoyce in Chriſt Jeſus, and have no confidence in the Fleſh*: So their new Names figure out that divine Name whereof *John* ſpeaks in the *Revelation*, a new Name engraven in a white Stone, which no man can read but he that hath it.

In *Chap.* 22. is the offering of *Iſaac*, which figures out unto us true Self-denial, wherein we give up all our intereſt in the Earth, and all our external Hopes of Heaven, all that the eye ſeeth, the ear heareth, or the heart conceiveth; for none of theſe is that which God hath laid up for them that love him: For in *Iſaac* was the Promiſe of the Land of *Canaan*, and alſo of eternal Bleſſedneſs; ſo man muſt be brought to the loſs of all, which *Peter* calls *the fiery Trial* that ſhall come upon all.

In *Chap.* 25. *v.* 22. The two Children ſtriving in the Mothers womb, a Figure of a Chriſtians Life; for in all Believers the Fleſh and the Spirit are in continual ſtrife; as *Paul* witneſſeth, *Gal.* 5. 17. And the Lord ſaying, *the Elder ſhall ſerve the Younger*, figures out the mortification of the Fleſh

by the Spirit; for by the Elder is holden forth the Fleſh; for that which is after the Fleſh, is the former, as *Iſhmael* was before *Iſaac*, which held forth the ſame Figure, as *Paul* ſheweth.

The ſame Figure is holden forth in every Battel, or War fought by Faith, where the weaker party prevaileth; for all men in fleſhly wiſdom ſtrive to be the ſtronger party, but Believers truſt in God, that giveth Victory; as *Jonathan*, *Gideon*, *Aſa*, and the like; as the Lord ſaith by *Zachary*, *Not by Fort nor Tower, but by my Spirit, ſaith the Lord.* Whence our Saviour alſo teacheth, that if a King dare not with ten thouſand meet him that cometh againſt him with twenty thouſand (to wit, by faith in God) it were beſt for him to make peace with him; for they are not always the more righteous who get the victory, as moſt men account, though they be the leſſer or weaker party; but only it figureth out the Victory of the Spirit againſt the Fleſh: for God often giveth up his People to their Enemies for their correction; and therefore he ſaid that *Aſhur* was his Rod: And ſometimes he giveth them into the hands of their Enemies, when they truſt too much in the external ways of Worſhip, though ordained of God; as *Iſrael* was given into the Hand of the *Philiſtims*, when they truſted that they ſhould prevail by carrying the Ark of the Covenant into the Field.

In *Chap.* 27. *Jacob* obtaining the Bleſſing from *Eſau* by policy, through his Mothers teaching, figureth out the skill of the Miniſtry, wherein the Miniſter uſeth all means to win Souls to the Lord, as *Paul* ſaith, *Being yet more cunning, I caught you*: and it alſo ſheweth, that the works of God are

not always juſtifiable to mans wiſdom; therefore *David* ſaith, *His Judgments are a great depth*: and *Paul* ſaith, *How unſearchable are his Ways, and his Judgments paſt finding out?*

Iſaac's Bleſſings to *Jacob* figureth out the Chriſtians; for all are the Bleſſings and Gifts of God; ſo his words to *Eſau*, anſwers to the Fleſh and fleſhly minded; for he ſaith not, *God give thee*, as to *Jacob*; but, *the fatneſs of the Earth* ſhall be thy portion; and ſo it is, *and the dew of Heaven from above*, not ſignifying any heavenly Bleſſings, but ſuch as enrich the Earth, wherein the carnal mind rejoyceth; and he ſaith further, *By thy Sword ſhalt thou live*; which figures out the nature of the carnal mind, which lives by contention, rejoyceth in overcoming by power or policy, as the Fleſh inſults in the weakneſs of the Spirit. Laſtly he ſaith, *It ſhall come to paſs, when thou ſhalt get the Maſtery, that thou ſhalt break his yoke from thy neck*: Expounders of the Scripture are buſied to find out this, to wit, when the Poſterity of *Eſau*, to wit, the *Edomites*, overcame and purſued *Iſrael*; for they remember not that our Saviour ſaith, *The words that I ſpeak unto you, are Spirit and Life*; or elſe they do not imagine that the Penmen of the Holy Scriptures did ſpeak in the ſame Spirit; for if they look on this Word in this way, they need not ſeek the time when the carnal generation gets Maſtery; for thence come Perſecutions and Martyrdoms of Gods People, whereof the Lord complains by *David*; Pſal. 14, & 53. *Have they no knowledge, that they eat up my people even as Bread*: neither need they ſeek what time the Fleſh gets Maſtery over the Spirit, even in Believers; whereof

Paul complains ſo much; *The law of the members wars againſt the law of the mind, and leads me captive unto the law of Sin and Death: O wretched man that I am, who ſhall deliver me from this body of Sin and Death?* So it is with every Chriſtian, if the Lord be not with him, the Enemy prevails: Therefore *David* cries, *Why art thou a ſtranger that ſtays but with us for a night; why goeſt thou not out with our Armies?* And *Moſes* with *Iſrael* prays that God will go out with them in the morning, elſe they get no Victory; and return with them at night, elſe they get no ſafe reſt. All which figures out the ſtate of *Chriſtianity*; for if Chriſt be with us, we ſhall be more than Conquerors, and our Enemies ſhall flee before us, even Sins and Luſts, a thouſand at the ſight of one, to wit, of our Lord Jeſus Chriſt; but if he be not with us, we ſhall flee when none purſues, *&c.*

Then *Eſau* hated *Jacob* becauſe of the Bleſſing wherewith his Father bleſſed him; and *Cain* ſlew *Abel* becauſe *Abel*'s ſacrifice was more acceptable to God than his; this holds forth the bitter enmity of every carnal mind againſt the ſervants of God; there's nothing ſo cruel, it regards no friendſhip, bond, nor covenant, it breaks through all; father riſe againſt ſon, and ſon againſt father, *&c.* Hence came invention of ſo many cruel torments, and tormenting Engins, Fire, Wild-Horſes, Axes, Saws, *&c.* The carnal man plays the Hypocrite, pretending ſome other thing; but this is the bottom, his mind frets, his heart burns, his ſpirit rageth, becauſe of this, ſhall he be preferr'd before me? he is a deceiver, a ſeducer, a heretick, I will have him put to death.

In

In the 28. *Jacob*'s ladder figureth out the Lord Jesus, who only comes down from God to man and the Angels, signifie the true ministers of the Gospel, who preach nothing but God appearing in Christ, to reconcile the world to himself, and work all their works in them and for them, and Believers ascending up by faith, that though their members live upon the earth, they may have their conversation in Heaven; their treasure, even the Lord Jesus being there, their heart may be there also; that they may live in communion with God their father, and with the Lord Jesus Christ their Saviour.

EXODUS.

IN *Exodus* is the great Type or Figure of mans Captivity to Satan and Sin, and Gods deliverance for as *Israel* was in captivity to *Pharaoh*, so that no power could deliver them but God; and that by a mighty hand and stretched out arm; so is man under the power of Satan and sin, that no means can free him but the Lord Jesus, who is the power and wisdome of God to salvatiou, both to Jew and Gentile; so that none can be delivered but by him: and as *Pharaoh* and his Task-masters made them weary of their lives by sore labour, in clay and brick, and all works of the field; and all manner of cruel bondage, which they layd upon them most cruelly; ch. 1. 14. so Satan and fleshly lusts and earthly cares, keeps man in so cruell bondage, that he rises early and lies down

late, and eats the bread of careſulneſs, his deſires are enlarged like Hell, that cannot be ſatisfied; though he have no child, yet there's no end of his labours, he can never ſay I have enough, more he hath, the more would he have, there's no reſt, but he toyls in the very fire for the vanity of his mind, he loadens himſelf as with thick clay, ſo that they cannot be delivered, but by the mighty power of God.

Yea moreover, when man is brought to a profeſſion of Religion, whereby he hopes to be delivered; then as *Pharaoh* increaſed the bondage, ſo Satan turns all mans Religion into his own works, Pennance and Pilgrimages, Whippings and Whinings, Sighings and Groanings, Confeſſings and Reſtitutions, *&c.* for mortifying the fleſh; what Singings and Organs, and Feaſtings, *&c.* inſtead of joy of Spirit? the word of God muſt not be a battering hammer, a burning fire, a double-edged ſword, to deſtroy all iniquity and leaven, to turn the whole body ſoul and ſpirit unto God; and a Tree of life that bears twelve manner of fruit, ripe in every month, to ſatisfie every hungry ſoul, through all the quarters of the world, whoſe leaves alſo heals the maladies of all nations: but it muſt be precept upon precept, line upon line, here a little and there a little, leſſon after leſſon, inſtruction upon inſtruction, till the poor blind ſouls go backward, and fall, and are broken, and ſnared, and taken.

And as the Land of *Egypt* figureth the captivity of the Soul, ſo the promiſed Land of *Canaan* a Land that floweth with milk and honey, figureth the joys and comfort of the Holy Ghoſt, where-

with

with the Chriſtian is filled by believing; which *David* calls the fatneſs of Gods houſe, and the carrying them through the red-Sea, by that mighty miracle, of making a dry way through the midſt of the Sea, ſignifies that no man can be brought out of the bondage of Satan and ſin, which every one lies under by nature, into a ſtate of Grace, to be a ſon and ſervant of God, but by the hand of God, and that in a wonderful power, to wit, by Jeſus Chriſt, who is the wiſdom and power of God to ſalvation; and that not as man learns to know him, by the teaching of man, or can conceive of him by ſeeing, reading, or hearing; but as he is revealed in the ſoul by the father, the father alſo drawing the ſoul unto him; that it may be manifeſt to be the power of God alone; ſo likewiſe the Lord going before them in a pillar of a cloud by day, ſignifies the hiding of the mighty appearance of the power and preſence of God with his people in this deliverance, from all the wiſdom of the world; that upon every glory there may be a defence, as the Prophet ſpeaks; and his appearing in a pillar of fire by night, ſhews that as the preſence of God in the miniſtry, gives light to man in his darkneſs, to wit, his ignorance of God; ſo it is burning to conſume what is of the fleſh or wiſdom of man; and therefore our Saviour ſaith, that *John Baptiſt* was a burning and ſhining light. Again, whereas the pillar of the cloud came behind them, when the *Egyptians* purſued, that they could not come at them, figures the preſervation of God, preſerving his people, from Satan and ſin, which continually purſue the children of God, with many and ſtrong temptations,

which they can by no means withſtand, but that they are kept by the power of God through faith, to ſalvation as *Paul* ſaith:

And that *Pharaoh* and all his Army were deſtroyed in the ſea, ſignifies that whoſoever thinks to walk in the way of God, being not his holy ones ſhall there be deſtroyed; as was figured in *Uzzah*, ſtriving to uphold the ark, and was not a Levite, and in *Saul*, offering ſacrifice not being a Prieſt, and in the ſons of *Sceva* that would caſt out devils in the name of Jeſus, being none of his diſciples; for God leadeth his people by a clean way, no ſtranger or unclean thing ſhall come therein.

And *Iſrael* ſinging praiſes for their deliverance from their enemies, figures out the great joy, which the people of God have, when he delivers them from Satan, Sin, and Luſt, which the Prophets hold out by the Lord, bringing his people out of captivity to *Zion*, with crowns of joy upon their head; and *David* ſaith, *thou haſt put a new ſong in my mouth, praiſe and thanksgiving unto God.* This is the ſong of the Lamb which none can learn but they that are redeemed from the earth, as the Divine ſaith, for all others ſay they have gotten the victory by their bow, their ſhield, their ſpear, therefore the Lord chargeth *Iſrael*, when they enjoy the Land of *Canaan*, that they ſhould not ſay, that theſe things had got them that good Land in poſſeſſion, but it was the Lord their God onely, that gave them victory over their enemies, and carried them thither, as upon Eagles wings; which figures out unto us, that man doth not overcome Satan and Sin, nor obtain grace or faith by any thing that he can do, or any wiſdom that he hath,

hath, but it is the free gift and grace of God through Chriſt, who is the power and wiſdom of God, and is made of God to us, wiſdom, righteouſneſs, ſanctification, and redemption, that unto him alone, all praiſe may be given in *Zion*, even in his Church.

Again, the Apoſtle ſaying that all *Iſrael* were baptized unto *Moſes* in the Sea, and in the clond, and they all did eat of that ſpiritual meat, and all drank of that ſpiritual drink, for they drank of the Rock that flowed out unto them, and that Rock was Chriſt; This ſhews plainly what our Sacraments ſignifie, to wit, when man is found hopeleſs and helpleſs, either to eſcape their enemies, or to preſerve their lives; as *Iſrael* was at the red-ſea, their way ſtopped, and their enemies purſuing, there Gods power appears in the cloud and in the ſea; this figures out Jeſus when our ſpiritual enemies, Satan and Sin, purſue; and our eſcape is ſtopped by a Sea of luſt folly and vanity, then what way of eſcape, but by Jeſus; that new and holy way, that waſhes, cleanſes, and frees from ſin; delivers from the power of Satan, and undoes his work, and makes us more than conquerors; therefore *Paul* ſaith, *ye were Idolaters, Adulterers, Theeves, Covetous, Drunkards,* &c. *but ye are waſhed, but ye are ſanctified, and juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.* Therefore Infant-Baptiſme is a moſt evident Sacrament, for the Infant is a plain outward viſible ſign, of a hopeleſs, helpleſs ſoul, as water is of the waſhing and cleanſing it by the Lord Jeſus, which figure is fully uſed by the Prophet *Ezekiel*, 16. 4, 5, 6.

So

So likewiſe the Rock yielding water to *Iſrael* in their great thirſt, and the Lord giving manna from Heaven, is a perfect figure of the feeding the ſoul with the Body and Bloud of Jeſus, as *Moſes* alſo teſtifies, when he ſaith that Rock was Chriſt; for hereby is ſignified, that the Souls hunger can be ſatisfied with nothing but food from heaven, and that adminiſtred miraculouſly by the power of God; therefore the due preparation of man for the Sacrament, is, that his ſoul is hungry and thirſty for ſuch food, which is figured out in the Prodigal, whom nothing could ſatisfie but the Bread of the Fathers Houſe; and this is expreſt by *David*, Pſal. 36. 8. & 37. & 65 4. & 107. 5, & 19. But to examine himſelf whether he repent him truly of his former ſins, ſtedfaſtly purpoſing to lead a new life, to have a lively Faith in Gods mercy through Chriſt, with a thankful remembrance of his Death, and to be in charity with all men, is to fill a mans heart with a good conceit of his Chriſtian-like condition, which makes him not hungry, but full; and *the full Stomack loaths the Honey-Comb*: ſo ſuch men receive a Sacrament for nothing, but becauſe it is a cuſtom for men to do ſo, or becauſe it is an Order of the Church, and therefore they ought to do it.

But before I proceed, let me return back to the Judgments of *Egypt*, whereby is figured Gods Power in mortifying the Fleſh; therefore the firſt Plague is *turning their Water into Blood*; whereof the Divine bringeth the Saints magnifying God for his righteous Judgments upon their Enemies, who becauſe they delighted in Blood, had given them Blood to drink.

The

The ſecond Plague is *Frogs*; that the Vermin of the Earth might vex their earthly minds, and that by Gods power all earthly enjoyments and comforts, or hopes might ſtink unto them, as their Land did by the Frogs, as *Paul*'s holy Religion that he had before his Regeneration, did ſtink unto him, as Dung.

The third Plague was *Lice*; which the Sorcerers could not counterfeit; to ſhew, that the vileſt filthy Vermin in the Hand of God, is ſufficient to overpower all the ſtrength, and confound all the wiſdom of man.

The fourth Plague is *Flies*, to ſignifie that the Judgments of God will come ſuddenly upon the contemners of God and his Word, as if winged, and that no power or policy of man can defend him from them.

The fifth Plague is a *Murrain of Beaſts*, to ſignifie that it is a Judgment of God to deſtroy the Cattel that are uſeful for mans life, becauſe of mans unbelieving Heart that is more prone to bleſs himſelf in the Riches that he enjoys, than in the Mercies of the living God; as our Saviour by Parable ſhews in him that bleſt his Soul for that he had Goods laid up for many years.

The ſixth Plague is *Bliſters upon Man and Beaſt*, to ſignifie that becauſe the carnal mind cleaves to truſt in the Creature more than in the Creator, his Hand ſhall be upon both, and that he needs no great means to do it; for at his command the dry Aſhes of the Fire will do it.

The ſeventh Plague is *Hail mixt with Fire, Thunder and Lightning*, to ſignifie that all powers of the Heavens as well as of the Earth are Inſtruments in the

the Hand of God, to puniſh ſinful man; and that God will proceed to greater and more terrible Judgments, till he have brought the vain mind and hard Heart of man into ſubjection.

The eighth Plague is *Graſhoppers to eat up every green thing that the Hail hath left*; for while there is any green thing, there is Hopes of a new growth or increaſe; for God muſt cut off all Hopes, or elſe man will not yield,

The ninth Plague was *Darkneſs that may be felt*; that now man by the proſecution of Gods power and dreadful judgments upon him, might be ſenſible of the cauſe of all his miſery; for this ſignifies the great ignorance of mans carnal mind in his natural eſtate; whereof the Propet ſaith, *groſs darkneſs covers the people:* ſo that *Pharaoh* himſelf ſaith, *the Lord is righteous, but I and my People are wicked*; and yet all this is but a conviction; for there is no converſion till the Lord Jeſus come, that gives both Life and Light.

The tenth Plague is *the deſtruction of all the firſt born of* Egypt *in one night*; ſignifying the total mortification of the fleſh; and in the ſame night muſt the Children of *Iſrael* eat the Paſsover, and prepare themſelves to paſs out of *Egypt* to *Canaan*, to wit, when the fleſh is wholly mortified, then the Soul feeds upon Jeſus, and paſſes out of the Captivity to Satan and Sin, into the marvellous Light and Liberty of the Sons of God.

But when they come to the bitter waters, the Fleſh is found alive, and the ways of God are found bitter unto it, and thence riſeth murmuring; but the Lord ſhews a Tree, which being caſt into the waters, ſweetens them; ſignifying that Jeſus communicated

munication unto us, ſweetens all Afflictions.

Then in the Wilderneſs there's nothing but want; at the Rocks of *Rephidim* they want water, and then they want Fleſh and Bread; Quails are given, ſweet meat, whereon the fleſhly mind delights to feed; but the Judgment of God muſt follow, that the Fleſh with all its Luſts and Affections muſt be deſtroyed, that the Soul of man may feed only upon the Lord Jeſus the true Manna, the Bread that comes down from Heaven, and gives Life to the world, to wit, that the Soul of man may confeſs with the mouth, and believe in heart that Jeſus is Life, and Light, and all things to his Soul that pertains to Life and Salvation, and ſo know that man lives not by bread alone, but by the word that proceeds out of the mouth of God, as *Moſes* teacheth.

Thus *Iſrael's* travelling through the Wilderneſs to the Land of *Canaan*, doth plainly and abundantly figure out the life of a Chriſtian travelling through the world towards heavenly *Canaan*, his eternal Reſt, where Satan, Sin, or the Fleſh, and the World exerciſe him with wants, raiſe up murmurings, riſe in contempt of Gods word and Miniſters, yea one Servant of God againſt another, ſtir up infidelity, ſtop the paſſage, contend with ſo great power that nothing but Gods great power, and even in miraculous Deliverance can carry him on.

See what wants *Iſrael* finds, want of Water, of Bread, of Fleſh; why doth *Iſrael* murmur? his Bread moulds not, his Wine ſowrs not, his Shoes wear not for all his hard Travel, doth not God continue all theſe things unto them, and carry them

them even as upon Eagles wings? ſee and conſid
the diſcontented fleſhly mind, even in the Se
vants of God, not contented to have enough f
the day, unleſs we have treaſures for the time
come, not pleaſed with Manna, the Bread th
God gives, (its dry food) unleſs we have bre
of our own providing, pleaſing to the Palate; th
plainly figures out our diſcontent, yea our reje
ing and reviling the Doctrine of free Grace, as
licentious Doctrine; the teachings and guidings
the Spirit, as Enthuſiaſms; this will pine the
Souls, Mans wiſdom, and works and zeal are be
ter foundations for their Souls to relie on than Je
ſus; better or more pleaſant food to our wayw
appetites, as Phariſees, Sadduces, and all th
forms of Religious worſhippers, when *John Ba*
tiſt came *neither eating nor drinking*, they ſay *he ha*
a Devil; when *Jeſus* comes *eating and drinking*, the
ſay *he is a glutton, a wine-bibber, a friend of Publica*
and ſinners.

See the contempt of Gods Word and Miniſte
in *Korah*, *Dathan* and *Abiram*, againſt *Moſes* an
Aaron, who as faithful Stewards and Diſpenſe
of the Myſteries of God, ſhew *Iſrael* their fail
ings in all things through an unbelieving mind, for
getful of Gods wonderful deliverances, that they
might count nothing too difficult for them, God
being with them, that upon every danger they
might ſtand ſtill and ſee the ſalvation of God; but
Korah and his confederates think they have a bet
ter way, and ſay, *Ye take too much upon you, Moſes*
and Aaron; *Iſrael* is Gods people, and they are
all holy, they perform their Sacrifices, and do all
things that they ought to do; this figures out our

For-

Formaliſts in all their ſtrict ways of Religion; all their Holineſs is in doing what is commanded in outward worſhip; Regeneration, Free Grace, Revelations of the Spirit, Faith, and all the Gifts of God, and Operations of Grace are a myſtery unto them; for they are without, they know not what it is to dwell within, in the ſecret place of God; and God hath done a wonderful thing, the Earth hath opened her mouth, and ſwallowed them up quick; for notwithſtanding all their ſtrictneſs in Religion, they are moſt miſerably covetous, under pretence of long Prayers, they devour widows Houſes, they grind the faces of the poor, they oppreſs a man and his heritage, they add houſe to houſe, and field to field, and leave no place for the poor, *&c.* What evil do they not commit to make themſelves and their poſterity great in the Earth?

See the riſing of one Servant of God againſt another, in *Aaron* and *Miriam* againſt *Moſes*; if God be mighty in any one, how doth Satan incenſe another againſt him; ſo that a Miniſter of the Truth hath need to be the meekeſt man on the earth, to ſuffer the reproaches, revilings, and contempts of all.

See the Infidelity when they come to bitter waters, want water, want fleſh; they forget Gods great power, and what he did for them in *Egypt*, and at the red Sea; yea *Moſes* alſo failed, and ſaid, *Shall all the flocks and herds be killed to ſatisfie ſuch a number of people with fleſh?* This ſhews that *Faith is the evidence of things not ſeen*; therefore *bleſſed is he that hath not ſeen, and yet hath believed*, ſaith our Saviour.

See

See the stopping of the Passage by the *Edomites*, the posterity of *Esau* the elder Brother, who hates and abhors the younger, as in our Saviours Parable, glories that he hath done all his Fathers commands, and never transgressed; whereby are figured out again all our Formalists; that glory of their Religion, and cannot see the wickedness that is in their hearts, that they are like *Cain*, that slew his Brother; for he that hath any hatred or envy in his heart, is a Murtherer, by our Saviours Testimony; whereby we see how frequent it is with the Spirit of God to figure out Hypocrisie.

Then stand out the Giants, which figures out Satan himself, that raging Lion; but then God shews his miraculous power, and gives his people Victory, that they may have cause to glory in the Lord their God, and glory no more in themselves, for that they are too weak to stand in that day; for the Enemy is too mighty for them; thus must man be brought still to want the Help of God, that he may know the strength of his Enemies, the rage of Satan, the lust of the Flesh, the deceitfulness of his own Heart, and the wickedness of the World to be so great, that he cannot live like a Christian, but by the mighty power and wonderful working of God, that so at last he may live by Faith, putting his whole confidence in God, and not in the Arm of Flesh, that in perfect self-denial he may ascribe all the Glory to God, and confess he hath wrought all our works for us, and in us.

In the next place, we have *Balak* hiring *Balaam* the Sorcerer to curse *Israel*; which figures out the bitter envy that is in the Hearts of the Enemies of

Gods

Gods people againſt them, for when God preſerves his people that no power nor pollicy can prevail againſt them, then they will apply themſelves to the Devil, any way to root them out of the earth; So likewiſe here, we have *Balaam* proteſting he can do nothing nor will not ſpeak a word, but what God puts into his mouth, and when he is convinced that God will bleſs that people, and they ſhall not be curſed, then he propheties great happineſs unto them, and deſtruction unto their adverſaries; when his heart was altogether contrary, which appears by the Lords ſending his Angel to ſtop his way, and opening the mouth of the dumb Aſs to rebuke his madneſs, and yet notwithſtanding all his ſtrong proteſtations he teacheth *Balack* to lay a ſtumbling-block in the way of *Iſrael*; but curſed is *Balaam*, and curſed is *Balack*, and curſed is all *Amalek*, for *Iſrael*'s ſake; God will hold war with them for ever, even ſo will he do againſt all the enemies of his people.

But here ſee what Chriſtian-like words and ſtrong proteſtation the Sorcerer hath, and remember the kingdom of God is not in word but in power, men may talk as with the tongue of an angel, and be no better than a tinkling Cymbal, unleſs Gods power be upon man to reſiſt Satan and mortifie the fleſh continually, that by his rejoycing in Jeſus he die daily to his own luſts, all this Religion is but from a deceitful tongue, carried out by a ſpirit of deluſions.

Again, ſee the Doctrine of the Sorcerer, *build me here ſeven Altars, and prepare me here ſeven Bullocks, and ſeven Rams*, which figures out all hypo-

crites in their ſeveral forms of Religion; all are for multiplying of ſacrifices to God, (as *Saul* when he ſaved the fat cattel of *Amalek* for ſacrifices) all are for doing much, ſtriving to be touching the righteouſneſs of the Law blameleſs, and to outſtrip all their companions (as *Paul* did when he was a cruel perſecutor of Jeſus and all his Saints) none remembers, that God will not be worſhiped, but in one Temple at *Jeruſalem*, and one ſacrifice onely, to wit, the bloud of Jeſus makes perfect all that believe therein, and if any man joyn any thing with it, he is fallen from grace; Chriſt ſhall profit him nothing, much leſs do they underſtand what it is, that God will neither be worſhiped at *Jeruſalem*, nor in the Mountain of *Samaria*, but in ſpirit and truth; for to be worſhiped in the Temple at *Jeruſalem* onely, and not at *Jeruſalem*, ſeem contrary: Therefore underſtand that whatever place, or any external thing, is appointed for the worſhip of God is but a figure, or a vaile, whereby the inward true ſpiritual worſhip of God is figured out; as the Apoſtle to the *Hebrews* declares, *that all are but patterns of heavenly things* [illegible]; therefore God will not be worſhiped at *Jeruſalem*, the City wherein the Temple and all the external ſervice was, for theſe things were not for ever; but *Jeruſalem* ſignifies the Temple of peace, which is the body of Jeſus; by offering which, he made an everlaſting attonement for ſinners, an abſolute peace betwixt God, and ſinful rebellious man, and by faith therein will he be worſhiped for ever.

Now when *Iſrael* came to worſhip God, they muſt have an Altar to offer ſacrifice on, and a Tabernacle

bernacle wherein to meet to perform their worſhip, and that was builded in the wilderneſs, and a Temple muſt *Solomon* build for that Service in *Jeruſalem*, concerning the Altar they are commanded to build it of unhewen ſtones, for if they lift up a tool upon it, it was polluted; and concerning the Temple it is ſaid, when it was reared, there was no ſound of any tool heard in ſetting up that mighty and beautiful Building; which figures out plainly the work of Jeſus, even the work of Regeneration powred upon us abundantly through Jeſus; wherein if we do any thing, we pollute it, if we joyn any thing with him, we are fallen from grace; and therefore alſo Jeſus was born of a pure Virgin that had not known man, to ſignifie, that man muſt not meddle at all in it; it is Gods own work, he worketh all our works in us; he works in us both to will and to do of his own good pleaſure: And this was alſo figured in commanding *Iſrael* not to yoak the Oxe and Aſs together, nor to weave linnen and woolen together; that the whole work of mans ſalvation, may be from his free grace in forgiving ſins; ſanctifying the ſoul, giving a new heart and a new ſpirit, renewing the mind, waining the affections from this world, and drawing them to himſelf, whereby man may be wholly employed in praiſing the Lord, and doing good unto his neighbour, living in ſobriety, temperance and chaſtity, relieving the poor and needy, comforting the afflicted, communicating with the Saints, and ſympathizing with all, both in well and woe.

And for the building of the Tabernacle, God calleth *Bezaleel*, and *Aholiab*, and giveth them

wiſdom to work in gold, and ſilver, and braſs, and ſet precious ſtones, and all curious workmanſhip, for the making of the Tabernacle, which ſignifieth the Miniſters, that they muſt be called of God and indued with wiſdom, for the work of the miniſtry; it's not humane Learning, nor any natural endowments or abilities, that makes man fit for that work; all thoſe things and all wiſdom of this world, yea, and the words that mans wiſdom inventeth muſt be layd aſide; that man may preach the word in demonſtration of the ſpirit and power of the truth; for it's Jeſus only that makes us able miniſters of the New Teſtament, not of the Letter but of the Spirit; as *Paul* teſtifies, and our Saviour himſelf alſo tells his diſciples, *as the father hath ſent me, ſo ſend I you, freely ye have received, freely give*, all that Preach out of natural or acquired wiſdom, preach nothing but the Letter, and are like the falſe Prophets, and falſe Apoſtles, and as the Lord teſtifies by *Jeremiah they ſhall do the people no good*; no, they ſhall delude all that receive their doctrine for the word of *Micaiah* to *Ahab* is fulfilled in them, the Lord hath put a lying ſpirit into all their mouths to ſeduce them, and this is the righteous judgment of God upon the world, becauſe they will not receive the Miniſters of the truth whom he ſends, but kills ſome, and ſtones others, and evil intreats all his ſervants, and have itching ears and heap unto themſelves Teachers after their own luſts; and will not ſuffer ſound doctrine, and turns from the truth, and are given to fables; Alas is it not ſo now? that there is ſcarce a Miniſter that doth not account it the ornament of his miniſtry, to bring in poetical fictions

ons and fabulous Hiſtories? and do not the people love to have it ſo? when they account him that moſt abounds in thoſe things, the moſt learned and able miniſters.

As for the Tabernacle wherein God gives his preſence, and accepts of all ſacrifices, it figures the broken and contrite heart that believes in Jeſus, for with ſuch the Father and the Son will come down and dwell, and this is the ſacrifice which is always acceptable in his ſight; and this all the ſlain beaſts did figure; for the beſtial, ſenſual, yea, and rational nature, is ſlain in that man, his wiſdom is confounded, that he may live no longer to his own will and luſt, but in ſelf-denyal, ſubmit wholly to the will of God; for all other ſacrifices without this are an abomination to God; but here is the Ark with the teſtimony of God, in the moſt Holy; for in this mans heart hath God ingraven his law with his own hand, and it is become his delight to meditate therein night and day, and he is freed from the curſe thereof, for above the Ark is the Mercy Seat, with two cherubims, heavenly Angels from whence the Lord giveth forth all his commadments to *Iſrael*, to wit, God appears in Jeſus that fountain of mercy, to reconcile the world to himſelf; even to bring all his elect his true *Iſrael*, into love and unity with him through Chriſt.

And at the door of the Tabernacle of the congregation is the laver that *Aaron* and his ſons may waſh their hands and feet therein, before they go to miniſter before the Lord, leaſt they die, to ſignifie that none ſhall enter to Preach the word, and offer the ſacrifices of Prayer and praiſes, or miniſter

ſter Jeſus in his Sacraments, unleſs he be waſhed by Jeſus, even upon the penalty of eternal death; wherefore Jeſus tells *Peter* plainly, *if I waſh thee not, thou haſt no fellowſhip with me*; as the Lord ſmote *Uzza*, becauſe he touched the Ark, and was not a Levite, for the Lord will be ſanctifi'd in all that come near him, as alſo in *Nadab* and *Abihu*.

And in the Holy place is the Altar for offering ſacrifice, even the Burnt offering and the Table with its ſhew-bread, and the candleſtick with its ſeven lights, figuring plainly, the giving up of man and all that is in him unto God, as a whole Burnt offering laid under curſe and condemnation, by Gods Holy ſpiritual Law, becauſe his heart, and from thence all his actions are carnal and wicked, and brought in this condition into the houſe or tabernacle of God, there is bread upon the table to feed his ſoul to eternal life, to wit, Jeſus who is the true bread that came down from heaven and gives life unto the world; and there is the candleſtick with its ſeven lamps, to wit, the Holy Ghoſt, or the ſeven ſpirits of God, (which give light to all the Churches) to guide him in the ways of truth for ever. Whence it is manifeſt, there is no food to the ſoul of man but Jeſus, and this is conſtantly in the houſe of God, and this is eaten not only in receiving the Sacrament, but in coming to Jeſus and believing in him; therefore he ſaith, *he that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt*; and what is the coming to him, but that the ſoul caſt off all things (that before he counted gain, and which all the wiſe and Religious of the world account true

righteouſ-

righteouſneſs) *to be loſs and dung for the excellency of the knowledg of him*, as *Paul* did, and therefore with the Church to call him the Lord our righteouſneſs, and where the ſoul is united to him by faith, or made ſons of God by adoption, there is the Holy Ghoſt; that living golden candleſtick with all its branches; which reproves the world of ſin, righteouſneſs and judgment, and leads all believers into all truth; and that ſoul that is not fed with the bread or true manna, and is not led by this light into all the ways of life and truth, he never came into the houſe of God, never knew no better faith, than that of the devils; nor ever wrought any works but thoſe of hypocrites, *for he that ſaith he hath fellowſhip with God and walks in darkneſs, he lies, and there is no truth in him.*

The Prieſt that ſerves in this Tabernacle or Temple the Houſe of God, which figures the ſoul that out of ſelf denyal in a broken and contrite heart believers in Jeſus, muſt have all his garments finely wrought of gold and blew ſilk, and purple, and ſcarlet, and fine twined linnen, and ſet with pearl and precious ſtones in gold, on his ſhoulders and on his heart. And his feet and hands muſt be waſh'd when he comes to miniſter in this holy place, which ſignifies that he muſt preach the word of life and comfort to none, but to theſe loſt poor, naked, and hunger-ſtarved ſouls, and unto them he muſt miniſter nothing of his own conceit or humane wiſdom, that is filthy, that muſt be waſh'd off, but he muſt preach our Lord Jeſus, the power and wiſdom of God, to both Jew and Gentile; Profeſſor and Profane, far off, and near the ſpirit of God ſent by his interceſſion, and all

the fruits of that holy spirit, the works and operations of the hands of God, that all holiness may be ascribed unto the Lord. And all this glory must be figured out by these outward things, that upon every glory there may be a defence, and all the wise and religious of the world may be admiring these external things, and striving to conform themselves unto the precept in the outward man, and to imitate such things, and never know that all the ornaments of a Christian is the hidden man of the heart; and that the vail is upon every mans heart in reading the Old Testament, which vail is taken away in Christ, and that the Law and Testimonies of God are bound up and sealed among his disciples, and hid from the wise and prudent of the world; that they may be treading and trampling in the outward Court, which is given to the Gentiles to be trodden under foot; heathens that live in the world without God, and therefore never enter into the Holy place to offer up themselves to God, and to be led and enlightned by him, much less do they come into the Holy of Holies, to have unity with God through Christ.

The Sacrifices all did figure the sacrifice of Jesus, as the Apostle to the *Hebrews* declares, *therefore as there was no sin, of commission or omission, or ignorance, but there was a sacrifice appointed for it*; this signifies that not the least sin can be taken away but by the sacrifice of Jesus, through faith therein onely is every sin expiated; and whosoever thinks to do it any other way, or to joyn his works or any other thing with him, he deprives himself of all, he loses all; for Christ shall profit him nothing: Again, when the sacrifice was laid

on

on the Altar, and all things in readineſs, the Lord ſent fire down from heaven which did perform the ſacrifice, which fire was to be continued in the Temple that never muſt be ſuffered to go out, and ſo was continued till the captivity of *Babylon*; *Nadab* and *Abihu* ſons of *Araon* that brought other fire, were ſmitten down to death by the Lord ſuddainly, to ſhew his jealouſie; to ſhew that it is a great abomination to think that any thing can avail to the ſanctifying of the ſoul of man, but that which is from himſelf.

And for the food of *Iſrael* amongſt beaſts, fowls, and fiſhes, ſome are appointed as clean unto them which they may feed on, but others unclean, which they may not eat of, as alſo they are forbidden to eat the fat or the bloud of their ſacrifices, all which things are taken away by the coming of Chriſt, as *Paul* teacheth, *that they ſhould eat whatever was ſet before them, making no queſtion for conſcience ſake*; as alſo the Lord taught *Peter* by the viſion, *to call nothing unclean*; and therefore it's manifeſt that the clean creatures did figure the Lord Jeſus, who is that meat that feeds to eternal life: And the unclean things figure mans works, ways, wiſdom, inventions, zeal, righteouſneſs, *&c.* and all that proceeds from him; for theſe are all unclean becauſe he is unclean, as our Saviour teacheth by parable, *the evil tree cannot bring forth good fruit*, and the Apoſtle ſaith, *to him that is unclean even the very conſcience is defiled.* And therefore it is ſaid again, *he that toucheth any unclean thing, or toucheth him that hath touched any unclean thing is defiled*; which figures unto us, that they onely are clean, whom Jeſus hath called, and

ſo

ſo ſeparated from the world, that they muſt not ſay a league, to whom others ſay a league, nor fear their fear, nor have any communion with them in their unfruitful works of darkneſs; and theſe that are called the unfruitful works of darkneſs are not only rioting, drunkenneſs, ſwearing, curſing, whoredom, theſts, murders, rapines, and the like; lewd courſes of profane perſons, but alſo the zeal, wiſdom, and righteouſneſs, and prayer, praiſes and all religious exerciſes of hypocrites, for all theſe are abominable in the ſight of God, and therefore unfruitful to their ſouls.

The Prieſt alſo is appointed to judg between the leproſie and other ſores or ſpots in the skin; and he is to pronounce him that hath the leproſie unclean, and he is to be ſhut out of the congregation or camp of *Iſrael* till he be cleanſed; by leproſie is figured out ſin, which ſeparates the heart of man from God, and Gods people, and this is to be judged by the Prieſt, for the Prieſts lips ſhould preſerve knowledg, which is in judging betwixt that which is of God, and that which is of man, which ſinks ſo low down, and is of ſuch ſpreading nature, it corrupts man and all that he touches, lies or ſits on; and the cloath that he wears, woof or warp, and the houſe he lives in, therefore ſacrifice muſt be offered for him, and he muſt be cleanſed by the Prieſt; even by our high prieſt our Lord Jeſus; before he be admitted into the congregation of the Lord; and this leproſie muſt be diſtinguiſhed from other ſores, ſpots or ſcabs, to wit, the luſt of the carnal mind, from the ſins and failings of Gods people; for though they commit ſins as fowl as others, as *David*'s Adultery

tery was, yet are they not unclean, they muſt not be caſt out; the Lord Jeſus hath cleanſed them, and received them in, and God will viſit their ſin with ſcourges, and fatherly correction; but his everlaſting loving kindneſs will he not take away from them.

By the like Figure to Leproſie, are ſet forth the Iſſues of Man or Woman; their great Infection, and their Cure. Iſſues figuring out the ſinful nature, and the Cure figuring the free Grace of God in Jeſus, whereby the ſinner believing in him, his heart is purified, mortified to the world, crucified in the fleſh, and all its affections, his Soul is juſtified from which he could not be juſtified by the Law of *Moſes*, his words and ways directed by the Spirit of God, that Iſſue of Sin is dried up, and he is given up to God, to delight in his holy Law, and meditate therein night and day, that as his Iſſue of ſin did pollute all things that he ſate on, or lay or ſpit upon, or toucht, or that toucht him, or any of his reſting places; ſo now by the Grace of God, all his words and his ways may be to the praiſe of God, the edification of the Church, and all the Angels in Heaven, and Saints on Earth, who are all made Kings and Prieſts to God, may rejoyce at his Converſion, and cry, he is clean, he is clean.

Then comes the Doctrine of the Scape-Goat; whereby all the *Iſrael* of God is ſanctified. Of two goats preſented unto God, the one muſt be offered unto God, as a Sin-offering, and that is Man, that is conſtrained to fall down before the Throne of God, and confeſs he is a ſinful ſinner, even a maſs of Sin, ſo was conceived, and ſo hath

continued

continued adding ſin to ſin, there is no goodneſs in him, he is dead in ſin: The other is the ſcape-goat, even our Lord Jeſus Chriſt; the Prieſt muſt confeſs all our ſins upon his Head; then preaches he Chriſt truly, when he lays all our iniquity upon him, and that by his ſtripes we are healed, ſend him away into the wilderneſs, into the Land of forgetfulneſs, let him carry all our ſins, that they may never be remembred againſt us any more, and let him remain in the wilderneſs, and all the Saints of God with him, the Children which God hath given him; for he and they are counted a ſtrange thing unto the Wiſe and Religious of the world, and rejected as the ſcum and off-ſcowring of all things. All the wiſe and prudent cannot find them, they ſeek them among the zealots, holy, religious ones of the world, but they are in the wilderneſs, as the *Divine* ſaith; God hath given them wings of Gold, whoſe feathers are of the word of Truth, and they fly into the wilderneſs, from the face and fury of their Adverſaries, and yet not to flee from perſecution; for to ſuffer for his Name, is their Crown and Glory; for their Redeemer and Comforter is with them to wipe all tears from their eyes, and give them joy in Life and Death; for to them *to live is Chriſt, and to die is gain.*

No *Iſraelite* muſt kill Bullock, Lamb or Goat, unleſs he firſt bring it to the Door of the Tabernacle to offer an Offering unto the Lord, or elſe blood ſhall be imputed to him, and he ſhall be cut off from his people. Our Saviour tells us himſelf, that he is the Door, and he that enters not by him, is a Thief and a Robber; but he that enters by him, ſhall go in and out, and find food for

for his Soul: And what is it to offer an Offering to the Lord, but to give up himſelf to God by faith in Jeſus? This is that which ſanctifies the Creatures, our Meat and Drink, and all things that we enjoy, unto us; *for he that believeth, hath ſet to his ſeal that God is true, and is paſſed from death to life, and ſhall not come under condemnation; but he that believeth not, is condemned already, becauſe he hath not believed the record which God hath given of his only Son*; he is cut off from the *Iſrael* of God.

On the contrary, an *Iſraelite*, or a Sojourner in *Iſrael* muſt not eat Blood with the Fleſh; for the Life of the Fleſh is in the Blood; but the Blood muſt be offered upon the Altar, to make an Atonement for the Soul. What is it, but that man muſt not have his Life from the Creature, his joy, peace, and comfort in earthly things, as Riches, Pleaſures, Honours, whatever the world can afford us? All muſt be offered upon the Altar, even accounted loſs and dung for the excellency of Jeſus; all muſt be ſold to purchaſe that pearl, that hid treaſure, and the field wherein it lies; for when man believes not in Jeſus, but lives on the life of the Creature, as in the world without God, all his offering is unto Devils, after which his heart hath always gone a whoring from God; he is the child of the Devil, and his luſts he will do; he *worſhips and ſerves the Creature more than the Creator, who is God bleſſed for ever.*

He that offereth to the Lord, muſt offer of a free mind, and his Offering muſt have no blemiſh, nor be blind, broken, or maimed, lame, or withered, nor have wen, ſcurvy, or ſcab; what is this, but that

that he muſt be renewed by the changing of his mind, that he call not the Service of God a burden, but that he delight to do the Law; and then that he offers not his Prayers, Praiſes, or any thing that he can do; for all his Service is imperfect, full of blemiſhes, his righteouſneſs as filthy as a menſtruous cloth, his prayers abominable; but that he bring nothing to God but Jeſus; he is the only Lamb without blemiſh, the Child of obedience, in his mouth is found no guile, in him alone God is well pleaſed, and by his Sacrifice of himſelf, he purgeth all our ſins, and perfecteth for ever all that believe therein.

The making difference in Beaſts, Fiſhes and Birds, calling ſome clean, and ſome unclean, for *Iſrael* to feed upon, ſignified the Prophets or Miniſters, and the Doctrines that mans Soul ſhould receive and feed upon; ſo that if *Iſrael* touched but any unclean thing, he ſhould be unclean; ſo if man receive and obſerve any Doctrine, but that which ſets forth Jeſus to be all in all to the Soul of man, all ſuch hearing, and the righteouſneſs that he performs thereby, and he, and all is abominable in the ſight of God, as *Paul* teſtifies, when the falſe Apoſtles had taught that it was neceſſary to ſalvation to be circumciſed, and to keep the Law, he tells them, if any of them was *circumciſed, he was a debtor to the whole Law, Chriſt ſhould profit him nothing*; and if any ſought to be *juſtified by the Law, he was fallen from Grace*; and the Lord teacheth *Peter* by a clear Viſion, to call no man unclean, to wit, to account no man unfit or unworthy to hear the Goſpel of Jeſus; for that's the Doctrine that makes all clean, as our Saviour ſaith to his Diſciples,

ples, *Now are ye clean through the Word that I have ſpoken to you*; this is the true food that feeds to eternal life.

That which ſome teach, that whereas *Iſrael* is forbidden to eat of any Beaſt which doth not both divide the hoof, and chew the cud, that it ſhould ſignifie mans dividing the Word aright, and meditating in it, this is abominable Doctrine; for it attributes wiſdom and righteouſneſs to man, that man ſhall pleaſe God with his Zeal and Holineſs; for every teſtimony of Truth declares man and all his doings to be unclean, and God only to be good and gracious, and to be provoked by man every day, and that God is true, and every man a liar; and the Miniſter that preacheth this Doctrine, is to be received, becauſe he brings glad tidings to us; *Bleſſed are his feet that ſaith to Zion*, the Church and People of God, *thy God reigneth*; but he that teacheth any goodneſs to mans Soul by his wiſdom or great knowledge in the Scriptures, or by his righteouſneſs, zeal or devotion, he is curſed; for he is of the Leaders that cauſe the people to err; yea he caſteth a ſtumbling block before the blind, and cauſes them to go out of the way.

The Rebellion of *Korah*, *Dathan* and *Abiram*, and all the great men that were with them, Captains of the People, men of renown, ſhew unto us wherein Rebellion of man lieth; for they ſaid to *Moſes* and *Aaron*, whom the Lord had choſen, *Ye take too much upon you, ſeeing all the Congregation is holy, every one of them, and the Lord is among them*: this is the rebellion of man, that he accounts men holy for their religious actings, and eſteems not man becauſe God hath choſen him; man will not

not underſtand that all goodneſs proceeds from God, and that it is the election of God that makes man differ from others; as the Apoſtle, *What Iſrael obtained not, the Election hath obtained*; but man is ſo blinded by his eſteem of external religiouſneſs and zeal, that righteouſneſs of man according to the Law, that he knows not that the righteouſneſs of God is by Faith, which is a free gift of Gods free Grace, neither knows he them that live therein; as our Saviour ſaith by the Prophet, *I and the Children whom thou haſt given me are a ſtrange thing to both the houſes of Iſrael.* See what a ſtrange thing this was; theſe were the only worſhippers of God, yet knew neither Chriſt nor his Saints; and ſo *Paul* ſaith, that *the true Jew hath no praiſe of men*; yea, men are ſo far from praiſing or appproving of them, that they hate, and perſecute, and kill them, as the Pſalmiſt ſaith, *All the day long are we killed for thy Name ſake, and accounted as ſheep for the ſlaughter.*

Aarons Rod budding, and bringing forth ripe Almonds, when the Rods of all the other did not bud at all, figures out the efficacy and fruitfulneſs of the Miniſtry of him that is truly ſent of God; how it prevails, as the Lord ſpeaks by the Prophet; *as the rain that falls down upon the earth, returneth not in vain, but watereth the earth, and maketh it fruitful, ſo my word ſhall not return in vain, but ſhall accompliſh that whereto I ſent it*; as at the preaching of *Peter*, that day on which the Apoſtles received the holy Ghoſt, three thouſand were converted; and when he preached at *Cæſarea*, the Gentiles were converted, and by *Philip* the Eunuch, and by the Apoſtles Miniſtry, there were *added to the Church daily*

daily ſuch as ſhould be ſaved: But of falſe Prophets, he ſaith, *theſe Prophets ſhall do theſe people no good*; and again, *they ſew pillows under every elbow, they daub with untempered Mortar, they preach pleaſing things, they give life to the wicked, and make ſad the hearts of the righteous.* And whence is all this? They that are ſent of God, preach Gods word faithfully, and make known the whole Counſel of God; but the other teach the Divination, that is, the gueſſing of their own brain; they gueſs but at it; they think it is ſo, they have read it ſo in ſome learned mens writings, ſuch a place of the Scripture they think muſt be underſtood ſo; but the man of God ſays, *Come and ſee what God hath done for my ſoul.* That man whom the Lord hath truly converted, can tell what he was before he was converted; and all the Scriptures that diſcover the ſinfulneſs and wickedneſs of man, bear witneſs unto him, and he knows what God hath done for him by Jeſus; and all the Scriptures that teſtifie the Mercies of God in Jeſus, bear witneſs unto him; therefore he ſpeaks certainly what he teacheth; for he hath the teſtimony of his own Conſcience, and the Word of God to confirm it; two great Witneſſes, by which every thing ſhall be confirmed. So he that receiveth that Doctrine, it is the very word of Truth; it is Jeſus the living word of God, it makes him a Son of God; *for of his own will begat he us by the word of Truth*; and being Sons, he gives the Spirit of his Son into our hearts, which mortifies the Deeds of the body; and *if Chriſt be in us, the body is dead becauſe of ſin, and the Spirit is Life for righteouſneſs ſake*: here is both mortification and ſanctification

figured out by the ripe Almonds which *Aarons* rod bore; but the rods of all the other Princes of *Iſrael* brought not forth a Bud; for God had not called nor choſen them to the Prieſthood, though they could murmur againſt the Tribe of *Levi*, whom God had choſen: ſo did the falſe Prophets and falſe Apoſtles againſt the true; and ſo all Miniſters that thruſt themſelves into the Miniſtry, with their natural wiſdom and acquired abilities, and think they can teach better than thoſe that are ſent of God; and they fill the ears of their hearers with much knowledge and blind zeal, that they can talk as Angels, and expound dark Sentences, and give their goods to the poor, and their body to be burned, and yet are but like ſounding braſs, they do all to be ſeen of men, and to receive praiſe and honour of men; there's not one bud of Faith, that works by Love, no mortification of the fleſhly mind to the world, no quickning of the deſires to God, no ſtep toward a new Creature; the Lord hath made them like a wheel in the Spinſters Hand, that runs faſt all the day, and is no further at night; yet muſt they perform their task, and bear the Burden and Heat of the day; they labour and toil in the very fire for very vanity; happy is that Soul that leaves them there, though he travel from Eaſt to Weſt, to ſeek unto a true Miniſter ſent of God, and caſt out by the world.

The Feaſts and ſolemn Aſſemblies which God gave to *Iſrael*, were firſt the Sabbath; a day for man to reſt from all his works, to ſerve the Lord, figures out our ceaſing from confidence in our own works of righteouſneſs, to believe in Jeſus to ſalvation, as is before declared.

Secondly,

Secondly, The Paſsover, which figures out our deliverance from Satan and Sin (as *Iſrael* was then delivered from *Pharaoh* and *Egypt*) to direct our courſe towards Heaven, as *Iſrael* did then towards *Canaan*.

Thirdly, The Feaſt of unleavened Bread figured out our believing in Jeſus, or feeding on him alone, that we leaven it not with our own wiſdom, or ways of righteouſneſs; but come to him (as helpleſs as the Prodigal or the Publican in our Saviours Parables) under the burden of Sin crying for mercy.

Fourthly, The Feaſt of firſt Fruits figures out the giving of our ſelves as a kind of firſt Fruits unto the Lord, the fruit of his free grace, which teacheth us to deny all ungodlineſs, and to offer up our ſelves even body, ſoul and ſpirit unto the Lord, that we may die unto ſin, and live unto God.

Fifthly, The Feaſt of *Whitſuntide*, when ſeven times ſeven days are paſſed over, the Spirit of God is given to his Diſciples, and the year of *Jubilee*, when every one of *Iſrael* muſt return to his Inheritance, when ſeven times ſeven years are paſſed over, figures out unto us the liberty of the Sons of God, the true *Iſraelites* who are in captivity under Satan and Sin, that they cannot ſee unto the end of the Commandment; for the Vail is over all hearts in reading the old Teſtament, which Vail is taken away in Chriſt; and where the Spirit is, there is liberty: this is the reſtoring of every true *Iſraelite* to his own inheritance, to wit, that he worſhip God in Spirit, and be led by the Spirit into all Truth; by which Spirit the people

of all Nations hear the wonderful works of God every man in his own Language, to wit, every prophane perſon hears how God ſpeaks unto him in particular, extolling his Law, and making it honourable, in condemning all his living in luſts and pleaſures of the fleſh, forgetful of God and all his Mercies, yea, neglecting, contemning, or lightly eſteeming all the ways of Godlineſs or Religion, and brings him under Curſe and Judgment, the wrath and fiery indignation of God againſt Sin. So the Profeſſor hears the voyce of God, that makes the Earth to quake, and ſhakes the foundation of the mountains, ſo applying *Judgment to the line, and righteouſneſs to the plummet*, by his Law that is holy, ſpiritual and good, that all his wiſdom is found to be carnal, ſenſual and deviliſh, and all his righteouſneſs as filthy as a menſtruous cloth, and he a Hypocrite, ſo his foundation is ſhaken, and his Building falls, curſed as *Jericho*, never to be raiſed again, becauſe it was not grounded on the rock of ſtrength, even ſelf denial and faith in Chriſt; and then every ſoul of profeſſor and prophane of Jew and Gentile, of wiſe and fooliſh, of young and old, rich and poor, far off and near hear the wonderful works of God in Jeſus, who gives them true repentance, and unfained faith, that they may hear the voice of the Turtle in their Land, to wit, the voice of the ſon of God in their Soul, even when they are dead in ſin, they that hear may live no more to the luſts of the fleſh, or their own will, but to the will of God, which is their ſanctification.

Sixthly, The Feaſt of blowing Trumpets, to-wit, of rejoycing in theſe wonderful works of God, as

as *Israel* blew Trumpets when that high and strong wall'd City of *Jericho* was thrown down by the mighty power of God; so will every Soul of man rejoyce, when that security of his mind, that careless estate which is made so strong, and builded so high by his Wisdom, and Providence, and Religion, is cast down by Jesus the power of God; therefore it is needful that this Feast be kept continually, to wit, that every believing Soul rejoyce in the Cross of Christ only, whereby he is mortified unto the world, and the world to him.

Seventhly and lastly, The Feast of Tabernacles. Now when the Flesh is crucified, and his love to the world mortified, it is fit for him to live in Tabernacles or Booths, not to build fair Houses, and think to make his Name great on earth, but to account himself a stranger and a pilgrim on the earth, and to seek with *Abraham* (the Father of Believers) for *a City and Habitation, whose Founder and Builder is God.*

JOSHUA.

WHen *Moses* is dead, & *Joshua* is made Leader of *Israel*, then is *Rahab* of *Jericho*, a Harlot, an Inn-keeper, and all her Family converted unto God; wherein *Joshua* figured out Jesus, by whom there was no difference made between Jew and Gentile, Professor and Prophane; but the Hearts of all are purified by Faith in him; and their conversion by the secret power of God, without any visible means figures out that work of God whereof the Lord Jesus saith, *No man can come to me, except the Father which hath sent me, draw him*: this is that

draught of Love whereof the Spouſe ſaith, *Draw us, and we will run after thee*; and this is that band of Love that is ſtrong as Death, without which no preaching nor teaching, nor any wiſdom or power of man can convert any Soul.

Secondly, *Joſhua* lifts not up his Rod upon the River *Jordan*, as *Moſes* did upon the Sea, but as ſoon as the Prieſts feet that bore the Ark, were dipped in the water, *Jordan* is divided, though when it covered all the Banks, and a fair dry way is made for *Iſrael* to paſs over; which figureth out the converſion of Souls by Jeſus, which is not by force and compulſion, but by ſhedding abroad his Love in mens hearts, he overcomes all oppoſition, turns hearts from luſt, envy, pride, and ſelf-love, to ſelf-denial, and love of God and man, even of enemies; for *he quencheth not the ſmoaking flax, nor breaketh the bruiſed reed*, but yet he *bringeth judgment into victory*.

Thirdly, Then muſt *Iſrael* take twelve great ſtones out of the midſt of *Jordan*, and there build an Altar to offer Sacrifice to the Lord; which figures out the offering up of a man unto the Lord both Body, Soul, and Spirit, as a holy, quick and acceptable Sacrifice to God which is our reaſonable Service, becauſe he hath redeemed our Souls from death and thraldom to ſin and Satan, and brought us out of darkneſs into his marvellous light, and liberty of the ſons of God, as he brought *Iſrael* out of *Egypt*, the Land of darkneſs and bondage, into the Land of *Canaan*; and this muſt remain for a perpetual memorial, that the Lord himſelf hath done it; that as *Iſrael* muſt not attribute it to their Bow, Shield, Spear or multitude

multitude of men, to obtain that Land, ſo no man may think that he is ſaved by his own wiſdom, righteouſneſs, or zeal, or any goodneſs in himſelf, but by the mighty power and free mercies of God.

Fourthly, Now muſt there be a Chriſtian Battel, or a Battel of Faith, whereby is manifeſt how fooliſh the ways of God are in the eyes of men; armed men walk, but ſtrike none; Prieſts blow with Trumpets; what could the men of *Jericho* think? what would they ſay among themſelves? what do theſe men intend to do? can they throw our ſtrong walls down with looking at them, and blowing Trumpets? what blow they for? they have not got the victory yet: is not this a ridiculous way? what! the ſecond day after the ſame manner? yea the third, fourth, fifth, ſixth, all after the ſame manner? O ſtrange! But the ſeventh day comes, the Lord's day; then *Iſrael* labours hard, but ſtill in the Lords way; not to uſe their own ſtrength or wiſdom, but to wait on him for the manifeſtation of his power; and when they have done ſo, ſhout, and down falls the wall round about *Jericho*; *Iſrael* hath nothing to do, but go in every one ſtreight forward, and behold the deſtruction of their enemies, and rejoyce in the Lord: And this figures out the life of a Chriſtian, the life of Faith, which is a continual warfare againſt Satan and Sin, and the Chriſtian is armed with the whole Armor of God, Truth, Righteouſneſs, Faith, Hope, Patience, and the Sword of the Spirit, which is the Word of God; and herein he walks and ſtrives not. The Miniſters of God go on and preach the Goſpel, ſounding that Trumpet of peace; and what ſay the wiſe Build-

ers, the ſtrong religious ones, who are touching the righteouſneſs of doing, blameleſs; yea and in ſuffering too, perform much, ſtrive to outſtrip all; what ſay they among themſelves? what will theſe Hereticks do? theſe *Antinomians*, that caſt off the Law, and all obedience to it; yea, and to the Goſpel too; for our Saviour and his Apoſtles command and exhort to Prayer, and all godly duties, as well as believing; but theſe men are for nothing but Faith and free Grace, and that they may live as they liſt, they may continue in ſin because they are not under the Law, but under Grace, yea, they muſt do evil that good may come thereof, for they ſay, where Sin abounds, Grace doth abound much more: yea, ſaith *Paul*, *ſome affirm, that we teach ſo, whoſe damnation is juſt*, But ſay theſe holy ones, high in their own conceit, if they will overcome Satan, and Sin, and the World, they are ſtrong enemies, they muſt up and be doing; Believing is good indeed, but that will not do all the work, it muſt be a working Faith, Faith that brings forth fruit: its not ſaying, I believe, but as *James* ſaith, *Shew me thy Faith by thy works*. Yes, yes, ſaith the Truth, but art not thou ſo blinded by thy own high conceits thou knoweſt no works but thoſe of Hypocrites, nor any Faith beſide that of the Devils; as were the Phariſees? but the Chriſtian regards not what they ſay, for he knows they have a Spirit of contradiction, and always reſiſt the holy Ghoſt; but he goes on from day to day, ſaying, the knowledge of God is too wonderful for me, I know not what will be the end of theſe things; but holy Father, thy will be done; but I believe thou wilt cauſe all things to work together

gether for the good of thy Church, and ſo goes on believing, waiting, hoping from day to day, till Gods day come, the ſeventh day, the Sabbath, or reſt of God, that he muſt enter into his reſt, and ceaſe from all his works, as God did from his; and then he goes chearfully on in the ways of God, and reſiſts the ways of mans wiſdom ſeven times more than before, and ſhouts for joy with them that keep holiday; for he is fill'd with joy and peace in believing, the love of God hath drawn his heart after him, therefore in Faith and Love works he the work of God, and ſuffers with joy whatever is the will of God; and thus the Devil is overcome, that ſtrong armed one is ſpoiled of his Armor, and caſt out by a ſtronger than he, even the Lord Jeſus, who alſo deſtroyed the works of the Devil; for thus are thoſe ſtrong and high walls of luſt and malice, and guile, pride, and covetouſneſs, and all manner of Hypocriſie caſt down, and the Soul is filled with all the fruits of Faith, Hope and Charity, and all the riches of worldly wiſdom and carnal righteouſneſs, is an execrable thing, if any Heart deſire it, and ſo ſteal and hide it in ſecret, to make himſelf rich by it, he muſt be ſtoned to death, for he cannot live among Chriſtians, but defile them; for his Soul is not purged from love of the world by faith in Jeſus.

Fifthly, Under *Joſhua* they conquer by the preſence of God among them, ſo that they ſubdue one and thirty Kings, and the Land is divided among them; but yet they drive them not all out, though the Lord told them, that if they drove them not all out, thoſe that remained would be goads in their ſides, and pricks in their eyes, and

yet

yet it was Gods pleaſure that ſome ſhould remain, to teach his people war, leſt they ſhould forget him, and live in ſecurity and careleſneſs, and this figures out the ſtate of Chriſtianity plainly; for through Faith in Jeſus, and the preſence of God, they prevail much againſt their enemies, even the temptations of Satan, the luſts, affections & paſſions of the fleſh, the follies and vanities of the world; but they ſubdue not all, and thoſe that remain are goads in their ſides, and pricks in their hands, and this is the will of God, that his Servants may be exerciſed in meekneſs and patience, and that their Faith may be tried as in the fire, that they may be inured to ſufferings, and ſtand always upon their watch, girt about with the whole Armour of God, to reſiſt Satan till he fly; this is the War that a Chriſtian ſhould conſtantly be exerciſed in, and wherein he ſhould deſtroy all, as *Saul* was commanded to deſtroy the *Amalekites*, and if they do not, they will be rejected of God as he was; and if they take of theſe execrable things, they muſt be ſtoned, as *Achan* was; and this is the war which is figured by all the wars of the ſervants of God; for other wars they ſhould not meddle in; for they ſhould purſue peace always, and undergo all afflictions and perſecutions with patience, therefore for this war our Saviour exhorts, *If any man have two coats, to ſell one, and buy a Sword*; which is not meant by a material ſword, for of that he ſaith, *he that ſmites with the ſword, ſhall periſh by the ſword*, but it is meant of the word of Truth, which is *the Sword of the Spirit*; and by ſelling his coat to buy a ſword, is not to be underſtood of theſe temporal things, and tradings in them, but is as that of *Iſaiah*,

ah, Buy Milk without money or price; which is as if it ſhould be ſaid, hunger for it, & receive it of the free gift of God, and ſo to ſell the coat is meant, not to hunger nor deſire earthly things, though neceſſary for this preſent life, as our Saviour exhorts, *care not for to morrow, and take no care ſaying, what ſhall we eat and drink, and wherewith ſhall we be cloathed.*

JUDGES.

THe Book of *Judges* ſhews plainly mans ſinful nature, that as *Iſrael*, if they had not a Judg raiſ'd up of God, guided by the ſpirit of God, ſtrengthened by the preſence of God, they fell to Idolatry and all wickedneſs; So is natural man void of the ſpirit of God, and wanting the preſence and help of God, runs into all wickedneſs, chuſeth any pleaſures or vanities, rather than the ſervice of God, yet will he have an Idol, even a name of God, a form or ſhadow of religion, an external worſhiping of God, Faſts, Feaſts, ſolemn Aſſemblies, Prayer, Praiſes, Sabbaths, Holy-days Circumciſion, Baptiſm, Sacrament, Covenant, Light within, any thing that he can make a ſhew of Religion and Zeal, in doing it or in the manner of it, any thing that requires not an inward hidden ornament, a ſpiritual worſhip, a broken heart, a loaden conſcience, a wounded ſpirit, when the Lord writes theſe great things to him, they are counted as ſtrange things, theſe are the works of God for mans ſalvation; for firſt he wounds the ſoul becauſe of ſin, then he heals, ſaves, ſanctifies of his free grace, therefore

Secondly,

Secondly, This Book declares the juſt judgments of God, becauſe of ſin, firſt he forſakes them, then are they as a woman forſaken of her husband, ſhe is without fruit, without comfort, without ſuccour, every one is ready to wrong her and oppreſs her: Or as children without Parents, none to maintain them, their neareſt Relations rob and ſpoyl them of their rights and intereſts: Secondly the Lord gives them into the hand of their enemies, yea, raiſes up enemies againſt them, as *Iſrael* was given into the power of their enemies round about them, ſo is the ſoul given up to his ſpiritual enemies, Satan's temptations the world's vanities and fleſhly luſts, till he be brought into great diſtreſs, that he is forced to remember from whence he is fallen, and call to mind the mercies of God, and to confeſs his ſinfulneſs and unworthineſs, *and cry unto the Lord in his trouble*; therefore,

Thirdly. This Book ſets forth the mercies of God, that ſtill continues to be gracious, that when man returns in the day of his affliction, he ſees him afar off, for he ordered theſe unto him long before, therefore he doth not upbraid him with his wickedneſs, but falls upon his neck and kiſſes him; he is not an angry Judg, but a loving father, and appears in Jeſus to reconcile ſinners that are gone from him, and riſen up in enmity againſt him through Satan and ſin, even to draw them to himſelf again with bands of love; it's not man that reconciles God to him, but God reconciles man to himſelf through Jeſus, in whom his ſins are forgiven, his ſoul ſanctified, and he delivered from the power of Satan, and made conqueror over all his enemies, therefore,

Fourthly,

Fourthly. This Book ſets forth the mighty power of Chriſt in Believers, by the example of the Judges, who were figures of Chriſt in their great ſtrength, and in the ſtrange and unlike ways, as to mans wiſdom improbable and impoſſible, yea and ſometimes altogether againſt the laws of God given to *Iſrael*, wherein it may be ſaid of the laws, as our Saviour ſaid of the Sabbath, *they were made for man, not man for them*, as *Sampſon* muſt take a wife of the Philiſtims, and love a harlot among them, *and he killeth a thouſand men with the jaw-bone of an aſs, and he takes three hundred foxes and tyes firebrands betwixt their tails, pulls up and carries away the gates of a city, pulls down a mighty Temple, on the top whereof three thouſand men could ſtand; Shamgar ſlew ſix hundred men with an Oxe goad, Gideon with three hundred men deſtroys the enemies that were inumerable as graſhoppers on the earth*; All theſe things do figure unto us, the ſtrength of a Believer through faith in Chriſt; whereof *Paul* ſaith, *I can do all things through Chriſt ſtrengthening me*; and again, *he hath made us more than conquerors*; whereof *David* alſo glories much, *as that by him he could leap over a wall, and ſmite all his enemies*; *and that he taught his hands to war, and his fingers to fight, that with his arms he could break even a bow of ſteel.*

RUTH.

THe Hiſtory of *Ruth* the Moabiteſs, who forſook her own Countrey and Kindred, and Father

ther and Mother, and all to come to truſt under the wings of the God of *Iſrael* as *Boaz* ſaid, and followed none of the young men, but clave to *Boaz* the Kinsmen, who by the Law of *Iſrael* was to take her to wife; figureth out plainly the converſion of the ſoul of man from all things that are near and dear unto him by nature, or by the teaching of man; or by his own conceiving, as Riches, Honors, Pleaſures, Forms of Religion, ways of wiſdom, works of Righteouſneſs, and whatever the wit of man can invent, to get eſteem in the world, or to procure peace of conſcience, to believe in Chriſt whereby he ſhall have trouble in the world, but in Chriſt he ſhall have peace with God, and in his own eies he ſhall be of no eſteem; but as a babe that muſt have all from the nurſing mother, ſo he muſt have all from God in and by Chriſt, *for except man receive the kingdom of heaven as a little child, he ſhall by no means enter therein*; as our Saviour ſaith; And in this condition follows no fleſh pleaſing ways, as joyning his own works of righteouſneſs, or endeavours after holineſs, or keeping of covenant, or pure form of Baptiſm, or right way of receiving Sacrament, or celebrating Sabbath, or imitating godly Predeceſſors, or waiting of a Light within, or expecting a triumphant ſtate of the Church in this world, or any the like conceits of men, but cleaving to Chriſt; by whom he ſhall be made fruitful in all true good works, of faith hope and charity, and yet with him he ſhall ſuffer reviling and perſecution in the world, even to death as a traytor, ſeducer and Heretick as he ſuffered.

To eſteem that *Ruth* married to *Boaz*, and that the

the *Pſalmiſt* in the 45 *Pſal.* when he ſaith, *hearken O daughter, conſider and incline thine ear, forget alſo thine own people and thy fathers houſe, ſo ſhall the King have pleaſure in thy beauty*; that therein he ſpeaks of the daughter of *Pharaoh* King of *Egypt*, married to King *Solomon*, that theſe and ſuch like Texts, are predictions of the calling of the Gentiles, and that we may have comfort therein, becauſe we are Gentiles, and not of the ſeed of *Abraham*, are meer fopperies and fooliſh conceits of men that are wiſe in all the Learnings of Religious men, as *Paul* was by his education under *Gamaliel*, but know not the work of God upon their ſouls, the regeneration poured on them through Chriſt; and therefore as *Paul* was, before that Chriſt appeared to him, a Phariſee, a hypocrite, a hater of God and Chriſt, and therefore a perſecutor of him and his Saints, ſo all theſe conceits, will render men no better; and they that reap comfort in any thing but that, they are regenerate through Chriſt; and thereby their names are written in the Lambs book of Life, they do but ſteal the truth from their neighbour, they rob God of his glory, for all his glory is that Believers bring forth much fruit through Chriſt, and they that expound the Scripture any other way, but to teſtifie the wicked, corrupt, fooliſh, perverſe, ſinfull, hypocritical naturc of man; and the love, mercy, and goodneſs of God to ſinful man, in and through Chriſt; pouring out regeneration upon him, forgiving ſin, renewing his heart, ſanctifying his ſoul, juſtifying him by free grace, and guiding him by his Holy Spirit, he perverts the truth and turns it into a lie, and deludes his own ſoul, as it is ſaid of all

all the high Prieſts, Scribes, falſe Prophets, and falſe Apoſtles, *the Leaders of my people cauſe them to err*; and that this work of God is ſpoken of by the Pſalmiſt in that place before mentioned. *ſo ſhall the King delight in thy beauty*; is manifeſt by that which follows, *for he is the Lord thy God, and worſhip thou him*; this was not King *Solomon*, but King Jeſus, who is King of Kings, and Lord of Lords, and in whoſe eies that ſoul onely is beautiful, that forſakes all natural and acquired endowments, to cleave onely to him; as *Abraham* the Father of the faithful, forſook *Uz* of the *Chaldees*, the city where he dwelt, and all their Idolatrous Religion, to follow the call of God from nation to nation, and live as a ſtranger and pilgrim in the world, having no ſure abiding place, *but ſeeking a City, whoſe Founder and Builder is God*; If God had not call'd him he had remained an Idolater, delighted in the pleaſures of the fleſh, ſeeking the riches and honours of the world, and glorying in his form of will-worſhip, as others do; If God had not guided him, he had gone from the ways of God, to his own fleſh-pleaſing ways, if God had not preſerved him, he had been overthrown by the temptations of the enemy, and the delightfulneſs of ſinful and hypocritical courſes, as much as others; for that of *Paul* might have been as truly ſaid to him as well as to others, what haſt thou, which thou haſt not received? therefore it was only believing that was imputed to him for righteouſneſs; and though he wrought great works of righteouſneſs, yet he lived by faith as *Habbakkuk* ſaith, *the juſt ſhall live by faith*; and as *Paul* ſaith of himſelf, *the life I now live in the fleſh, I live by the faith of the Son of God.*

SAMUEL

SAMUEL I.

IN the first Book of *Samuel*, we have first the History of his Birth, wherein we have *Elkana*'s two wives, the one fruitful by nature, scorning her that is barren, the other barren can bear none but by the gift of God, praying to God in her barrenness, and magnifying God's great mercy for her fruit, and giving up her son unto the Lord to be a servant at his Altar for ever, which plainly figures out the two hearers of the word our Saviour speaks of, one hearing the word, but doth it not, and he is compared to a fair House, but is built upon the sand without a foundation, the other hears the word and doth it, compared to a house whose foundation is digged deep and layd upon the Rock, though in the wisdom of the world it might seem to be altogether contrary, for the fruitful woman might seem to signifie the doer of the word; yea just like the Scribes, Pharisees and Sadducees, all hypocrites they were great doers, they fasted and prayed, and pay'd tythes, and gave great Alms, but all to be seen of men; therefore our Saviour poureth out curses upon them, as he did upon the Fig-tree, that had leaves and no fruit; but the barren woman is she that hears the word of God and doth it, for she brings forth the mighty works of God, first Prayer from an afflicted soul and a wounded spirit, a sacrifice which God will never refuse. Secondly, unwearied patience in waiting upon God's good time and plea-

ſure, Thirdly, a ſtedfaſt faith in the mercies of the moſt high, with which is joyned true humility, proceeding to a perfect ſelf denyal of any goodneſs or worthineſs in her ſelf. Laſtly, a heart enlarged to the praiſes of God for ever, as appeareth evidently in her Song. This is that true hearing and doing of the word, when the other gathers many Rules and precepts, lines and leſſons out of the word, and are buſie performers of the ſame; but all is but a fruitleſs hearing and not doing, a Building without a foundation, a ſowing to the fleſh, and they reap corruption, *for the root is rottenneſs, and the ſeed duſt*, as the Prophet ſaith.

In the ſecond place, we have the caſting of *Eli* and eſtabliſhing *Samuel* as the Prophet of God; *Eli* ſucceeded in order from *Aaron*, but *Samuel* was of the tribe of *Ephraim*, which figured out the calling of God, that is not bound to a kindred, but will chuſe whom he pleaſeth, as our Saviour ſaith to *Nichodemus*, *the wind bloweth where it liſteth, and thou heareſt the ſound thereof, but knoweſt not, whence it cometh, nor whither it goeth*; ſo is every one that is born of the ſpirit, all the wiſdom of man cannot diſcern who is the man of God, nor why he more than another, why *Jacob*, not *Eſau*, for before they were born, and therefore before they had done good or evil; *the Lord ſaid Jacob have I loved, and Eſau have I hated*; *Iſaac* their father, though a man of God, yet knew nothing but would have bleſſed *Eſau*; So the Apoſtles of our Lord Jeſus, when *Judas* was fallen, and becauſe that Jeſus had choſen twelve, to make up the number, thought good to chuſe two of them that had been

with

with the Lord and ſeen his miracles and heard his doctrine, they knew not whether he would have the one of thoſe two, yet they proceed to caſt lots and pray, but the Lord will not be limited, he ſendeth one that was even then perſecuting all that call upon him with rage and madneſs; *but he that ſtills the raging ſeas, caſts a bit in his jaws, and a hook in his noſtrils, and brings the blind wretch back by a way that he hath not known, and makes him of a cruel perſecutor, a moſt mighty Preacher of the Goſpel, and he is received and numbred among the Apoſtles:* So is *Samuel* known to be a faithful Prophet of God, as well as high Prieſt, and no fault is attributed to *Eli* but that he corrected not his ſons, and *Samuel*'s ſons are alſo faulty, ſo that the calling of God doth not ſucceed from the father to the ſon; therefore *Paul* teacheth, that the true *Iſrael* is not they that are the ſeed of *Abraham* after the fleſh, but in them that walk in the ſteps of the faith of *Abraham*, thoſe are the heirs of promiſe, for God hath called them; *for whom he calleth, them he ſanctifieth*, therefore alſo it is written, *what Iſrael hath not obtained, the Election hath obtained.*

In the fourth Chapter is a glorious manifeſtation of the Idolatry of mans heart, that honoureth and feareth any thing that he can ſee, rather than the living God; *Iſrael* put their confidence in the Ark, a veſſel of wood, the workmanſhip of man, that can neither ſee nor hear nor move, but as men carry it, and the *Philiſtims* fear it, and therefore God ſhews his glory upon theſe Idolatrous people, the *Iſraelites* that truſted in it, they are deſtroyed and their Ark, wherein they placed their hope, is taken and carried away; their High

Prieſt *Eli* and his two ſons all fall down to death. The *Philiſtims* that carry it away and ſet it by their God thinking they had got a great prize, a new God that would do great things for them, they and their God ſuffer great plagues till they are forced to ſend it home again with gifts; Thus men both *Jews* and *Gentiles*, *Iſrael* and *Philiſtims*, worſhip for God, that which is no God; and thus God confounds the wiſdom of the wiſe, and befools the underſtanding of the prudent, therefore the Prophet ſaith, *wiſdom periſheth from the prudent, and councel from the man of underſtanding.*

In the fifth Chapter, the Ark of God being ſet by *Dagon*, the *Philiſtins* Idol, it falls down and is broken, the face, the beauty of it is ſpoyled, but the *Philiſtims* patch it and ſet it up again; this plainly figures out mans form of Religion which is his great Idol, when any manifeſtation of God's preſence comes in, it falls down, but man's heart is ſo Idolatrous, that he is not thereby moved to turn to the living God, but he will repair it and ſet it up again; he will not ſay there is no hope, he hath not the underſtanding to ſay, it could not ſave it ſelf, how ſhould it ſave me; but he accounts he hath not been zealous and carefull enough, he will amend his ways and be more zealous for the ways of Righteouſneſs; but he will not yield that his Righteouſneſs is filthy, and that he is deluded.

In the ſixth Chapter the *Philiſtims* ſend the Ark home again, in a Cart with two Cows that had Calfs ſucking on them, and ſhut the Calfs up and ſet the Cows into the way, none driving them to ſee whether they would go ſtraight on the right way

way, which they did, lowing as they went; whereby is the power of God figured out unto us in man, that is converted unto God, the cows lowing ſhew their remembrance of their calfs, and their natural deſire to be with them; but they are carryed on by the power of God in the ſtraight way to *Bethſhemeſh* in the Land of *Canaan*; ſo is it with man, he remembers his old delights in carnal and worldly ways, as *Iſrael* remembred the fleſh pots the Leeks and Onions which they had in *Egypt*, and loathed the *manna* the heavenly food, which God gave them; and would have made them a captain and returned into *Egypt*; ſo with man there's nothing but the mighty power of God to carry him on to the heavenly *Canaan*, in crucifying the fleſh with all luſts and affections, and mortifying his great love to the world; man would feed on theſe ſtill, and not live by faith in Jeſus. *Iſrael* deſires a King that they may be like other nations, this is that which is the great matter with the mind of man, to be like other men, therefore all are joyning themſelves into ſome ſociety of Religion, and are glorying in the greatneſs of their company, in their form of Religon, untill the work of Regeneration be wrought upon the ſoul and then man regards not; if there be not one that he knows that will joyn with him, yet will he cleave to it, and not only ſo, but alſo be zealous for it; (as it was with *Elias*) he knows there is but a very ſmall number; that the Lord calls out of the numberleſs number of Idolaters in any nation, and thoſe ſcattered abroad, to be ſought and brought together to the worſhip of God from eaſt and weſt, north and ſouth.

The firſt King given to *Iſrael* is *Saul*, a propper perſon, taller than any man among them, this pleaſes man well, and when the King of *Ammon* oppreſſed *Iſrael*, he ſhew'd himſelf valiant, and gives him a great overthrow, this pleaſes very well, and when ſome oppoſed and ſpoke againſt his being King, though others would have had them puniſh'd, he would not ſuffer it; this was very commendable and honourable, *Samuel* appointed him to ſtay ſeven days and he would come to him to offer ſacrifice; but in the mean time, a mighty Army of the *Philiſtims* came againſt him and terrified *Saul*'s Army, ſo that many fled away from him; and it was the ſeventh day and *Samuel* came not, therefore *Saul* offered a burnt offering, and this was moſt commendable of all, to be careful to prepare to battel and to be Religious, not to go before he had made ſupplication to God; this was moſt commendable in the way of reaſon, and in the ſight of men, but not in the way of faith, nor in the ſight of God; for he requires faith and patience, that man wait on him till all helps fail, and all hopes be paſt, and regard nothing but to ſtay till his time come, and know that his time is the beſt time; for it's written in the mount, *will the Lord be ſeen?* to wit, in the height of all extremity, or in the depth of all diſtreſs, and when he comes he will give his people deliverance and confound all their enemies, and get his name the praiſe; He appears not to deliver *Iſrael* out of *Egypt*, till the King have commanded to deſtroy all the male children, that the name of *Iſrael* might be utterly extinguiſh'd from off the earth; then makes he the ſmalleſt and moſt contemptible of his creatures

to

to plague *Pharaoh* and all *Egypt*, as frogs, flyes, Lice, and Caterpillers, destroys all their first-born, and drowns him and all his men of war in the red-sea, where he gave his people passage as upon dry land; So he appeared not to deliver the three children, till they were in the midst of the hot fire, nor *Daniel* till he was in the Lyons den.

But in the next place we have a battel of faith, for to man that believes, God's power is always present, O that men could see the wonderful works of God, and learn to discern betwixt the works of man, and the works of God wrought in man, or by man; *Jonathan* the son of *Saul*, *Jonathan* mighty in faith, regards not the *Philistims* thirty thousand chariots, and six thousand horsemen and souldiers, innumerable like the sand on the Sea shore; but said to his Armour-bearer, *come let us go over to th se uncircumcised, it may be God will work with us, none can let the Lord to save with many or with few, we will shew our selves to them, if they say, come up to us, we will go up, for the Lord hath delivered them into our hands, this shall be a sign unto us; O valiant man, but two young men against so many thousands! O wonderful faith!* well might our Saviour say, *nothing is impossible to him that believeth*; how little is this regarded, yea how little is that eleventh Chapter to the *Hebrews* regarded, where the Apostle attributes all to faith, that all the godly seed, did either in the way of righteousness or in miraculous works: And now O Preachers, Speakers, declarers, in all our zealous forms of Religion, either say nothing of it or oppose it, or teach that nothing can be done by it, except something be joyned with it; but they shall all perish as dust be-

fore the wind, for God that is himſelf faithful and true, hath eſtabliſhed it as the only firm and ſure Bond, whereby he hath bound poor ſinful man to himſelf, and himſelf to man through Chriſt, and therefore will never fail him that believes in him; whereof the Pſalmiſt gives many teſtimonies.

But on the contrary, in the next place *Saul* is ſent by the command of God, to deſtroy all the *Amalekites* and all that ever they had, to ſpare nothing, and God gives him victory; yet he ſpares *Agag* the King, and the better ſheep and oxen, fat beaſts and lambs, and all that was good, and deſtroyed only every thing that was vile, and nought worth, and what is the excuſe? to offer them unto the Lord. O gallant Religion, they that have ſinful, unfaithful hearts and minds, abound moſt in external works of Religion; as *Phariſees* made longeſt prayers, gave greateſt Alms, kept ſtricteſt faſts, were moſt devout in obſerving Sabbaths, but mercy, faithfulneſs, and judgment, they know nothing of; So as *Jonathan* was a clear figure of the Believer, who through faith in Jeſus, is more than conqueror over all the temptations of Satan, luſts of the fleſh, and vanities of the world: So *Saul* is an evident figure of the Hypocrite, who makes a great ſhow of godlineſs, but his heart is bound down to the world; therefore *Saul* is caſt out, and *David* is the ſon, of whom it is ſaid, *that he was a man after God's own heart*; and *Samuel* being ſent to anoynt one of the ſons of *Iſhai*, when his eldeſt ſon came before him, being a tall and comely perſon, he ſaid, *ſurely the Lord's anointed is before him, but the Lord ſaid look not upon him, I have refuſed him*; and then is layd down a general Rule for all Divinity,

Divinity, *God ſeeth not as man, for man looketh on the outward appearance, but God beholdeth the heart*; for if we look on the outward appearance of *David*, he was an Adulterer and a Murderer, and a conſider in the multitude of his men, *when he cauſed the people to be numbred*; but he had a heart moſt true, moſt humble, moſt loving, moſt faithful, moſt ſpiritual, as appeareth in his Pſalms, *Oh what broken hearted confeſſions of his ſins? what lowly thoughts of himſelf? yea how abſolute ſelf-denials? how tenderly prays he for all, even his enemies? how ſtrong and admirable teſtimonies of his faith in God's mercies? what myſtical and ſpiritual doctrines he uttereth?* wherein he caſts off the firſt covenant; to wit, the Law, the covenant of works, and publiſheth the latter covenant, even the Goſpel, the covenant of Grace; as the Apoſtle to the *Hebrews* expounds it, ſaying, *he takes away the firſt, that he may eſtabliſh the latter*; whereby he divides all aright, *giving bread to children, and ſtripes for the fools back*, as *Solomon* ſaith, *even all the mercies of God unto the Believer, and all the dreadful judgments upon the wicked*; as in the 109 *Pſal.* and many others; that the unrepentant ſinner might be awaked out of his careleſs ſecurity, by the judgment, curſe, wrath, and fiery indignation of God againſt ſinners, poured out upon them in his Holy Law; and all the mercies and comforts of God in Jeſus, might be freely given through the Goſpel to tender hearted Believers.

And as *David* was a child and beloved of God, ſo had he the childs part, whereof the Apoſtle ſaith, *every child whom the father loveth he chaſtiſeth*, for how many, how bitter, afflictions had he?

after

after the Lord call'd him forth that he was anointed King of *Iſrael*, his brother envied him, after he had ſlain *Goliah*, and was famous in victories, *Saul* purſued him ſo terribly, that his mighty faith in God ſhrunk, that he ſaid, *one day I ſhall fall by the hands of Saul*; *and ſought for relief of* Achiſh *King of* Gath *and there to ſave his life, was forced to fain himſelf mad*; what ſorrow had he that he was the cauſe that all the Prieſts at *Nob*, and all that pertained to them ſhould be ſlain? afterwards got ſuch favour of *Achiſh*, that he aſſigned him *Ziklag* for him and his men to dwell in, then the *Amalekites* fell upon the Town and burnt it, and carried all the people priſoners, while he with his men were abſent, his wives were carried away, and the people were ready to ſtone him: and though he drove away the *Philiſtims* and relieved *Keilah* a city of *Judah*, yet the governours of *Keilah* would deliver him into the hands of *Saul*, and when he was in the wilderneſs of *Ziph*, the *Zaphims* betrayed him to *Saul*, what ſorrow had he for the death of *Jonathan*, ſo loving and faithful a brother to him? And when he was received for King of *Judah* in *Hebron*, *Abner Saul*'s General, ſet up *Iſhboſheth* one of *Saul*'s ſons King over *Iſrael*, how great wars had he with him a long time? and all this was Treaſon, becauſe he was anointed of *Samuel*, to be King of all *Iſrael* after *Saul*'s death by the command of the Lord, and alſo had it by promiſe from *Saul* for ſlaying *Goliah*.

And when *Abner* came to deliver up the Kingdom to him, *Joab* ſlew *Abner* treacherouſly, ſo that he had great ſorrow for the death of *Abner*; after he is made King over all *Iſrael*, his wife deſpiſeth him

him for dauncing before the Ark of God, accounting it light carriage, his Ambaſſadors ſent to comfort the King of *Ammon* after the death of his father, (who had ſhewed kindneſs to him) are baſely abuſed; then is he overcome by temptation and falleth into grievous ſins, for which, being reproved by *Nathan*, he hath exceeding great ſorrow, and his child dieth; and *Ammon* one of his ſons raviſheth his daughter *Tamar*, for which *Abſalom*, another ſon killeth *Ammon*, for which *David* baniſheth *Abſalom*, though he was his moſt beloved ſon. Yet after two years he was reconciled to him; but he forthwith by treacherous means aſpireth to the Kingdom, and having with ſubtlety, got the favour of the people, and riſeth up in open arms againſt his own father, (let every one take heed of loving a ſon over highly) *David* is forced to flee, then comes out one of the houſe of *Saul*, curſeth him and calleth him murderer; in Battel *Abſalom* is ſlain, thence hath he great ſorrow, becauſe he loved him ſo dearly, then aſſoon as he is brought to *Jeruſalem* again, *Sheba* riſeth in rebellion, and draweth all *Iſrael* away with him, *Joab* again killeth *Amaſa* treacherouſly, whom *David* had made General, after this he cauſed the people to be numbred, as having confidence in the multitude of men, more than in the living God; ſo that God ſent a Plague that deſtroyed ſeventy thouſand, therefore had he great ſorrow both for his Sin, and for that the people periſhed for his fault. Laſtly, *Adonijah* another ſon, brother to *Abſalom*, aſpireth to the Kingdom, and *Joab* the General, and *Abiathar* the Prieſt, joyned with him unknown to *David*, and contrary to his mind,

and

and all this did the Lord to exerciſe him in faith and patience, as he ſaith, *Pſal.* 39. *I became dumb and opened not my mouth, becauſe thou didſt it.*

In the next place, we have the mighty Prophet *Elijah* in the days of *Ahab* King of *Iſrael*, moſt wicked, of whom it is ſaid, *that he ſold himſelf to commit wickedneſs; and provoked the Lord more than all the wicked Kings that were before him, and married Jezabel a moſt wicked woman, exceeding all in whoredom and witchcraft, daughter of Ethbaal, King of the Zidonians*, therefore *Elijah*, zealous for the truth, makes interceſſion againſt *Iſrael*, and there was no rain, but a fierce drought upon them for three years, which cauſed a great famine in the Land, which figureth out the preaching of the Law effectually; to bring curſe and judgment upon the ſoul, till he be overladen with ſin, and hunger-ſtarved for bread; as our Saviour ſaith in his Parable of the prodigal, God ſent a famine upon the Land where he dwelt, then returns he, and ſeeks to his father; ſo *Iſrael* now ſeeks after God, then *Elijah* manifeſts that he is God and not *Baal*, by ſending fire from heaven to conſume the ſacrifice; ſo man acknowledgeth God is the true God, when he ſends ſuch a heavenly fire into his heart as conſumeth all his luſts and ſelf-love, and then rejects all the falſe teachers that led him into error, as *Elijah* ſlew the Prophets of *Baal*: and as *Jezabel* perſecuteth *Elijah*, it figures the hardneſs of that heart, which is ſet on in wickedneſs; no miracles can prevail, as our Saviour ſaith, *If they believe not the word of God, neither will they believe though one ariſe from the dead*; and as *Elijah* is fed by the Ravens, it figures God's miraculous power

er to feed his ſervants by any creature, that they may never fear, for though all men on the earth, be againſt them, they ſhall be preſerved, till they have run the courſe God hath appointed them; the fire muſt not touch the three children, though it burn them that caſt them in, the Lyons muſt not devour *Daniel* ſitting all night among them, though they tear in pieces all his adverſaries, before they reach the bottom of the pit; when *Elijah* is ſent to the widow of *Zarephath* a city in *Zidon*, it figures the call of the *Gentiles* and to give them faith, that they may become true *Jews*, that walk in the ſteps of the faith of *Abraham*; and he raiſing the widows ſon to life, figures out the work of God, *which raiſeth them that are dead in ſins, and makes them living ſons of God*: But here is the glory of the Prophet when he flees from *Jezabel*, leaves his ſervant, and goes a days journey into the wilderneſs alone, ſits down under a tree and ſays, *it's now enough*; *Lord take my ſoul, for I am no better than my fathers*; O mighty man that haſt done ſo great things, been ſo zealous for God, undergone the hatred and contempt of King and people, and ſits down under a tree, where thou art baniſh'd into a wilderneſs, and ſays it's now enough, thou haſt no ſeeled houſe, no company of friends, no ſervant to attend thee, no gold nor ſilver, no furniture, no change of apparel, nothing prepared for the time to come, nay, no proviſion for the day, no bed or couch to lie upon, no eaſie ſeat to reſt upon, nothing but to lie down on the bare earth in the wild deſart under a poor tree, and yet canſt ſay, it's now enough, *Lord take my ſoul or life, I am no better than my fathers*: O truly humbled

humbled ſoul, O mighty confeſſion unto the glory of God, as if thou hadſt ſaid, in that I have done ſo great things, is by thy grace, in that I have been ſo zealous for thy glory is by thy preſence, in that I deſtroyed the adverſaries of thy name, is by thy preſence, before whom, nothing that is evil can ſtand, in that I have ſuffered ſo much, is by thy ſecret comforts, it's enough for me, that thou haſt honoured me to be thy ſervant in all theſe things, I have nothing but what I have received from thee. It's thou alone that haſt made me to differ from the moſt wicked man, *it's now enough Lord take my ſoul, I am no better than my fathers*; O mighty faith, that takes away all boaſting, *he that humbleth himſelf ſhall be exalted*, therefore hath God exalted thee, and ſent Heavenly Chariots and Horſes of fire, and a whirlwind to take thee up into Heaven, and it muſt be the glory of the forerunner of Jeſus, even of *John Baptiſt*, that he came in the ſpirit and power of *Elijah*.

Now an Angel coming and bringing him Bread and Drink twice, and awaked him that he might eat and drink, for he had a great journey to go, and that he travelled in the ſtrength of that meat forty days and forty nights, unto *Horeb* the Mount of God, figures out plainly the work of the Miniſters of Truth, who are the Angels of the Churches, that miniſter bread of Life, even Jeſus, who is the true Bread that came down from Heaven, and giveth life unto the world, and living water, to wit, the Holy Ghoſt, who is that living water that becomes a fountain in our bellies, that ſatisfies us ſo that we thirſt no more after any thing of this world; and in the ſtrength of this Bread and water,

water, every one that receives them, walk all their life-time ſtreight to *Horeb* the Mount of God; even ſtreight forward to the heavenly *Canaan*,

In that he entred into a Cave, and lodged there, it figures out a Chriſtian Life; it's hid from the wiſe and prudent of the world, they read, and hear and meditate, and think to find out his way, and imitate him, but when they read and hear, they are deaf and dumb, they have ſtopt their ears like the deaf Adder,; the Word of God is a Letter ſealed, yea a Book ſealed with ſeven Seals, and there is none found able to open the Seals, nor worthy to look therein, but the Lion of the Tribe of *Judah*, and him they abhor; he is gone into a Countrey far from them to receive a Kingdom, and they will not have him to rule over them; when they meditate, they mind earthly things; for they are but ſhaping a God and a Chriſt like unto themſelves: every form of religious worſhippers make God and Chriſt like to themſelves, well pleaſed with that form; and no other, as they are; therefore by *David* he ſaith, *Thou wickedly ſaidſt in thy heart, that I was ſuch a one as thou*; ſo the man of God is in a Cave, but God ſpeaks to him, he hath communion with God, as *John* ſaith, *Our fellowſhip is with God*; and the Lord ſaid to him, *what doſt thou here Elijah?* why art thou thus ſeparate from men in this ſecret ſolitary place? *I have been jealous for the Lord God of Hoſts*, whereby I hoped to have had ſociety and comfort with them that profeſs thy Name and Worſhip, *but they have forſaken thy Covenant, broken down thine Altars, ſlain thy Prophets, I am left alone, and they ſeek my life*, where can I be? I muſt be hid from them all;

all; here is the cry of the man of God unto the Lord, ſore troubled that the Profeſſors of the word and worſhipers of God, though in much zeal, and in many ways, *yet are all corrupt, all gone out of the way, all become abominable, none that doth good, no not one*; all working miſchief, deſtroying the ſervants of God, and making a mock at every poor ſoul that puts his truſt in God; as *David* complains, *then the Lord calls him out to ſtand on the mount before God*; and what is that? even to leave them, *let the wicked be wicked ſtill, and the unrighteous be unrighteous ſtill, and come from amongſt them*; and behold the glorious manifeſtation of God, and ſee where he is not, and where he is: *And the Lord went by, a mighty ſtrong wind rent the mountains and break the Rocks before the Lord, but the Lord was not in the wind, and after that an earthquake, and after that a fire, but the Lord not in any of theſe, but after theſe a ſoft and ſtill voice, and when* Elijah *heard it, he covered his face with his mantle, and went out and ſtood in the entring in of the cave.* Here is the work of God deſcribed, firſt the fierce wind figures out the Law of God, when the Lord extolls it and makes it honourable, it rends all the mountains and breaks the rocks, the Prophet *Iſa.* ſaith, *it breaks the Oaks of Baſan, and Cedars of Lebanon*; (as *David* doth alſo, *calling it the voice of God*) and *Iſa.* expounds it plainly, *to be the humbling and abaſing of the heart of man*; that he be aſhamed of the Oaks and Gardens that he hath choſen, that the arm of the Lord only may be exalted in that day, but after the wind, there is an Earth-quake, the ſame power that caſts down his high thoughts and haughty imaginations, makes

makes alſo his heart to tremble, *as it was with the Jaylor that came trembling to them, whom before he had impriſoned and uſed harſhly, and fell down at their feet crying, Sirs, what muſt I do to be ſaved?* and after the earth-quake comes a fire, to burn all the ſtubble off the ground, and all the Tares that are gathered out of the good corn, to wit, *all the luſts of the fleſh, the vanities of the worldly mind and hypocriſie of the heart*, all are judged and condemned, but not rooted out yet; therefore it is ſaid, *the Lord is not in all theſe*; for all this is the work of the Law, therefore it is called, the fiery Law of *Moſes*; and it pours out the fierce indignation of God againſt ſinners; but then comes a ſoft, ſtill, voice, and God is there, for this figures out God appearing in Jeſus, *who breaks not the bruiſed reed, nor quenches the ſmoaking flax, nor cauſes his voice to be heard in the ſtreets, but brings forth judgment into victory*; all the terrible Law could overcome none, but here is victory, here is crucifying of the fleſh, mortifying of the world, quickning of the ſpirit, here is the giving of a new heart, and a right ſpirit within us, here is the ſhedding abroad the love of God in our hearts, which begets love in us again, both to God and man, even to enemies; *that the righteouſneſs of the law may be fulfilled in us, that walk not after the fleſh, but after the ſpirit.* And now *Elijah* veils his face with his mantle, and ſtands in the entry of the cave, which figures out ſelf-denyal and living in faith, *for by faith we ceaſe from our own works, and enter into our reſt*; (as the Apoſtle to the *Hebrews* teſtifies) for Jeſus is our reſt, as he ſaith, *In the world ye ſhall have tribulation, in me ye ſhall have peace.*

all; here is the cry of the man of God unto the Lord, ſore troubled that the Profeſſors of the word and worſhipers of God, though in much zeal, and in many ways, *yet are all corrupt, all gone out of the way, all become abominable, none that doth good, no not one*; all working miſchief, deſtroying the ſervants of God, and making a mock at every poor ſoul that puts his truſt in God; as *David* complains, *then the Lord calls him out to ſtand on the mount before God*; and what is that? even to leave them, *let the wicked be wicked ſtill, and the unrighteous be unrighteous ſtill, and come from amongſt them*; and behold the glorious manifeſtation of God, and ſee where he is not, and where he is: *And the Lord went by, a mighty ſtrong wind rent the mountains and break the Rocks before the Lord, but the Lord was not in the wind, and after that an earthquake, and after that a fire, but the Lord not in any of theſe, but after theſe a ſoft and ſtill voice, and when* Elijah *heard it, he covered his face with his mantle, and went out and ſtood in the entring in of the cave.* Here is the work of God deſcribed, firſt the fierce wind figures out the Law of God, when the Lord extolls it and makes it honourable, it rends all the mountains and breaks the rocks, the Prophet *Iſa.* ſaith, *it breaks the Oaks of Baſan, and Cedars of Lebanon*; (as *David* doth alſo, *calling it the voice of God*) and *Iſa.* expounds it plainly, *to be the humbling and abaſing of the heart of man*; that he be aſhamed of the Oaks and Gardens that he hath choſen, that the arm of the Lord only may be exalted in that day, but after the wind, there is an Earth-quake, the ſame power that caſts down his high thoughts and haughty imaginations, makes

makes alſo his heart to tremble, *as it was with the Jaylor that came trembling to them, whom before he had impriſoned and uſed harſhly, and fell down at their feet crying, Sirs, what muſt I do to be ſaved?* and after the earth-quake comes a fire, to burn all the ſtubble off the ground, and all the Tares that are gathered out of the good corn, to wit, *all the luſts of the fleſh, the vanities of the worldly mind and hypocriſie of the heart*, all are judged and condemned, but not rooted out yet; therefore it is ſaid, *the Lord is not in all theſe*; for all this is the work of the Law, therefore it is called, the fiery Law of *Moſes*; and it pours out the fierce indignation of God againſt ſinners; but then comes a ſoft, ſtill, voice, and God is there, for this figures out God appearing in Jeſus, *who breaks not the bruiſed reed, nor quenches the ſmoaking flax, nor cauſes his voice to be heard in the ſtreets, but brings forth judgment into victory*; all the terrible Law could overcome none, but here is victory, here is crucifying of the fleſh, mortifying of the world, quickning of the ſpirit, here is the giving of a new heart, and a right ſpirit within us, here is the ſhedding abroad the love of God in our hearts, which begets love in us again, both to God and man, even to enemies; *that the righteouſneſs of the law may be fulfilled in us, that walk not after the fleſh, but after the ſpirit.* And now *Elijah* veils his face with his mantle, and ſtands in the entry of the cave, which figures out ſelf-denyal and living in faith, *for by faith we ceaſe from our own works, and enter into our reſt*; (as the Apoſtle to the *Hebrews* teſtifies) for Jeſus is our reſt, as he ſaith, *In the world ye ſhall have tribulation, in me ye ſhall have peace.*

In that the Lord ſend him to anoynt *Hazael*, King of *Aram*, who was ſo cruel an enemy to *Iſrael* ſhew, after how many ways the Lord ſends puniſhment upon ſinners; as alſo in that he is ſent to anoynt *Jehu*, to deſtroy the poſterity of *Ahab*, himſelf alſo being an hypocritical Idolater, ſhews that there is no certainty, that any is a man of God; for that he hath great ſucceſs in wars, or any temporal affairs, or, for that he ſhews great zeal in external actions of Religion.

But in that he ſends him to anoynt *Eliſha* a Prophet in his ſtead, ſhews the continual goodneſs of God to his people, that there ſhall be ſtill ſome faithful Prophet or Miniſter of the word, but that ſuch a one hath not his anoynting or power to preach the word from Kings, or them that are ſet in Authority by them, but from God and whom he ſends to do it; ſo thoſe that preach or prophecy by the ordination of man, preach pleaſing things to man, and thoſe that are of God, ſpeak the truth of God, though man be never ſo much offended at it; as *Ahab* had four hundred Prophets prophecying victory to him at *Ramoth Gilead*, only *Michaiah* ſhews him that he ſhall be ſlain there; And hence *Paul* ſhews himſelf to be an Apoſtle not of man, nor by man, but of, and by the Lord Jeſus Chriſt; *and ſaith, if I pleaſe men, how ſhould I be the ſervant of Chriſt*; ſo contrary is the way and will of man, to the ways of God.

In that the Lord ſaith, *him that eſcapeth from the ſword of Hazael, ſhall Jehu ſlay, and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay*; figures out a myſtery, a two fold ſlaying; to wit, a taking away the life of the body by material

ſwords

ſwords, and this is done either by foreign enemies or by civil wars, or by Magiſtrates puniſhing offenders, or perſecuting Gods people, this is holden forth by the ſwords of *Hazael* and *Jehu*, but the ſword of *Eliſha* is the word of God which is the ſword of the ſpirit, which ſlays not mens bodies but their ſins, and ſo by ſlaying, ſaves their ſouls to eternal life: thus the merciful God hath a hiding place for his people, in the day of deſtruction, till the indignation be paſt, and then he will work upon Mount *Zion*, and bring his people through the fire, that the tryal of their faith and patience may be more precious than that of Gold; ſo will he purge all the ſons of *Levi*, ſaith *Malachi*, whereby he meaneth, all true Believers, whom he maketh Kings and Prieſts unto their God; as the Divine ſaith, and *Peter* calls them a Royal Prieſthood.

As *Ahab* King of *Iſrael* had four hundred falſe Prophets, and there was only one true Prophet, *Michaiah*, ſo it's common in every Land or Nation, there's four hundred; nay it may be feared, four thouſand falſe Prophets or Preachers, for one true Miniſter of the word; of whom the word of *Michaiah* is certainly true; *that God hath put a lying ſpirit into their mouths*; becauſe they like *Ahab* hate the true Miniſters even in their ſoul, and have choſen falſe Teachers, that will ſpeak pleaſing things unto them, ſo they have choſen their own deluſions and have believed a lie, rather than the truth

In *Eliſha*'s curing of *Naaman* the *Syrian*, is the myſtery opened firſt when he bids him go, *waſh in Jordan, and thou ſhalt be cleanſed*; he flies into a

rage and ſays, *behold I thought with my ſelf, he will ſurely come out, and lay his hand on the place and call upon the name of the Lord his God*; Thus every man thinks himſelf wiſer than the Miniſter of God and will have ſalvation in his own way; and as here *Naaman* would have it done by prayer, ſo they think to do all by praying when they are wicked and their prayers are abominable in the ſight of God; they cannot call upon God, for they know him not; for they have not believed in the ſon, *and none knows the Father but the Son, and they to whom the Son reveals him*: Again he ſaith, *Are not* Abanah *and* Parphar *Rivers of* Damaſcus, *better than all the waters of* Iſrael; So all zealous, and religious men ſay, are not our Prayers and Praiſes and all our duties, our care, our faſting, and all our works of Righteouſneſs, better than believing in Chriſt? But when he is waſhed and made whole, then he knows there is no God but in *Iſrael*; So when man is converted and becomes a Believer, then there's nothing but faith in Chriſt, that purifies the ſoul, that is well-pleaſing to God, all things elſe are ſin: All Praiſing, Praying, and all other holy things have iniquity in them, and are filthy hypocriſie.

When *Eliſha* in the great famine by the ſtreight ſiege of *Samaria*, Prophecyed great plenty that ſhould be the very next day, *a great Lord ſaid, though God would make windows in heaven, can that come to paſs?* This figures out the Infidelity of mans heart to the ways of God, as *Nicodemus* ſaid, when our Saviour taught the regeneration, *how can theſe things be?* So none will or can believe that faith in Chriſt can do it, but becauſe it is plainly taught in the

the word they cannot deny it; but ſtill they cannot believe that it is ſufficient for our ſalvation, they muſt needs joyn ſomething with it; the falſe Apoſtles joyn circumciſion and keeping of the law, *Papiſts* joyn works of merit and the like, *Proteſtants* will not call their works meritorious, but fruits of faith, thereby witneſſing they have no faith; for every true Believer witneſſeth that faith purifies the heart, and that ſalvation is by faith only, without the works of the law; but all hypocrites joyn ſomething; ſome their good endeavours, ſome their covenant-keeping, ſome an inward light, any thing if it be but to ſay, thou rather than you, and the like; any thing ſo they may caſt out the Lord Jeſus and faith in him, and free grace, for if they admit of theſe, they have nothing to boaſt of.

As the Prophet told the great Lord, *thou ſhalt ſee it but ſhalt not taſte of it*; ſo it is with theſe glorious high religious men, they ſee the ſervants of God living by faith, exerciſing all uprightneſs in the ſight of God and man; and they frame themſelves to do as they do; but as he truſted in the Kings favour by whom he was made keeper of the gates, that none might go in and out but by his leave, and he hopes to diſpoſe of all this plenty as he pleaſeth, but the people crowd in ſo throngly, and ſo violently, that he is trodden to death; ſo theſe religious ones, becauſe they read that *David thought to look to his ways that his tongue ſhould not ſin, and bridled his mouth*; and *Job made a covenant with his eies not to look upon a maid*, they will be keepers of the gates, but ſins come crowding in ſo faſt, and ſo violently, that they are trodden down to death everlaſting; for as our Saviour by parable ſaith,

when the unclean ſpirit is caſt out, he goes about ſeeking dry places and findeth none; he returns to his place whence he came, finds it ſwept and garniſhed, he takes ſeven other ſpirits worſe than himſelf and enters in, and the latter end of that man is worſe than the beginning; ſo all the reformation that theſe make by their keeping of the gates, that they ſwear not and be no drunkards, prophane not the Sabbath days, frequent no ill company, that they read hear and pray, and uſe good company, and frequent the Church and the like; all is but a preparing of their hearts, for worſe ſpirits then that of uncleanneſs, wherein they lived before, even for the ſpirit of pride and envy and hard heartedneſs, and hypocriſie in the ſight of God, and bloudy perſecuting of his ſervants, and contempt of them that live in ſuch uncleanneſs, wherein they formerly lived, and of them that live in any other form of Religion; not that it is evil to leave ſwearing and drunkenneſs and the like; or to hear read *&c.* but becauſe they will be keepers of the gates; but *David* ſaith, *except the Lord keep the city, the watchman watcheth in vain*, &c. Again, becauſe they begin their work wrong, they build a form of Religion, and lay no foundation, *they dig not deep and lay the foundation on the Rock, they take not away their old, ſtony heart of unbelief, and take a new heart, that trembles at the word ſaying, I believe, Lord help my unbelief*; they take not away their ſpirit of luſt and envy, and take the ſpirit of faith, and unity, and a ſound mind; theſe are the works of God, he that will exerciſe works of righteouſneſs, before God hath laid this foundation, he is righteous too ſoon, as *Solomon* ſaith, *the rain will come down, the wind*

will

will blow, and the ſtorm will beat upon that houſe, and the ruine of it will be great; the four Leopers that ſate in the gate of *Samaria*, in the great ſiege, being forced to go to the *Aramites* their enemies, to fall into their hands for food, figure out plainly the unclean ſouls by the leoproſie of ſin, ſitting at the porch of the Temple, which is given to the Heathen to be trodden under foot, even waiting in an outward form of Religion, for the way of life and ſalvation; when the outward is ſtraitned by the appearing of Gods power, then they turn to the Lord whom they have made their enemy through ſin, either to live by his mercy or die. The like figure is holden forth in *Eſther*, *when Haman had obtained a decree for the deſtruction of all the Jews, and ſhe a Jew, and the King having made a Law that whoſoever came into his preſence, not being called, ſhould die; except to whom the King holdeth out the golden Rod, in this ſtraight ſhe goes in and ſaith, if I periſh, I periſh*; ſo the ſoul of man is brought to this ſtraight, he muſt either be ſaved by the free grace and mercies of God, or he goes to eternal death.

And in that theſe Leopers find the firſt relief, figures out that which our Saviour reckons among his great works, unto the poor is the Goſpel preached, the afflicted Soul under the burden of ſin, ſhall be firſt comforted, yea and they alone, as *Mary* ſaith, *he ſatisfieth the hungry with bread, and the needy with good things*; therefore our Saviour ſaith, *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven*; and again, *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied.*

KINGS & CHRONICLES.

IN all the Books of the *Kings* and *Chronicles* we find very few Kings that continued in the ways of God, but very many that were Idolaters, and wicked; which figures out unto us, the proneneſs of the heart of man to wickedneſs and hypocriſie; to bend his Religion after the ways and devices of men, & to make a great ſhow of holineſs in outward appearance; very few cloſe unto the Lord in uprightneſs and truth of heart, which is that which is figured out by all the Sacrifices and Service required in the law, or under the goſpel, therefore *David* ſaith *ſacrifice and offerings thou haſt not deſired*, and in another place, *thou requireſt truth in the inward part*; And our Saviour ſaith, *to love God with all the heart and ſoul and ſtrength, and thy neighbours as thy ſelf, is more than all burnt offerings and ſacrifices*; and upon theſe hang all the Law and the Prophets.

Secondly, we read that the good Kings abounded in wealth and multitudes of men, and men that were mighty valiant in battel; on the contrary Idolatrous Kings how weak they were, what ſmall armies they had, how ſuddenly they were deſtroyed? that it's a wonder to conſider that the great multitude of people in the fathers days ſhould be ſo diminiſhed in the ſons days; as we read of *Jehoſhaphat* that had above a million of valiant Souldiers, and his Son *Jehoram* brought to great weakneſs, and miſery; which figures to us, how the man that ſtands ſtedfaſt in the faith, his Soul abounds with

with grace, and bringeth forth all the fruits of the Spirit; love, joy, peace, *&c. and he is made more than conqueror over Satan, ſin, hell, and death; and filled with joy unſpeakable, and full of glory*, but Hypocrites are deſtitute of the grace of God,& therefore their enemies prevails, temptations of Satan fills them with pride in their holy conceits & contempt of others, luſts of the fleſh draws them to fulneſs of bread, idleneſs, luxury, the world carries them out to covetouſneſs, hard-heartedneſs, & oppreſſion, and they cover all with it's lawful to uſe moderate recreations, is a ſhelter to live in all deliciouſneſs, it's lawful for a man to ſave and maintain his own rights,muſt be a cloak to hide all hard heartedneſs, contentions and Suits; *but God is love and love covers a multitude of ſins, ſeeks not his own, but the good of others; bears all indignities, forbears all miſchievous and envious creatures, and ſo the true lover of God, truly loves his enemies.*

EZRA & NEHEMIAH.

IN the Books of *Ezra* and *Nehemiah*, we read the reſtoring of *Iſrael* out of captivity; & the rebuilding of *Jeruſalem* & the Houſe of God there,which figures out the reſtoring of the man of God,the believing Soul, that hath faln from grace, hath not ſtood ſtedfaſt in faith, and therefore God hath left him to be taken captive by Satan, and carried into ſin and luſt,till he ſee his miſery and cried unto the Lord out of that captivity; Theſe Books hold forth what mans condition is after ſuch deſertions, firſt he

he hath many enemies, as they had, then Satan deſires to winnow him like wheat, as our Saviour ſaid, *and transforms himſelf into the likeneſs of an Angel of light, and would deceive, even the very elect*; *if God did not ſet his mark upon them in their hands, and in their foreheads, yet are they ſo zealous to carry on the building, that they build with one hand, and hold their weapons in the other hand, to withſtand their enemies*; *ſo do Chriſtians, they fight the good fight of faith, and ſtand girt about with the whole armour of God, and reſiſt Satan unto blood; they not only ſet their affections on things above, but alſo mortifie their members that are on the earth, fornication, inordinate affection, and covetouſneſs, which is Idolatry*, &c. And herein they are chiefly zealous of two things as they were, to wit, to keep the Sabbath, and not to marry ſtrange wives.

To keep the Sabbath ſignifies or figures out ſtanding ſtedfaſt in the faith, for that is our Sabbath, our reſt, as the Apoſtle to the *Hebrews* declares at large, *ch.* 4. *we that believe are entred into our reſt, Iſrael could not enter becauſe of unbelief, therefore it was ſtill cryed to them, and is ſtill cryed to all, to day if ye will hear his voice, that ye may enter into his reſt, even that ye ceaſe from all your works as God did from his; to wit, to ceaſe from your vain confidence, that any works of yours will avail you to ſalvation. To ſave the ſoul meerly by free grace, to work all our works in us, to give his ſon to us, to be to us wiſdom, righteouſneſs, ſanctification and redemption, even all things neceſſary to ſalvation; in him and through him, to give us pardon of our ſins, and aſſurance of everlaſting life*; this is his glory, and his glory will he not give to another; then doth man glorifie him, when he truſts not in himſelf, nor in any help of others; but truſts in the

the Lord alone, then doth man walk before him,& is perfect when he believes him to be all-ſufficient.

Secondly,not to marry ſtrange wives,figures our joyning our ſelves to nothing but God, therefore the work of God is called hy *Hoſea*, *eſpouſing us to himſelf in faithfulneſs*, ſo all ſinfulneſs is call'd adultery, and hypocrites are call'd an adulterous generation ;So that when man accounts any thing needful to ſalvation but the Lord Jeſus Chriſt,& faith in him, he eſpouſeth his ſoul to Idols, and not unto the Lord his firſt Lover, and loſeth his firſt Lover, *even God in Chriſt*, as the Apoſtle ſaith to the *Galatians*; *if any of you ſeek to be juſtified by the law, he is faln from grace*; *and whoſoever is circumciſid, Chriſt ſhall profit him nothing*; therefore here is the zeal of true Servants of God, eſpecially after deſertions, whereby they have learned to know, *that the Service of God is perfect freedom*, but the ſervice of other Lords, as drunkenneſs covetouſneſs, *&c.* is abſolute ſlavery; then ſtand they on their watch night and day, leſt Satan deceive them with his wiles,to draw their Souls from faith in Chriſt or to joyn any other thing with it,for forms of Religion, mans wiſdom in underſtanding and expounding Scriptures, giving goods to the poor, long Prayers, and great praiſes of God,hearing,reading, meditating, and the like; all theſe ſeem beautiful to man ; but *Solomon* adviſeth to beware of the wine, when it looks red in the cup; *and the Lord bids Samuel not to regard the goodly ſtature and comly countenance of* Eliab ; & our Saviour by Parable, *compares the kingdom of heaven to a grain of muſtard-ſeed, and a little leaven*; faith is a little thing, and unlovely in the eies of men, but it's of great

great value with a Chriſtian when he hath found it to be a bitter thing to ſtart aſide like a broken bow, and fall from his firſt love, into the hands of unfaithful lovers; for while he ſtuck to the Lord by faith it purified the heart and purged the conſcience from dead works, and brought in fulneſs of joy and peace; but after that he fell away there was nothing but toyling in the very fire for very vanity, one hath neither Son nor daughter, and yet there's no end of his labours, another riſes early and lies down late, and eats the bread of carefulneſs, and knows not whether his Son, to whom he muſt leave all, will prove a wiſe man or a fool; another ſinks down into the earth drowned in fleſhly luſts, another floats above the skies in pride and ambition, through his highly conceited holineſs, vainly puft up with a fleſhly mind; but after ſuch a one hath known his miſery, by being led unto theſe ways by the wiles of Satan, and ſo deſerted of God, and the Lord hath in mercy drawn him to himſelf again, he ſits down by the waters of *Shilo* that run ſlowly, and ſeeks not to the ſwift waters of *Nilus*, the ſeven-ſtreamed rivers of *Egypt*, that land of bondage and darkneſs, he cleaves to the Lord by faith, he fears to be out of his ſight, leſt enemies enter, that either proſperity lift him up, or adverſity deject him, that nothing be good unto him but God, and nothing evil, but his own deceitful heart, in proſperity he deſires to be kept in the fear of God, and in adverſity to be hid in his ſecret place, till the indignation be paſt; he prays to be kept as the apple of an eie, to be hid under the ſhadow of his wings.

ESTHER.

THe Book of *Esther* holds forth how far God ſuffers his people to run hazard of their lives,& what great deliverances he gives them in his time, even when all hopes fail, and ſo ſuffers the wicked to riſe in great height of proſperity, and on a ſuddain throws them down to the duſt.

The firſt figures out the aſſured happineſs of them that are perſecuted unjuſtly for righteouſneſs ſake, for they ſhall be comforted; and the latter figures the miſerable eſtate of man flouriſhing in riches, wealth and honour, and is not rich in faith, for he ſhall be overthrown, and never riſe again; which two conditions our Saviour holdeth forth in the Parable of *Dives* and *Lazarus*.

JOB.

THe Book of *Job* ſhews what worſhip & ſervice of God there was among the heathens ſo that *Iſrael* was not all the people of God,but in that the Lord choſe *Abraham* & his poſterity to give to them his laws and teſtimonies, and to cauſe them to be afflicted in *Egypt* under *Pharaoh*, and to be held in great bondage, and then to give them great deliverance, and ſhew his power upon their enemies, and brings them in a wonderful way to the land of *Canaan*, all this doth but figure out the true ſervants of

of God, whom he calls out of their natural ſtate, wherein every one is an Idolater ſinful and wicked, (as he call'd *Abraham* out of *Vz* of the *Chaldees*) And he gives them under the power of Satan and ſin to be ſore afflicted; then ſhews he his power to crucifie the fleſh, to mortifie the worldly mind, to wain them from all the pleaſures of ſin, to deliver them from the power of Satan, to bring them by a wonderful way, and exerciſe them under manifold temptations, and viſit them with divers corrections, to inure them to ſufferings, and in the end, to bring them to the heavenly *Canaan*, their eternal reſt with God; The people of *Iſrael* and Gods dealing with them were but a figure of theſe true Servants of God, and therefore the Apoſtle ſaith, *all are not Iſrael, that were the children of Abraham after the fleſh*; but his ſeed are they that walk in the ſteps of the faith of *Abraham*, ſo likewiſe he ſheweth, that the Sea and the cloud were figures of Baptiſm, and water flowing out of the Rock, and *manna*, were figures of the Body and bloud of Chriſt.

Secondly, In this Book his three friends arguing mightily of Gods juſtice and mercy, and giving many teſtimonies agreeable to the word of truth, and yet being reproved, both by *Elihu* and by the Lord, ſhews that man profeſſing the word and worſhip of God, though he knew not the work of God, to his ſalvation, can talk divinely, as it were an Angel; yet ſuch a man knows not how terrible the Judgments of God are upon his people, for their correction therefore, they did reprove him, as if he had been a hypocrite, inſtead of comforting him.

Thirdly

Thirdly, here we find that both *Elihu* and the Lord reproved him for juſtifying himſelf in the ſight of God, and magnifying his own righteouſneſs, whereof he alſo acculeth himſelf; after the Lord had reproved him; which ſhews us, that man muſt be brought off from this eſteem of his own righteouſneſs, before he be juſtified of God; this is that true ſelf-denyal without which our Saviour ſaith, *none is worthy of him, nor can be his diſciples*; this is the true humility which none will be brought unto, but by the great power of God; and therefore it is ſaid, *that God ſpake to Job out of the whirlwind*; which figures unto us the powerful working of the word in mans heart; yea this is that broken and contrite heart which is a ſacrifice always acceptable in the ſight of God; therefore after that *Job* was brought to this, and made his humble confeſſion to the Lord, and ſaid, I have heard of thee by the hearing of the ear, but now mine eie ſeeth thee; therefore I abhor my ſelf and repent in duſt and aſhes; then was he accepted for himſelf and his friends.

Laſtly, in that his eſtate was twice as much as before, figures out that the faith and patience and humility, *&c.* given of God to his people, are greater riches than all wordly wealth, and his daughters being fairer than all women in the Land, is a figure to ſhew that Believers that ſtand faſt in the faith of Chriſt, and bring forth fruits through love, are abſolutely beautiful, even without ſpot, wrinkle or blemiſh in the ſight of God.

PSALMS.

PSALMS.

DAvid is ſaid to be a man after Gods own heart and he was exerciſed long and very much in wars with the enemies of *Iſrael*, which figures out the Chriſtian wars againſt the enemies of his Salvation, in which he was alſo ſo much exerciſed, that in his Pſalms, *he ſings Praiſes to God for his deliverances, both from his temporal and ſpiritual enemies, which cauſes them to be ſo mixt together, that it's not eaſie to be underſtood; but becauſe he ſaith himſelf, I will open my mouth in Parables, I will utter my dark ſpeeches upon my harp*; he ſignifies that when he ſpeaks of his corporal enemies, he figures under them his ſpiritual enemies; as in the 18. *Pſ.* which is tituled a Pſalm of *David*, when the Lord delivered him from all his enemies, and out of the hands of *Saul*; *he ſaith the ſorrows of death compaſſed me, the flouds of wickedneſs made me afraid*, &c. which is evident to be ſpoken of the ſtate of his Soul, when by the power of Gods juſtice in his Law, his ſinful condition was diſcovered; that he was dead in ſins and that his wickedneſs did abound and flow over all his parts; members of his body, and faculties of his mind, even as a floud, and when he ſaith, *the earth trembled and quaked, the foundations of the mountain ſhook and moved becauſe he was angry*; it is plain to be ſpoken of the wrath of God againſt ſin, which makes the earthly mind to tremble, and ſhakes all the foundations of carnal peace, which lifts up the heart of man as upon a mountain; & ſo the ſmoak and conſuming fire, ſhews the terrors of the Soul at Gods mighty appearance, his riding on the cherubims and wings of the wind, making darkneſs his

ſecret

secret place, his pavillion round about him dark waters, and thick clouds, shews the exalting of his Majesty in the heart of man, and discovering the darkness or ignorance of the mind of man before he enlighten him; which when it is discovered, man is terrified, as if he should be destroyed as *by hail stones and coals of fire, thunder, lightning*, &c. So when he saith, *the springs of water were seen, the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure*, this shews how this mighty work of God makes man to see the very mystery of iniquity, to wit in the heart of man, to be as springs of iniquity, as *Jeremy* saith, that *it is deceitful above all things and infinitly wicked*; and this is the discovery of the foundation of the whole world, for *all flesh have corrupted their way, they are altogether become abominable*, as *David* saith, So in the next place he shews the mercies of God unto him, in these expressions. *He hath sent down from above, and taken me, he hath drawn me out of many waters, he brought me forth also into a large place, he delivered me because he had a favour unto me*; for hereby is signified the pardon of his many sins, which are still figured by waters; and giving him faith in Jesus, which is figured by a large place, or Freedom and Liberty; therefore our Saviour saith, *If the Son make you free, then are ye free indeed*; and all this he did of his free Grace, not for any worth in him, but because he had a favour to him; which manifests, that when *David* speaks of keeping of the ways of God, and having an eye to his Laws, and the like, he speaks of the fruit of faith, which made him to love God and all his Laws, and to bring forth fruit through love;

when he ſaith, *He ſhall deliver me from my ſtrongeſt Enemy, and from them that hate me*, it may ſeem to ſignifie *Saul* and other Adverſaries: but it may rather figure out Satan and other ſpiritual Enemies; for he ſaith they are too ſtrong for him; which *Paul* ſpeaks concerning ſpiritual Enemies, which he calls Principalities and Powers of Darkneſs. Other Expreſſions he uſeth, which he ſpeaks in the perſon of Chriſt; as, *Thou ſhalt make me the head of the Heathen*, &c. prophecying the converſion of the Gentiles, wherein the Spirit of God in all the Prophets did ſeem to rejoyce exceedingly; but thereby is not to be underſtood the converting of other Nations to the Profeſſion of the Goſpel, as it is generally accounted to be; but it is to be underſtood of any Sinner or Hypocrite to receive the Doctrine of free Grace and Salvation by faith in Jeſus; for our Saviour ſaith, *There ſhall be joy to the Angels and Saints over one Sinner converted.* And again, all that are unconverted are as Heathens, *living without God in the world, ſtrangers to the Covenant of Grace*; and the Scriptures thus underſtood, pertains to every mans own Soul, to know whether he be converted or no; to wit, whether he hath known the power of Gods Juſtice againſt Sin and Sinner, ſo made out in his Law upon him, that the Law did not teach him what to do, and what to avoid, that he might obtain life, but that the Law diſcovered whatever he did & avoided all to be Sin, becauſe he is a Sinner, and therefore as an evil Tree cannot bring forth good fruit, ſo he being a Sinner, could do nothing good or acceptable in the ſight of God, as our Saviour teacheth; ſo whether this diſplaid the wrath of God upon his

his Soul, as Thunder and Lightning, or Coals of Fire, so that it made his soul to tremble, and removed all the foundations of his carnal peace, and cast down his mountains of Security, that his Soul lay in great distress, that he could not cease for anguish of his Spirit, to cry unto the Lord as the Prodigal did, *I have sinned, I have sinned*; his soul groaning for Mercy, till God fetch him out of these great waters, and set him at liberty, and fill'd his heart with joy. Thus to understand the Scriptures, may tend to the conversion of Sinners, and the comfort of Believers; but to understand this Psalm to be *David*'s praising God for his deliverance from corporal enemies, what signifies it but that we ought to praise God for all his mercies; and what are all our praises of God, while we are either sinful wretches, or abominable hypocrits, but as the cutting off of a dogs neck, or the offering up of Swines-blood, abominable in the sight of God? And if we understand any Scripture to signifie the conversion of Heathens, what avails it us? we ought to rejoyce therein, for Saints and Angels rejoyce in it; yea, but how shall we rejoyce in that we know not? if we know our selves truly converted, then we shall endeavour the conversion of others, and rejoyce in it, otherwise our rejoycing is but a meer fancy. This therefore may be the Rule how to expound every Scripture aright, to bring it either to pertain to the Law, or to the Gospel; and if it belong to the Law, it either discovers our sins and hypocrisie, or the judgments of God against sinners; if it belong to the Gospel, it either discovers the mercies of God in our conversion, or the operation of his holy Spirit, and fruitfulness of Faith.

In *Pſal.*29. *David* is myſtical; *Give unto the Lord ye ſons of the mighty, give unto the Lord glory and ſtrength.* By ſons of the mighty, is not meant great men of the earth; for they are generally ignorant of Gods works of Grace, and therefore their praiſes of him are abominable; they know not how to praiſe him but for what pertains to the earthly Life; for which they ſay, I thank God: and they know not the true God: Its but an Idol that's in their hearts, which they have framed like themſelves, to rejoyce in the praiſes of men ignorant of his Grace, who know not how to rejoyce, nor praiſe God in the day of adverſity; but the Sons of the mighty are the ſons of God, whom he hath begotten of his own free Grace, out of his great loving kindneſs to man, by the word of Truth: Theſe are they that only can give him glory and ſtrength due unto his Name, for he redeemed their Souls from death, when they run raging (like the wild horſe colt) in ways of deſtruction, he caſt a hook in their noſtrils, and a bit in their jaws, and brought them back by a way they had not known, and led them to the Hill of his Salvation, and ſhewed them his Glory; theſe can praiſe God for adverſity more than proſperity, for they rejoyce in nothing but the Croſs of Chriſt, whereby they are weaned from the pleaſures of the fleſh, and mortified unto all the vanities of the world; for this is the ſtrength of God; none elſe could do it. this is the glory due to his Name. Man can attain to riches by wit and policy, to praiſes of men by flattery, to an eſteem in Religion by hypocriſie, but to be made of a Sinner a Son of the mighty God, is only the work of Jeſus.

And

And these only can worship the Lord in his glorious Sanctuary, to wit, in Jesus, for he alone is the Sanctuary, the holy place of God; for in Jesus he appeared to reconcile the world to himself, and in him he is well pleased; also the Tabernacle and Temple made for to worship God in, were only Types of him; and therefore as all worship was Idolatry that was not performed in the Temple at *Jerusalem*, so all Religion is hypocrisie, but faith in Jesus, whereby the Soul of man is implanted into him as the true Vine by the hand of God; therefore he saith,

Verse 3, to 9. *The Voyce of the Lord is upon the Waters; the God of Glory maketh it to thunder; the Lord is upon the great waters:* where by the voyce of God is meant the Word of God, even that Word whereby Sin and Death (whereby man lies dead in sin) is abolisht, which is the Lord Jesus; for he hath abolisht Death, and brought life and salvation to light through the Gospel; as saith the Apostle: and himself saith, *The hour cometh, yea, now is, when the dead shall hear the voyce of the Son of God, and they that hear shall live*; and by waters is meant Sins, as I shew'd before; and by Thunder is meant the terror of God upon the guilty Sinner; whence it is evident, that *David* here by this Parable shews the work of God in Christ to destroy Sin, and quicken the Sinner, that he may first know the righteous Judgments of God upon Sinners, which *Paul* calls *the Terrors of the Almighty*, which are here set forth by Thunder, and by breaking the Cedars of *Lebanon*, and making the Mountains to skip like a Calf or young Unicorn, and dividing the flames, and making the Hinds to

calve, and ſhaking the wilderneſs, and diſcovering the Foreſts: which Terrors of God, *Iſaiah chap.* 2. ſets forth in the like figurative words; *The Day of the Lord is upon all the high Cedars of Libanon and Oaks of Baſan, and even all high mountains and hills, and upon every high Tower and ſtrong Wall and upon all the Ships of Tarſhiſh, and pleaſant Pictures*; and he expounds himſelf, that he means upon proud and haughty men; *that the haughtineſs of man may be brought low, and the loftineſs of man abaſed, and the Lord only exalted in that day*; for as Jeſus is the voyce, even the living word of God, as I ſaid before; ſo he is the Day of God; or as *Peter* calls him, *the dawning of the day, or day-ſtar ariſing in our hearts*; without whom the Word of God is unto us as a light ſhining in a dark place, becauſe our dark and ignorant minds cannot underſtand it.

Verſe 7 By dividing *Flames of fire*, is meant rightly dividing to every one according to his deed, to the wicked thoſe deſtroying flames of hell-fire that are never quenched; but unto his people thoſe heavenly purging flames whereby he purgeth all the Sons of *Levi* (as *Malachy* ſaith) to wit, all the elect of God, whom he maketh Kings and Prieſts to their God, as *John* ſaith, *Rev.* 1.

Verſe 9. By making *the Hinds to calve*, is a Figure of working true fear in the hearts of men, which is fruitful in the works of God; as it is ſaid of the Hind, that ſhe cannot bring forth her Calf but when ſhe hears Thunder; ſo no man can work any true righteouſneſs till the Lord have put his fear in his inward parts; as it is ſaid in the Covenant of Grace, by *Jeremiah*, chap. 31.

And

And by *diſcovering the Foreſts*, is making known to man his manifold Sins, which lie hid in the ſecret of his heart, which nothing can diſcover but the true Light of God, even Jeſus, that diſcovers the hidden works of darkneſs; therefore he ſaith he is *the Light*, but the world will not come to him leſt their deeds ſhould be diſcovered that they are not wrought in God; but they that do well come to the Light, that their deeds may be known to be wrought in God; therefore he ſaith, *In his Temple every man ſpeaks of his Glory*; to wit, every one of theſe upon whom this glorious voice hath wrought this mighty work to make him of a Sinner a Son of God; others cannot proclaim it, for they know it not. Others are proclaiming their own Glory, their Wiſdom and Righteouſneſs, and the Light, but his people ſpeak of his Glory alone; for he ſaith,

Verſe 10. *The Lord ſitteth upon the flouds, the Lord doth remain a King for ever.* Here is the reigning of God in the hearts of his People; he ſits *upon the flouds*, to wit, mortifies the fleſh, with all the luſts and affections of it. And,

Verſe 11. *He gives ſtrength to his people*; as our Pſalmiſt ſaith, *he teacheth their hands to fight*, &c. *ſo that by their arms is broken even a Bow of ſteel*; to wit, he giveth them victory over all the powers of iniquity, that they may reſiſt Satan till he flee, and overcome the world by Faith in Jeſus, whereby he alſo giveth them peace, as *Paul* ſaith; *Being juſtified by faith, we have peace with God.*

Pſal. 30. In this Pſalm alſo *David* magnifies the Lord for deliverance from the enemies of his Soul, though it be ſaid to be his Song at the Dedication

of his Houſe, and expounded to be after *Abſolom* had defiled it with whoredom; theſe are meer feigned things of carnal minds; but *David* was ſpiritual, *for holy men of God ſpake not of their own mind, but as they were moved by the holy Ghoſt*, as *Peter* ſaith; and thence argues that *no Scripture is of private interpretation*, to wit, is not to be underſtood of any private or particular mans doings, but ſo to be expounded as it may be of concern to all men; therefore *David* ſhews here that finding the enemies of his peace too ſtrong for him, he cried unto the Lord, not only prayed, but cryed in prayer, which word imports earneſtneſs, proceeding from great neceſſity, which mans wiſdom may think might be upon *David*, in the matter of *Abſolom*; but *David* had a weightier matter than that upon him; for with *David* to reign, or not to reign, to live or die, *&c.* was all one, as it is with every true Chriſtian, concerning all temporal bleſſings or endowments, as health, or ſickneſs, ſtrength, or weakneſs, wiſdom, or fooliſhneſs, man hath nothing to ſay but thy will be done O heavenly Father, as our Saviour taught us; but when we come to the concern of ſalvation, then there's *Davids* crying, *Pauls* praying without ceaſing, our Saviours importunity, as the widow with the unrighteous Judge; then he ſaith, *O Lord thou haſt reſtored me, thou haſt brought my Soul out of the grave, thou haſt redeemed me from them that go down to the pit.* They that will expound this to temporal deliverances, little know, that every man in nature lies in the grave of ſin, and forgetfulneſs of God, until God bring him out, and muſt go down to the pit of hell with others, unleſs God revive him; but *David* knew

it

it well, and therefore calls to Saints again and again to praiſe the Lord with him for a remembrance of his holineſs, becauſe Saints only could ſing the praiſe of God upon this account: All that fled with him, being delivered alſo with him, could praiſe God with him in *Abſolom*'s buſineſs, but only Saints in this. And thus he praiſeth God; becauſe his anger is but for a very little ſpace, but in his favour is life; *weeping may abide at evening, but joy cometh in the morning*: Here all the Saints declare, that when God hath delivered them from their loſt condition, and made them full of joy, they eſteem that all the manifeſtations of Gods wrath upon them for ſin, under how long and great trials and afflictions ſoever they have laid, were but for a moment, becauſe now by Faith they have aſſurance of eternal life; as *Paul* ſaith, *I account all the afflictions of this life but a momentary thing in compariſon of the exceeding weight of Glory that is to be revealed*: But then *David* ſaith,

Verſe 6. *I ſaid in my proſperity I ſhall never be moved: thou Lord of thy goodneſs hadſt made my hill ſo ſtrong; thou turnedſt away thy face, and I was troubled.* Thus it is with the Saints, when Grace is come, their hearts are ſo enlarged, that they think that they can and will walk in that enlargement all their days; but then the Lord leaves them, to let them know their own weakneſs and fooliſhneſs, and that the joy and peace which they joy ſo much in, is a Gift of God, it's not God himſelf; here's the deſertion of God. There's no wiſdom, ſtrength, righteouſneſs or goodneſs in man, but by the preſence of God with him; for it's Jeſus, in whom God appears to our comfort and ſalvation,

who

who is *made of God to us Wiſdom, Righteouſneſs*, &c. and therefore *David* ſaith, *Pſal.* 16. *God is on my right hand, therefore I ſhall not fall.* Such deſertion brings a man to Prayer; for ſo is God pleaſed to keep him in lowlineſs of heart; as our Saviour exhorts, *Learn of me, for I am meek and lowly in heart*: And the Prayer of his afflicted ones God is ready to hear, and fill them with joy, and ſo teach them, that more they live in ſence of their infirmity and ſinfulneſs, the more is Gods Grace and Mercy powred out upon them, which is often figured out by the Prophets, by powring rain upon a thirſty Land; as our Pſalmiſt: *Thou ſenteſt a gracious Rain upon thine inheritance, and refreſhedſt it when it was weary*; whereby he ſhews the affliction of the heart of a man of God; he is weary, his Soul is far more troubled that he ſhould be deprived of Gods preſence now through his own folly, and weakneſs, than he was for want of it before he enjoyed it; therefore he ſaith, he cried unto the Lord, and gate him unto God right humbly; as *Paul* ſaith, he prayed thrice; he was exalted by great Revelations given of God, but he was humbled by his own ſinfulneſs; and when God hath filled them with joy again, then they ſing out his praiſe without ceaſing, and give thanks to God for ever: They never glory any more in their enjoyments, but give him the praiſe of all, and glory in their infirmities, becauſe the ſtreng-h of God is manifeſted and magnified in their weakneſs, and his wiſdom in their fooliſhneſs, and his Mercy and Grace in their ſinfulneſs; in his Praiſes he ſhuts up the Pſalm.

Pſal.

Psal. 40. In this Psalm also is held forth this gracious work of God, after that *David* was brought to the sight and sense of his sinful Nature, wherein he lived without God, as others, and nothing could help him but God, therefore he waited long with great patience; for when man is in this condition, he thinks the time long, the time of misery is long, the time that man wants and seeks for that his heart desireth, seems long to him; but then he sets forth the work of God which he works by Jesus.

Verse 2, & 5. *He brought me out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings; he put a new song in my mouth, even a thanksgiving unto our God.* Here is the whole work set forth in few words, which afterwards he enlargeth. First he sheweth what the natural state of man is, from which God brought him, a horrible pit of mire and clay; thus the Psalmist calls it by parable; as it is also called a cage of unclean Birds, a den of filthy Beasts, a land of darkness, *&c.* And this will every truly converted Soul subscribe to, as the Drunkard, or any prophane Epicure, that spends his time in cursing, swearing, and all manner of security, propbaneness and disregard of God, when he is brought to the sight of his sinful course, and to taste of the mercies of God, what a horrible pit will he account that he lay in before? So the miserable worldling that can take to himself no rest day nor night for hunting after riches, when God makes him know what a wretched life he led, and gives him to partake of the true treasure of eternal happiness, what a horrible condition will he account

count it wherein he lived before? So the Hypocrite: as *Paul*, after that the Father pluckt him out of that eſtate, and revealed the Son in him, what a horrible dungeon did he judge that to be wherein he perſecuted Jeſus and all his Saints, as raging mad, as he ſaith of himſelf, ſo might be ſaid of all others.

In the ſecond place he ſaith, *He ſet my feet upon the Rock, and ordered my goings*; here is the whole work; for the Rock is Chriſt: and to order our goings is, to eſtabliſh us in the Faith, that *the life we live in the fleſh we may live by the faith of Jeſus*; and when the God of mercies hath done theſe things for us, our Souls are fill'd with joy, ſo that he may well be ſaid to put a new ſong in our mouths, even thankſgiving to our God: for how can he ceaſe to praiſe God, that underſtands that he hath pluckt him out of ſo horrible a pit, and implanted him into that Rock of ſtrength, which delivers him from all his enemies, and gives him eternal life, and eſtabliſhes him in it, never to be deprived of it, as he promiſed to his Diſciples; *I will give you a Faith againſt which the gates of Hell cannot prevail*, and all this he doth by his own free Grace; therefore they can praiſe nothing elſe: Others praiſe their Idols which they love and worſhip in the vanity of their minds, and forſake the living God; as *Jonah* ſaid, *Man in following lying vanities, forſakes everlaſting Mercies:* But the Pſalmiſt ſpeaks forth the goodneſs of God further, that the Lord hath not enlightned his mind only to know this glorious work of God; but ſaith, *Many ſhall ſee it, and fear, and put their truſt in the Lord*; where he ſhews that this work only is that which brings man

man to faith and fear of God; and then he pronounceth that man blessed that trusts in God, and follows not others; for they do nothing but go about with pride and lies, which he speaks of false Doctrine; for they that go about with it are proud, for they boast themselves to be the only true Ministers of God, though they teach nothing but Lies, as the Jews and false Apostles did; for either they teach mans Works only, as the Jews did, and all our Papists do; or else they teach to joyn our Works, and Zeal, and our Conceits with Faith in Christ, as all other Forms of Religion do.

And in *Verse* 6. he begins again to admire the wondrous works and thoughts of God, how great they are to us ward, even to sinners, and (saith he) no man ordereth them to thee, which is as if he said, they are of thy free Grace, none deserves them; nay, no man can imagine, nor yet believe that thy works should be ordered so to proceed from thy own free goodness to unworthy sinful sinners, but that thou shouldst bestow them on men according to their goodness and obedience to thee, that thou shouldst love thy enemies, and give gifts to Rebels, no man thinks of such an order. And as they are great, so they are more in number than I can express; but as they are of thy free grace to sinners, so thou hast not required, nor wouldst have any Sacrifice, Meat-offering, or Burnt-offering for sins, to wit, its not thy will that we shall do any thing to please thee withal, that we should cast off all our sins, and work righteousness, that we may be accepted of thee, but as thou art good, and dost good, thou hast opened my ears, that I should

no

no more hear and believe that voice of the Serpent, that man ſhall become *like God, knowing good and evil*, but that now I hear and receive the teſtimony of Truth, that every man is *a liar*, that *all fleſh hath corrupted their ways, and are altogether become abominable in their doings*, that *there is no fear of God before mens eyes*, and that mans Heart, that principal part that moves all his members, *is deceitful above all things, and infinitely wicked*; then when man hears, and receives this, and lies in diſtreſs, in a loſt condition, then, even then, thou that wilt hear the cries of the diſtreſſed Soul, out of meer love to man, ſendeſt forth Jeſus to be our Mediator, and he ſaith, *Lo I come, it is written of me in the volume of thy Book that I ſhall do thy will*; lo here I am; it is not written of man, that he ſhall do thy will in obeying thy commands, for they are ſpiritual, and he is carnal, he cannot obey them in ſpirit, and all carnal obedience is abominable in thy ſight; but *it is written of me that I ſhould do thy will*, to make men, of Sinners, Sons of God; lo here I am: and every ſinner in whom this Mediator hath wrought this work, ſtands forth and ſaith, *Thy Law is within my heart, I have declared thy righteouſneſs in the great Congregation; lo I will not refrain my lips O Lord, and thou knoweſt*. Thus is that man upon whom this work is wrought, carried out in all companies whatſoever, when he hath any opportunity to ſpeak of the great goodneſs and free mercies of God, which his Soul hath now had experience of, he would never ceaſe, he hath no delight to talk of any thing elſe, when ſuch wicked ones are in his company, as cannot receive

ceive the word, he is forced to ſilence, though to his grief, to ſee the hearts of any ſo hardned, as not to receive ſuch comfortable Teſtimonies of God's great love to ſinners: Thus the Pſalmiſt ſhews his earneſt deſire to ſpeak of theſe mercies of God to *Verſe* 14.

And there he prays that God withdraw not his tender Mercie, from him, but as he hath brought him to his eſtate, ſo to preſerve him; for in this eſtate is man moſt ſenſible of his weakneſs, and of his manifold ſins, and of the hatred of his enemies; in all which things he prays for the help of God, and confeſſing his own low condition, and his truſt in Gods Mercies, praying for Gods continual preſence with him, he concludes the Pſalm.

Now whereas he ſeems to pray againſt his enemies in this and many other Pſalms, it is not ſo to be underſtood, but that *David* (as our Saviour taught) was inſtructed to pray for his enemies, therefore his Prayers were that they might be deſtroyed in the fleſh, with all its works; as, Envy, Luſt, Pride, and chiefly their Contradiction of the Word of Truth, by the Juſtice of God in his Law, that their Souls might be ſaved by the Mercies of God in Chriſt.

Pſal. 45. *verſe* 1. This Pſalm is accounted to be made concerning *Solomon* and *Pharaohs* Daughter, but unworthily; for *David* would not make ſuch a glorious entrance to ſpeak to any man; and many expreſſions in it may ſhew that it is more divine; but the moſt certain Argument is, that *David* was a Prophet, and ſpake as he was moved by the Holy Ghoſt: and the Spirit of

of God ſpeaks not of particular affairs, but of thoſe things which are of publick concern, and chiefly concerning Chriſt and his Church; even the converſion of ſinners, in which Saints and Angels rejoyce. And this is that which *David* calls a *good Matter*; concerning Jeſus, who is King of Kings (not *Solomon*) and wherein his *Tongue is as the Pen of a ſwift Writer*; for every man of God is exceedingly delighted to ſpeak of his Grace and gracious works; for he is a Scribe well taught to the Kingdom of God, and therefore he can bring out of his Treaſures things old and new.

Verſe 2. *Thou art fairer than the Children of men, full of grace are thy lips, becauſe God hath bleſſed thee for ever.* Thus he begins to ſet forth his Beauty, wherein is the delightfulneſs of any perſon; ſo it is with the Soul, when God hath made known to man his own filthineſs and uncomlineſs through ſin, and that only by Jeſus Sin is taken away. O how beautiful is this face, this firſt ſight of him!

Secondly, *Full of Grace are thy lips:* Here is the ſecond Commendation; which is, when Jeſus hath opened his lips to us, from them he powrs out Grace into our Soul, when he makes known the Father to us, and ſpeaks peace to all that are far off and near; when he calls, *Come to me all that are weary and heavy laden, and I will refreſh you:* and all this is becauſe God hath bleſſed him for ever; we are aſſured he comes from God, and that he and his Words are eternal, and therefore all his Grace powred out upon us, ſhall remain with us, and make us bleſſed for ever; for he is the Word of God, and he ſpeaks the mind of God,

God, for he ſpeaks nothing but what he hath heard from the Father; and when he ſpeaks to our ſouls, with his word the Spirit is given, a certain Teſtimony to our Soul that we are the Sons of God, and a pledge of our Inheritance; for the Spirit and the Word cannot be ſeparated.

Verſe 5. *Gird thy Sword upon thy Thigh, O thou moſt mighty, thy worſhip and renown.* The Tranſlator hath put in *according to thy worſhip and renown*; but it needed not: for the Sword of Jeſus is the Word of Truth, which is his worſhip and renown; for therewith he prevails to bring every Soul in ſubjection unto God, which is his great Honour; for none could do this before him. *Moſes* came before, and a fiery Law with him, promiſing great bleſſing to the obedient, and threatning great curſes and judgments to the diſobedient; but he could not prevail; for of the many hundred thouſands that came out of *Egypt*, none could enter into the Land of *Canaan* but two, *Caleb* and *Joſhua*, and all the reſt died in the wilderneſs, becauſe of unbelief; and they entred becauſe they had another Spirit. The Prophets were ſent of God to foretel the Coming of Jeſus, and to let them know that all their Sacrifices and Obſervations of Gods Beheſts, and their Faſtings and Prayers, and all that they did or could do in obedience to the Laws and Ordinances of God, was abominable in his ſight, becauſe their ſtony Hearts were not changed, their filthy Minds were not waſhed, and therefore they were Hypocrites; for all their Obedience was carnal, as their Minds were, and the carnal Mind cannot be ſubject to

the Law of God; but they told them if they would hear and believe them, and not truſt in their own Righteouſneſs, but wait upon him that was to come, he would give them a new Heart, and renew a right Spirit within them, and teach them ſo, that he would cauſe them to underſtand all the Statutes and Ordinances of God, and walk in them, and make them as pure as the fineſt Gold: but notwithſtanding all this glorious Doctrine, the Prophets prevailed not; for they made other Prophets to themſelves, which taught pleaſing things to them according to their Fancies; even that their Service was acceptable to God, (as all falſe Teachers do preach) theſe they believed and honoured; but they ſlew and murdered the Prophets whom God ſent. Then God ſent unto them *John* the *Baptiſt*, with the Doctrine and Baptiſm of Repentance, a wondrous holy and zealous man, weeping, and living in a mourners condition, becauſe of the grievous wickedneſs that was in the world, and he cryed unto them that they ſhould not truſt in themſelves, nor in his Doctrine and Baptiſm, but ſhewed Jeſus unto them, and told them, *I indeed Baptize with Water unto Repentance, but he will Baptize with Fire and the Holy Ghoſt*; but becauſe of *John*'s external Holineſs, they flockt to his Baptiſm, and would needs prefer him before Jeſus; but it was but for a time: ſo he prevailed not, but Jeſus proſpers with his Glory, which is the Word of Truth, as I ſaid before.

Verſe 4. *He rides on the word of Truth, Meekneſs, and Righteouſneſs; ſo his right hand doth teach terrible things*: He is as a meek Lamb led to the

the ſlaughter; he comes meek, ſitting upon an Aſs, and upon a colt the ſole of an Aſs; he quencheth not the ſmoaking flax, nor breaketh the bruiſed reed, nor cauſeth his voyce to be heard in the ſtreets, ſuch is the meekneſs of Jeſus; for all that are wounded and bruiſed by the fiery Law, he goes not on to add unto their affliction, but he ſpeaks peace unto their Souls, he heals their wounds, for he is that Tree whoſe Leaves heal the maladies of all Nations; ſo he brings forth judgment unto victory; for in him Mercy triumphs againſt Judgment; and his right hand teacheth him terrible things; for in doing theſe things, he finds that a woman of *Syrophenicia* accepts the name of a Dog, and yet hath more faith than he found in *Iſrael*: and likewiſe the Centurion who believed that he could heal his Servant by one word, as eaſily as he could order his Servants, whenas the moſt zealous Profeſſors of the Word and Worſhip of God perſecuted him even to death; therefore he learned that *many ſhall come from Eaſt, Weſt, North and South, and ſit down in the Kingdom of heaven, and the Children of the Kingdom caſt out*: is not this a terrible thing, that there can be ſuch hard hearts in men profeſſing the worſhip of God, that ſeeing all his Miracles, to whom he ſaid, *If I do not ſuch things as never any did before, believe me not*, and though they could not deny his Miracles, yet they perſecuted him, and choſe a Murderer, and crucified the Lord of Life? This might be a terrible thing to all that exerciſe ſtrictneſs in any outward form of Religion, if their eyes were not ſhut, if they ſtopped not their ears like the deaf Adder, if their minds

were not blinded by the God of this world, they would look upon it as a terrible Example, and fear leſt the like envious Spirit ſhould be found in them, they being alſo zealous of an outward Form of Religion, as the Phariſees were; and well may they fear it, ſeeing every form is ſo envious againſt all other forms, and they might well count it a terrible thing, that our Saviour, that meek Lamb and Prince of Peace, ſhould teſtifie, that *Harlots and Publicans ſhall enter into the Kingdom of Heaven before that Generation*: And another terrible thing might they ſee, that our Saviour tells his Diſciples, that the like Profeſſors ſhould perſecute them and kill them, as they had done him. May they not well think that they are they of whom he ſpake it; even perſecuters of all that believe in his Name, for Hereticks, being that they are ſo bitter againſt all that profeſs or preach the Doctrine of Faith and Salvation by free Grace?

Verſe 5. *Thine Arrows are ſharp in the heart of the Kings Enemies, the people fall under thee.* Here is the proſpering of Jeſus; his Arrows are the Darts of Love; for by his great love wherewith he loved us, and gave himſelf to death for us, even when we were enemies, he ſhed abroad his love in our hearts, which begot love in us, and reconciled us, when we were enemies through wicked works, that we might love and believe in him, and fear him with all our hearts and ſtrength, and love our Neigbour as our ſelves, yea and our very enemies, and ſo is the Law fulfilled in us, not with carnal actions, but with the Spirit of Love; whereby all luſt, and ſelf-love, envy, guile,

guile, hypocriſie, and all other deeds of the body are mortified in us, and we are led in the upright ways of God. Thus prevaileth he, and his Enemies are ſubdued unto him.

Verſe 6. *Therefore his Throne is for ever, the ſcepter of his Kingdom is a right ſcepter.*

Verſe 7. *He hath loved righteouſneſs, and hated wickedneſs, becauſe God, even his God hath anointed him with the oyl of gladneſs above his Fellows.*

Verſe 9. *All his Garments ſmell of Myrrhe, Aloes, and Caſſia, out of the Ivory Palaces, where they have made him glad.*

All theſe things are true in Jeſus; by his Garments, is meant his Righteouſneſs; for it is written, *He cloathed himſelf with righteouſneſs and zeal.* And here the Tranſlator hath put in (*ſmell*) which rather ſhould have been (*are*) *for his garments are of Myrrhe, Aloes and Caſſia*, that is, truly purging, cleanſing, and making ſound; for his Righteouſneſs, which is the Righteouſneſs of Faith, maketh ſound-hearted Chriſtians; whereas mans Righteouſneſs, which is the Righteouſneſs of Works, maketh filthy Hypocrites.

And by *Ivory Palaces*, is meant the true Faith and Fear of God; for Ivory is ſolid and white, and Palaces are Kings Houſes; and by Chriſt we are made Kings, and our dwelling is in faith and and fear of God; and this is the gladneſs and joy of our Lord Jeſus, that he brings many Sons and Daughters unto God.

Verſe 9. *Kings Daughters were among the honourable ones.*

(Some Tranſlators put in *Wives*, and ſome *Women*) referring it to *Solomon*, who had ſo many

Wives and Concubines; but I put in *(ones)* becauſe I refer it to Chriſt, whoſe Converts are honourable ones, and may be called Wives, becauſe he hath eſpouſed them to himſelf; or Women, becauſe they are weak, and can bring forth no fruit without him; or Children, becauſe he hath begotten them of his own will, by the word of Truth; or Servants, for he is their only Maſter, and their happineſs is to do his Commands; or Brethren, becauſe they are the Sons and Daughters of God by Adoption, through the Covenant of Grace; or Friends, becauſe he communicates all his ſecret Councels unto them, which are hid from the wiſe and prudent of the world; or his Family, becauſe he provides for them all.

And there are Kings Daughters among them, ſo honourable are they, that they will not be eſpouſed to any but the Sons of Nobles; all the Treaſures and Pleaſures of the Earth cannot pleaſe their Minds; its only the Graces of the Spirit wherein their Souls delight, Love, Joy, Peace, Meekneſs, Long-ſuffering, Temperance, *&c.* Theſe are their hearts linked to. The works of the Fleſh, Fornication, Pride, Covetouſneſs, Revellings, Hereſies, *&c.* their Souls abhor; for theſe are enemies to God and Godlineſs.

And upon thy right hand did ſtand the Queen in a veſture of the pureſt Gold.

There is the Queen to King Jeſus. *Solomons* Wives were many; but this is but one, even the elect of God, his Church, wherein, though there be thouſands and millions, of all Ages, out of all Nations, yet are they all of one heart, and one mind, begotten by the ſame word, born of the ſame

ſame Spirit, baptized with the ſame Baptiſm, fed with the ſame Manna, that true Bread that came down from Heaven, and gives life to the world, and all eſpouſed to one Husband, in which particular *Solomon* and his many Wives were a Type or Figure of Chriſt and his Church; but Chriſt's Spouſe, this Queen, is cloathed in a veſture of moſt pure Gold, to wit, the righteouſneſs of Saints, even Faith in Jeſus, wherein ſtanding ſtedfaſt, they are in the ſight of God without ſpot, wrinkle or blemiſh; for he ſees no iniquity in this *Iſrael*, nor tranſgreſſion in this *Jacob*; for they are the ſeed of *Abraham* his Servant, but not after the Fleſh, but after the Spirit; whereby they walk in the ſteps of the Faith of *Abraham*; therefore they were ſhewed to the *Divine* all apparelled in white, becauſe they are come out of great Tribulation, and have their Garments waſhed and made white in the Blood of the Lamb; for there is none other that have any better Faith than that of the Devils, that are not come out of great Tribulation.

Verſe 11. *Hearken O Daughter, and conſider, incline thine ear; forget alſo thy own People, and thy Fathers Houſe.*

This is the Admonition of God, wherein he ſpeaks continually in the Hearts of his People, as unto his Children; that their Teachers be never removed far from them, but ſtand about *Jeruſalem*, that they may hear a voyce behind them, when they turn either to the right hand or to the left, ſaying, *This is the way, walk in it*; walk not in your own ways, for they are ways of folly and va-

nity; nor in the ways of your Fathers, for they were a ſtiff-necked and ſtubborn Generation, always reſiſting the Holy Ghoſt: caſt out that old Leaven; for its the Leaven of unrighteouſneſs; ſtand in the croſs way, enquire for the good way, for Jeſus hath conſecrated unto us a new way, no unclean thing ſhall walk therein, even through his Croſs, whereby the fleſh is crucified, and the mind mortified; then doth man forget his own Kindred, and his Fathers Houſe, when in ſelf-denial he cleaveth to Jeſus by Faith, then doth he leave *Egypt*, and travel to *Canaan*, when he ceaſeth to provide for the Fleſh, to ſatisfie it in its luſts, and follows the guidance of the Holy Ghoſt, who leads through the red Sea, through the barren wilderneſs, that he may ſee or know nothing how he ſhall live to morrow, but receive every day his dayly food from God, and find ſometimes bitter waters and hard Rocks, that yield no water but by the mighty power of God; and ſometimes great Giants, whom he cannot overcome but by the preſence of God, that he may learn to pray without ceaſing, as *Iſrael* prayed every morning, *Ariſe O God, let thy enemies be ſcattered before thee*; and every night, *Return O God, and reſt with the many thouſands of Iſrael*; that ſo the Soul may forſake all Confidence in the fleſh, and confeſs that there is neither power to reſiſt the enemies, to wit, Temptations of Satan, and Luſts of the Fleſh, and Vanities of the World, nor to reſt in peace with God without his Power and Preſence with them

Verſe 12. *So ſhall the King have pleaſure in thy beauty, for he is thy Lord God, and worſhip thou him.*

him. This is that which makes the Soul beautiful in the eyes of God: *Iſrael* was not beautiful in the ſight of God by multiplying Sacrifices, and obſerving all the Faſts, and the Sabbaths, and Feaſts of God; nor did they procure his Love by changing their ways, and traverſing their courſes, and beautifying themſelves, to wit, by making many and long prayers, for they are heatheniſh; nor by much Zeal, for it was without knowledge; for their knowledge was from carnal wiſdom, and it perverted them; ſo there's no beauty in the Soul in the ſight of God, but in forſaking all that's near and dear, pleaſant and delightful in the fleſh, and believing in Jeſus, which is the work and will of God, and our ſanctification.

Verſe 13. *The Daughter of* Tyre, *and the rich of the people ſhall bring gifts, and make their ſupplication before thee.* Here is the power of the Grace of God, that adds to the Church, enlarging the heart, and humbling the minds, even of Kings Daughters, and all that are rich in Faith to give up themſelves body, ſoul, and ſpirit; nnto the Lord, and pour out their complaints in humble Prayer. This is our reaſonable Service, and an acceptable Sacrifice unto God; its no other gifts that God either requires or will accept of; for in all the Sacrifices, this was the only thing that was required; they were but figures of this; ſo that when this was wanting, the Prophet tells them, that all their Services were abominable to him; and to ſhew the reaſon, and to teach them how they might be acceptable, he ſaith, *Waſh your hearts, ye Hypocrites, and cleanſe you, ye double minded.*

Verſe 14.

Verſe 14. *The Kings Daughter is all glorious within, her Cloathing is of broidered Gold.* Here is the true Church and People of God diſtinguiſhed from Hypocrites; ſhe is glorious within, they without. Now look upon the whole world of religious zealous men, in all their ſeveral forms of Religion, wherein they are ſtriving and glorying to outſtrip all others, as *Paul* did while he was a Phariſee; where are the Papiſts and all their holy Orders? where are the Proteſtants and all their zealous Forms? Are they not all ſtriving to excel in the outward actions of the Body? many and long Prayers, devout Faſts, zealous keeping of Sabbaths, right Baptizing, devout and frequent communion, and the like; all things that are external, till it come to ſaying Thou and You, and putting off Hats, or ſaying God ſpeed, and the like; alas where is Chriſt and his Church? His Face, his outward Appearance is all ſo deformed, ſaith *Iſaiah*, *there is no Form nor Beauty, when we ſee him that we ſhould deſire him*; as glorious as they are, he ſaith, *I and the Children which thou haſt given me, are a ſtrange thing to both the Houſes of Judah and Iſrael*; when they were ſtriving whether Houſe ſhould worſhip the Lord more rightly, whether in the Temple at *Jeruſalem*, or in the Mount of *Samaria*, and the Houſe of *Judah* had the right place to worſhip in, as they ſuppoſed, and had many and ſtrong Arguments, yea Teſtimonies of the Word to prove it by; but whom did they worſhip in that Temple? for they went to King *Jareb* for Councel, and truſted in the Horſes of *Egypt* for ſtrength; this God whom they pretended to worſhip, muſt neither give them wiſdom nor ſtrength. So our

Forms

Forms of Religion have ſtrong Arguments from the Scriptures (as they ſuppoſe) for the rightneſs of their way; but whom do they honour? not the Father, for he hath given witneſs to his Son, and commanded all to hear him: Not the Son; for he hath told them, *I am the Way*; and they have choſen every company their own way; for his way is to have no Beauty, nor that his Servants ſhould have any Beauty, nor that any Service of his ſhould be an outward action of the Body:

Therefore *Paul* teſtifies he is not a *Jew*, that is one outwardly; neither is that Circumciſion which is outward in the fleſh; but he is a *Jew* which is one inwardly, and Circumciſion is that of the Heart, not in the Letter, but in the Spirit, whoſe praiſe is not of men, but of God. And ſo ſay I, he is not a Chriſtian that is one outwardly, neither is that Prayer, Praiſe, Faſting, Sabbath-keeping, Baptiſm, Communion, which is outward in the eyes and ears of men; but he is a Chriſtian, which is one inwardly in truth of heart, and all theſe things are of the Spirit within, where God ſees them, and not man; therefore our Saviour exhorts his Church, that when they do theſe things, they be not like the Hypocrites; for they do all to be ſeen of men; and they do all theſe things, but Mercy, Judgment, and Faithfulneſs they omit; but true Chriſtians, in doing theſe things, account themſelves unprofitable Servants; but they love Mercy, deal juſtly, and walk humbly with their God; therefore is their Cloathing of broidered Gold; for their Faith (the

trial

trial whereof, is purer than that of Gold) is embroidered with all the Operations of Grace, and Fruits of the Spirit.

Verſe 15. *She ſhall be brought unto the King in Raiment of Needle-work, the Virgins after her, her companions ſhall be brought unto thee.* She comes not to the preſence of God (but as *Aaron* and his Sons) in Garments wrought by the cunning workmen, into whoſe hearts God hath put wiſdom. The Chriſtian appears not before God by the teaching of Parents, Neighbour, or Brothers, but by Gods teaching, to wit, not by the teaching of ſuch Miniſters as have their underſtanding by natural Endowments, or acquired by reading, hearing and ſeeing; but by thoſe whom Chriſt hath choſen, and called, and ſent, and given them his Word freely, that they may freely give to others: And they that come after her are Virgins, not by abſtinence from the ſociety of men by vowed Chaſtity, nor having made themſelves Virgins for to obtain the Kingdom of Heaven, but whom the Lord hath redeemed from the Earth, and weaned from the World, ſo that all their Affections are upon Chriſt, and theſe are the Brides Companions, and by the draught of Love are they brought with her unto Jeſus; for he is that one man upon whom ſeven women take hold; for all take hold of him, before they can be fruitful unto the Lord.

Verſe 16. *With joy and gladneſs ſhall they be brought, and ſhall enter into the Kings Palace.* They that are brought unto God, are brought by Faith, and

and are filled with Joy and Peace in believing; for the reproach of their barrenneſs is taken away: for Faith works by Love, and brings forth the fruits of Righteouſneſs, and Peace and Joy in the Holy Ghoſt, they are no obſervers of Days and Months, or of Apparel, or Meats, or the like external things, wherein Forms of Religion are placed; for they live by Faith in Jeſus, who is the power and wiſdom of God unto Salvation, to Jew and Gentile, Profeſſors and Prophane, theſe Forms of Religion which conſiſt in outward Ceremonies, Obſervations, and Actions, are the Idols which the redeemed of God caſt away to the Bats and Moles of the earth, thoſe that cannot endure the Light, leſt their Deeds ſhould be manifeſted; and that have their Converſation in the Earth, which mind earthly things, and cannot lift up their eyes to heaven, nor ſet their affections on things above, Bats and Moles are fit reſemblances of theſe.

Verſe 17. *Inſtead of thy Fathers ſhall be thy Children, whom thou mayſt make Princes in all the Earth.*

The Parents that are left when the Soul is drawn up to God by Faith in Jeſus, are Confidence in the Fleſh, Self-love, Caring for the world, Delighting in any thing more than in God, Setting up, and Truſting to mans own Righteouſneſs which is of the Law; theſe are the Idols, the dear Friends, the Fathers which mans Heart truſts to, wherein his Mind is drowned, that he is compared to Wine ſetled on the Lees, that cannot be refined, or to a Pot of Broth whoſe Scum is ſo boiled in it, that all is corrupted:

The

The Children which the Soul brings forth, when it is eſpouſed unto God in Truth, and Judgment, and Mercy, when God hath brought him to himſelf, to be faithful to him days without number, are Self-Denial, Love to God and Man, Faith in Jeſus, Righteouſneſs, and Peace and Joy in the Holy Ghoſt, theſe are Princes in all the earth; there is no Law againſt theſe, no dog, to wit, no dogged natured man can open his mouth againſt theſe; but yet they will ſo envy them in whom theſe are, that they will find ſome falſe accuſations to lay to their Charge, and ſo condemn them, and put them to death, as they have done the Lord Jeſus, and all the Prophets, Apoſtles, and other Saints of God, whom yet after-Ages have honoured for holy men. Therefore he concludes,

Verſe 18. *I will make thy Name to be remembred in all generations; therefore the People ſhall praiſe thee for ever and ever.* This is the work of God, and very admirable, that he cauſes every wicked Generation to condemn their Fathers, and magnifie the Servants of God, whom their Fathers have murdered; as the Phariſees condemned their fathers, and builded the Tombs and Sepulchers of the Prophets, and yet they imbrued their hands in the blood of Jeſus, and all his Diſciples and Servants. The Papiſts builded Temples to the Honour of Chriſt and all his Diſciples and Servants, and condemned the Phariſees, their Fathers, who had murdered them, and yet they imbrued their hands in the blood of *Huſs*, and *Wickliffe*, and thouſands of the Servants of God, true Martyrs, that gave their lives to death joyfully for the teſtimony

of

of Jeſus; and now Proteſtants in all their ſeveral Forms of Religion condemn the Papiſts, their Predeceſſors for murdering thoſe holy men, and cry up their Praiſes, and in their Writings ſet out Memorials of them, and yet if any preach the ſame Doctrine, they cry they are Hereticks; and if they can find no falſe accuſation to bring them to death, at leaſt they ſilence them, and ſo ſtop the mouths of the two Witneſſes of God, that they may live at eaſe, and feaſt, and ſend gifts one to another, rejoycing that they have got them down that troubled their Nation, and yet their hearts burn in deſire to be imbruing their hands in their blood, that every Age may fill up the meaſure of their iniquity, that the Judgments of God may be clear againſt them; and yet will the Lord cauſe them to be remembred in after-generations, and the people ſhall praiſe them for ever and ever.

In the 46th. Pſalm, the Pſalmiſt joyning himſelf with the People of God, triumphs in the goodneſs of God, in the firſt Verſe, *God is our Refuge, a very preſent help in trouble*; and in the ſeventh and laſt verſe, *The Lord of Hoſts is with us, the God of Jacob is our Refuge.* Hence he comes to ſhew the Chriſtians Confidence; *therefore we will not fear though the earth be moved, though the Mountains be carried into the midſt of the Sea, though the waves thereof roar and be troubled, though the Mountains ſhake with the ſwellings thereof*; by which Expreſſions he figures out the earthly minds, that are never quiet; they are like the raging Sea (ſaith *Iſaiah*) which continually caſts

caſts out Mire and Dirt; great are their movings and manifold; they are at war one with another about their Kingdoms, their Glories, or their Forms of Religions, Trifles and Toys, that are of no value; yet are they raging and roaring mad to fulfil their deſires, that many of their higheſt, like Mountains are thrown down into this raging Sea; but they are maddeſt, and roar moſt againſt the People of God, every one in their own Land, againſt their own Subjects, whom they condemn for Hereticks, and deſtroy them; yet ſaith he,

Verſe 4. There is a River, the ſtreams whereof ſhall make glad the City of our God, the holy place of the Tabernacle of the moſt High.

Verſe 5. God is in the midſt of her, ſhe ſhall not be moved, God ſhall help her, and that right early.

By the City of God, and the holy place of his Tabernacle, where God appeared to *Iſrael* between the Cherubims, is always figured out the broken and contrite heart of man, in which God delights to dwell.

By the River is figured out free Grace, which brings all the Riches of God's Mercy in Jeſus, which refreſhes this broken heart, and waſhes it from all uncleanneſs, by the pardon of Sin, and ſanctification of the Soul by the Blood of Jeſus, ſo is this contrite Soul brought to joy and peace in believing; while

Verſe 6. The Heathen make much ado, and the Kingdoms are moved, but God ſheweth his voice,

voice, and the earth is melted away; wherein by heathens is figured every unregenerate man, for he lives without God in the world, and he makes much adoe in forming and framing a way of Religion, patching ond piecing it together, by his praying, and reading, and hearing; and repenting, and baptiſm, and communion, and believing, and ſorrowing, and rejoycing, and faſting,, and feaſting, and what not, and all but the fruits of a carnal mind and deluded ſpirit; that never knew the work of God, the regeneration of life, and yet he makes much adoe in oppoſing the man of God; ſo earneſtly, that he can have no peace in his mind, if he get him not put to death, or ſtrongly perſecuted for a heretick; thus he makes much adoe in juſtifying himſelf and condemning others, till God utters his voice; by which is always figured extolling the Law, or applying judgment to the Line, (as it is called by the Prophet) to wit, bringing the Soul to judgment, and wrath and curſe of God by the Law, and then the earth is melted away; to wit, all carnal confidence, all earthly peace, all juſtifying himſelf, all cenſuring of others, is turn'd to humble confeſſion and contrition, and condemning himſelf, and praiſing others, and praying for mercy, and hungring after righteouſneſs; therefore he ſaith,

Verſe 8, & 9. *Come behold the works of the Lord, what deſolations he hath made in the earth; he maketh wars to ceaſe unto the ends of the earth, he breaketh the bow, and cuts the ſpear aſunder, and burneth the chariots in the fire:* Doth not God make great deſolations, when he makes that man that counted himſelf a moſt religious man, to confeſs himſelf not

ſufficient for one good thought? as it was with *Paul*, Doth he not make wars to ceaſe? when he turns the heart of a perſecutor, earneſtly to ſeek peace with God and man, yea with his very enemies: Doth he not break the bow and all weapons of war aſunder, and that in all the earth, when he proclaims peace to all that are far off and near, Profeſſor and Profane, *Jews* and *Gentiles*, therefore the Pſalmiſt brings in the Lord ſaying, to all that make much adoe,

Verſe 10. *Be ſtill then and know that I am God, I will be exalted among the heathen, I will be exalted in the earth*; And this is the end of all, that man caſt away all his Idols, all his conceited holineſs, and good endeavours, and what ever he hath eſteemed any ways available to ſalvation, and with all his heart and Soul exalt the Lord Jeſus, that he alone is the Author and finiſher of faith, the beginner and perfecter of every good word and work, unto the glory and praiſe of God:

Pſal. 47. In this Pſalm *David* exhorts the people of God to praiſe him with all their might, as the Apoſtle, when he ſaith, *rejoyce again I ſay rejoyce, rejoyce evermore*; I ſay, it is the people of God, although he ſays all people; for this general word is uſed oft in this ſenſe, becauſe the people of God (though they be but few) are gathered out of all the world, and that he meant by them only, is manifeſt in the ſeventh verſe, where he limits his exhortation to every one that hath underſtanding, which as *Paul* ſays, *know the terrors of the Almighty, for they only know him to be high and terrible*; as in the ſecond verſe, *who have known him to exalt the Law and make it honourable*; a diſcoverer

coverer of Sin, and of the judgments of God a-gainſt ſin; that he neither ſuffers ſin nor Sinners to go unpuniſhed; *for the wages of ſin is death*; ſo that that the ſinner lies under the wrath and curſe of God, becauſe of ſin crying unto God for mercy, which *Jonah* calls Hell, *out of the belly of Hell cryed I*: This is the terribleneſs and greatneſs of God, by which he ſubdueth all people and all nations, and bringeth them into the ſame covenant of Grace and fear of God; which *David* here calleth, *ſubduing them under their feet*; *verſe* 3. *and gathering them to the people of the God of Abraham, verſe* 9. *Iſa calls it, taking hold of the skirts of a Jew*, in the fourth verſe he proceeds to ſhew the grace and gracious goodneſs of God, which makes all people to joyn with them, becauſe after he hath made them know his terrors, he brings them to their heritage, their everlaſting reſt, the heavenly *Canaan*; as after he had delivered *Iſrael* out of bondage to *Pharaoh*, he brought them through many terrors to the Land of *Canaan*, which he calls a Land flowing with milk and honey, and a Land of reſt and peace; becauſe it was a type and figure of this heavenly *Canaan*, even of living by faith in Chriſt, in whom is all fullneſs, of whoſe fulneſs all his people receive, and that is their glorious heritage; whereby their mouths are filled with his praiſes, and therein is he exalted above the Heavens and reigneth over the heathen; and this is his Holy Throne on which he ſits even in the Souls of his contrite ones, for thoſe he delights to dwell with and thoſe are the Princes of the people, for Jeſus hath made them Kings and Prieſts to their God, and they are the ſhields of the world, for the

whole World is preſerved for their Sakes.

Pſal. 48. In this Pſalm alſo *David* opens his mouth in Parables, for declaring the greatneſs of God, he ſhews that his greatneſs is ſet forth in the City of God (and that is in his Servants that are of broken and contrite hearts) and upon his Holy Hill (and that is his free grace) for it makes them glad, and in this City, God is known for a ſure refuge; there's nothing can give comfort to the broken heart but free grace, and this is that Hill of God that is exalted above all Hills and Mountains; to wit, above all the Righteouſneſs, Holineſs, Wiſdom, Zeal, Devotion, and Forms of Religion, theſe cannot comfort the Soul in the day of diſtreſs. Theſe are mans high mountains till the Law be handed upon him by the power of God, and the ſecret iniquity of mans heart diſcovered; and all his ſin and ſhame manifeſted, and all his Righteouſneſs be found to be as filthy as a menſtruous cloath; then though he cries to theſe Hills and Rocks to fall on him, and hide him from the wrath of him that ſits upon the Throne, and from the wrath of the Lamb; theſe cannot do it, *for he will meet them as a Bear robbed of her whelps, and tear the very cawl of their hearts in pieces, yea from day to night he will make an end of them, till they turn to him that wounded them, and cry to him in their diſtreſs*; when all helps and Helpers fail them, then will he have pitty on them; and never fail them, when they ſay there is no hope, then will he beget them to a lively hope, even make known the greatneſs of his love and freeneſs of his grace, and exceeding riches of his mercy; This is his high and Holy Mountain, a pleaſant

place

place indeed to their afflicted Souls; then will they ſhout out his praiſes to the ends of all the earth, and call all the creatures of God to praiſe his name with them, this is the gladneſs of their hearts, and this is their Souls refuge, ſo that when the Kings are gathered, even their Souls enemies, Luſt, Pride, Covetouſneſs, Hypocriſie, Malice, whereof the Church complains by *Iſaiah*, *Other Lords have had dominion over us, but by thee ſhall we make mention of thy name*; this name is ſo ſtrong a Tower unto them, that theſe Kings are gone, the love of God expells all luſts, the Croſs of Chriſt crucifies the fleſh with all it's Luſts and Affections, and mortifies the world and worldly mind; *The grace of God teacheth to deny all unrighteouſneſs and every worldly luſt, and to live godly ſoberly and holily, in this preſent evil world.* And hence it is manifeſt that this free grace of God is his Holy Mountain, where the broken in heart, who are his people, do wait continually for his Help, and why this city is ſaid to ſtand on the North ſide of this Hill, and what her Bulwarks, her Palaces, and her Towers are, which the Pſalmiſt exhorts to count and mark well, and why theſe are called the daughters of *Judah*, I have opened before.

Pſal. 50. This Pſalm is glorious in ſetting forth the works of God in the Souls of his people, even to make them of Sinners, Sons of God, and therefore in the firſt verſe he ſaith,

Verſe 1. *The God of Gods, the Lord hath ſpoken, and called the Earth from the riſing of the Sun, unto the going down thereof*; wherein he gives the Lord this glorious Title, to ſhew that it is he alone that doth this work; and that in the greatneſs of his

power and the excellency of his grace, and then the firſt part of the work, is the opening of his mouth, or utterance of his voice (hath ſpoken) that is, hath ſent forth his word, to wit, the Lord Jeſus Chriſt; his living word, by which he created all things; and then to whom? He hath call'd all the earth, from the Sun-riſing to it's ſetting, to wit, all men in the whole world; by his word he makes them know they are but earth, to wit, earthly minded, ignorant of God, unregenerate, ſtrangers to the covenant of Grace, and cannot enter into, nor ſee the kingdom of God, *for fleſh and bloud ſhall not inherit it.*

Verſe 2. Out of Zion, the perfection of beauty hath God ſhined: *Zion* (as I ſaid before) is his free grace, it is through that, that God is pleaſed to look upon the ſons of men in this loſt condition, it is in Chriſt that he appears to reconcile the world to himſelf, and then he ſaith,

Verſe 3. Our God ſhall come and ſhall not keep ſilence a fire ſhall devour before him, and a mighty tempeſt ſhall be moved round about him; Here is the firſt appearance of God to earthly minded man, who is ungodly and delighted in wickedneſs, upon them he will rain Snares Fire and Brimſtone, and ſtormy tempeſt, this ſhall be the portion of their cup; to wit, they ſhall know his indignation againſt ſin, and lie under the burthen and weight of it, and then,

Verſe 4. He ſhall call the heaven above and the earth to judg his people, to wit, they ſhall know what difference between Heaven above, and Earth below, for before they thought wickedly in their hearts, that I was ſuch as they; the profane idle perſons

. thought

thought that I would regard no ſuch things, the civil wordly wiſe thought that I would be well pleaſed with that, the Hypocrite in his ſeveral forms of Religion thought themſelves right Heirs of Heaven, children of God; but they ſhall all know, that they are but men, Lyars, Flatterers, Diſſemblers, and that I am a God that am never pleaſed with wickedneſs, I will ſet all their miſdeeds in order before them, ſo ſhall the goodneſs of Heaven Judg them for their evil, and the earth ſhall challenge them for their portion; and then he ſaith,

Verſe 5. *Gather my Saints unto me, thoſe that make a covenant with me with Sacrifice*; Here gives He the mighty command, that all the ends of the Earth, all Nations of the World, bring in their Sons and Daughters unto him, yea, that Hell and Death, and Sea and Grave, deliver up the dead that are in them; eveu all that have Sacrificed themſelves to him, both Body Soul and Spirit, by the Covenant of grace.

Verſe 6. *And the Heavens ſhall declare his righteouſneſs, for God is Judg himſelf*; to wit, all the Angels in Heaven and all Heavenly Saints, and Holy men, ſhall praiſe the Lord for this mighty redemption; and witneſs that he judgeth with righteouſneſs for the poor, and with equity for the meek of the earth.

In the reſt of the Pſalm is the taking away the firſt covenant, to wit, of works, as in Sacrifices, and Burnt offerings, and whatever man doth in obedience unto that word of the Law, *(Do this and live)* and eſtabliſhing the latter covenant, to wit, of Grace, *as take the cup of Salvation and give*

thanks to the Lord; and then reproveth the Hypocrites and warneth them to fear God, and concludes with a teſtimony of his mercy to his Servants.

In the 55. Pſalm is a contrary figure in the ninth verſe, *I have ſeen cruelty and ſtrife in the City, day and night they go about upon the walls thereof, both iniquity and miſchiefs are in the midſt of it, wickedneſs is in the midſt thereof, deceit and guile depart not from her ſtreets*; This City is *Jeruſalem*, that is below, as the Apoſtle calls it, which is in bondage with her children, this is the City of Hypocrites, as is manifeſt in the three verſes following, for it was not an enemy, but ſuch as went familiarly with him to the Houſe of God; conſulting ſweetly of things pertaining to Salvation, and in the 24 verſe *his words are ſofter than Butter, ſmoother than oyl*; *but very ſwords and war in his heart*; this is all the ſtricteſt profeſſion of Religion in outward actions, of Zeal and Holineſs and great Devotion, there is no faithfulneſs in their mouth, their inward parts are very wickedneſs, their throat an open ſepulchre, they flatter with their tongue. Pſalm 5. O what a difference between *Jeruſalem* from above, and *Jeraſalem* from below.

Pſal. 67. *Let God ariſe, let his Enemies be ſcattered, let them alſo that hate him, flee before him*; Here *David* prayeth, that Gods power may be upon the powers of iniquity that are in the hearts of men, for theſe are the enemies of God, not thoſe that fought againſt *David* and *Iſrael*, as *Moab* and *Ammon*, and *Edom* and *Philiſtims*; for thoſe he ſheweth in the 60. Pſalm, *that he will ſhew his power upon them, and they ſhall rejoyce in him*; and *David*

vid deſired not their deſtruction, though he ſubdued them, when they roſe againſt him, but Prophecieth in that Pſalm, *that they ſhall be converted unto God, and ſubjected by Chriſt, who is the power of God unto Salvation*; to thoſe Nations as well as to *Manaſſes* and *Ephraim*; to them that are far off as well as to them that are near.

Verſe 2. *As ſmoak is driven away, ſo drive them away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God*; Such is man that lives in wickedneſs, in ignorance of God, without God in the world, unregenerate, He is lift up in enmity againſt God, Hatred of God, and of Jeſus, and perſecution of all that ſerve Him; but when God ariſeth, even when he extolls his law, and makes it honourable, a ſearcher of the heart, this is Gods ariſing to judgment, and then are they but as ſmoak or wax before the fire, then are all their high thoughts melted away, then are their hearts broken, even as if they were torn in pieces by a roaring Lyon, or a raging Bear.

Verſe 3. *But let the Righteous rejoyce, let them be glad, yea let them exceedingly rejoyce*; No Army can rejoyce ſo much in victory over their enemies, as the Righteous, even Saints and Angels rejoyce at the converſion of ſinners.

Verſe 4. *Sing unto God ſing praiſes to his Name, extoll him that rideth upon the Heavens by his name (Jah) and rejoyce before him*; Here the Servants of God are exhorted to extoll the Lord that rideth upon the Heavens, by his name *Jah*, which are figurative ſpeeches; firſt that God rideth upon the Heavens, as it is ſometimes ſaid upon the wings of the wind, and upon the cherubim, all which is

no

no other but that his ways are paſt finding out, his judgments are a great deep, even that man cannot underſtand by worldly wiſdom, the truth and goodneſs, and judgments, and faithfulneſs, and mercies of God, they are hid from all the worldly wiſe.

Secondly, to extoll him by his name *Jah*, is the ſame that the Lord ſays, *ye ſhall no more ſay the lord liveth, that brought Iſrael out of Egypt, but the Lord liveth that gathered his people out of all Lands where they are ſcattered*; even out of every ſinful condition that man lives in, and is ſubjected to by the power of Satan; as drunkenneſs and luxury, pride and arrogancy, covetouſneſs and oppreſſion, idleneſs, folly, and vanity, hypocriſie and Idolatry, therefore the Pſalmiſt exhorts, *to extoll him in his name Jah*; when he appeareth in Jeſus to convert and ſubject his enemies, for through theſe things man lives in enmity againſt God, and is ſcattered away from his preſence and captivated to Satan, which is figured by ſerving ſtrange Kings; therefore *David* adds,

Verſe 5. *A father of the fatherleſs, and a Judg of the widow is God, in his holy habitation*; By this is figured the ſame as that, *he gathereth the outcaſts of Iſrael, and abject of the Gentiles*; *Iſrael gloried in their righteouſneſs, and the Gentiles in their wiſdom*; *but they ſhall not be ſaved by theſe, but by the Lord their God*: When their wiſdom is confounded, and the iniquity of their righteouſneſs diſcovered, and they left hopeleſs and helpleſs, as a fatherleſs child or deſolate widow; for as it is,

Verſe 6. *God ſetteth the Solitary in families, he bringeth out thoſe that are bound in chains, but the rebellious*

bellious dwell in a dry land; to wit, He delivers the Souls of Sinners out of the captivity of Satan and Sin, and makes tham fruitful; but they that go about to eſtabliſh their own righteouſneſs, and glory in their own wiſdom, which *Iſaiah* calls, *kindling a fire out of their own ſparks, and walking in the light of their own fire*, they will be deceived as he that hopes to have profit, or fruitful crops out of a dry land.

Verſe 7, 8. *O God when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs, the Earth ſhook, the Heavens alſo dropped at the preſence of God; even Sinai alſo was moved at the preſence of God, even the God of Iſrael*; Here is an alluſion to Gods leading *Iſrael* through the wilderneſs, from their captivity in *Egypt* to the Land of *Canaan*; but ſignifies the Lord's delivering Souls of men out of captivity to Satan and Sin; and leading them by a way that they have not known; through many temptations and tryals, as at the Red Sea and bitter waters, and dry rocks, and want of bread and fleſh, to inure them to ſufferings, and wain them from the world; and giving them water out of the Rock, and bread from Heaven, as freely as the Heavens drop down rain to make the Earth fruitful, and giving them a Holy Law to bring them under curſe and wrath of God, as upon *Sinai*, that they may know the terrors of God, and their own deceitful hearts.

Verſe 9. *Thou O God didſend a plentiful Rain to refreſh thy inheritance when it was weary*, Here is the ſecond appearance of God after he hath wearied man with His judgments, becauſe of Sin; then He ſends a plentiful rain, *he rains down Righte-*

ouſneſs

ouſneſs ſaith the Prophet, to wit, he appears in Jeſus; He renews the heart, He pours out his ſpirit upon him, He guides him in all the ways of God, He gives him grace to chuſe that which is good, and avoid evil; a plentiful rain indeed.

Verſe 10. *Thy congregation hath dwelt therein, thou O God of thy goodneſs haſt prepared it for the poor*, to wit, the poor in ſpirit, the Hungry and Thirſty, to wit, that thirſt after righteouſneſs; *for they ſhall be ſatisfied, for theirs is the kingdom of Heaven*, but the fearful and unbelieving, and every one that loveth and telleth a lye, are ſhut out and have their part with Idolaters *&c.* in the lake which burneth with fire and brimſtone.

Verſe 11. *The Lord gave the word, great was the company of thoſe that publiſhed it*; what is this they publiſhed? even the Goſpel, that covenant of Grace, Salvation by free grace, glad tidings to the Souls afflicted, and overladen with ſin; theſe poor in ſpirit, that they may be comforted; that though they have been born blind, lame, deaf, they ſhall hear and ſee the beauty of the Salvation of God, and ſhall leap and daunce for joy, and ſhall walk ſtoutly in all the ways of truth and uprightneſs, and the dumb ſhall ſhout the praiſes of God that ſits upon the Throne, and of the Lamb that is in the midſt of the Throne, yea, though dead in ſins; ſins ſhall be pardoned, Souls ſanctified, and they raiſed to the life of righteouſneſs, by, in, and with, the Lord Jeſus, the Lord our righteouſneſs; yea theſe Publiſhers ſhall preach Salvation by that living faith, whereby the Law of God is not made void, but eſtabliſhed in the Souls of Believers; whereby their ſins and failings

and

and backſlidings are diſcovered, and they judg and condemn themſelves, and are not judged of God; but he is merciful to them in their frailties, and heals their backſlidings, and loves them freely, and this love begets ſuch a love in them, that they love the Lord with all their heart and ſoul, and might and ſtrength, and this love is the fulfilling of the law: And how come they to Preach this Doctrine? have they been at the *Univerſity?* are they approved and ordained by a Biſhop? no, a true *Jew* is not approved of men, ſaith *Paul*, and the Lord Jeſus ſaith, *I and the Children whom thou haſt given me, are accounted as a ſtrange thing to both the houſes of Iſrael and Judah*; yea the ſcum and off-ſcowring or baſeſt of all things, and thoſe two Houſes the only worſhipers of God; all other people being Heathens Idolaters; well may the Church cry, *my leanneſs, my leanneſs*, but ſome will ſay, that was in a time of defection of *Iſrael*, and now is a time of the Goſpel flouriſhing, yea, after the wiſdom of men, whereof our Saviour foretold his Diſciples, *that they ſhould be hated and perſecuted of all men for his name ſake*; and of what ſort? even they that accounted it was good ſervice to God to kill them; therefore *Paul* plainly declares that he was an Apoſtle of Jeſus Chriſt, not of man nor by man, and how have theſe Preachers this doctrine? *David* ſaith, *The Lord gave the word, great was the company of them that publiſhed it:* Whence is manifeſt both, that this Doctrine is the word of God, and that none can preach it, except it be given to them of God; they that preach this doctrine are they, that are truly ſent of God, and all others preach nothing but their own conceits

ceits or what they have ſeen or heard, or conceived in their deceived and deceitful hearts,

Verſe 12. *Kings of Armies did flee apace, and ſhe that tarried at home divided the ſpoyl:* Theſe Kings and their Armies are the luſts of the fleſh, follies and vanities of the world, and Satan with his principalities and powers of darkneſs, for theſe are they that rule in mans heart and affections by nature; but when man receives this doctrine, they are all put to flight; for this is the ſoul that tarries at home, for man's ſure abiding place is not in this world, but with God in Heaven, and when he hath received this Doctrine, he hath his converſation in Heaven with God; *for he that believes ſaith* John, *hath Father, Son, and Holy Ghoſt*, therefore this ſoul divides the ſpoyl mightily.

Verſe 13. *Though ye have layn among pots, yet ſhall ye be as the wings of a Dove, covered with ſilver, and her feathers with yellow gold*; Here is the deſcription of Saints, they have lain among pots, earthen pots, poor Earth-worms, Potters Veſſels, all broken in pieces; this is their ſtate in nature, all natural endowments, Humane Honours, acquired abilities, can make them no other; great Kings are but as tales of firebrands in the ſight of God, he gives his meaneſt creatures power over them, as frogs, flies, caterpillers, as in *Egipt*; but God will make man purer than the golden wedg of *Ophir* faith *Iſa. Ye ſhall be like Doves feathers as of ſilver and gold, ſure and ſolid*, to fly away from all the wiſdom of the world, and dwell in the ſecret place of the moſt high.

Verſe 14. *When the Almighty ſcattered Kings in it, it was white as ſnow in Salmon*, It appears by this

this, that by Kings are understood lusts that raign in mans heart, till it be purged by the grace of God; for when these are wash'd away by the bloud of Jesus, then the Soul is whiter than snow; *Psal* 51. *and is presented to God without spot or blemish.*

Verse 15. *The hill of God is as the hill of Basan, an high hill, as the hill of Basan*; Of this Hill I have spoken in *Psal.* 48.

Verse 16. *Why leap ye, ye high Hills?* This is the Hill which God delighteth to dwell in, yea God will dwell in it for ever. I shewed before, that the Hill of God is free grace, and this he delights to appear in, and will be found free and gracious to miserable sinners for ever. So the High Hills of man, are his Righteousness, Wisdom, Zeal, and Holiness, which are continually leaping, even exalting themselves against free grace, that pleasant Hill of God.

Verse 17. *The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them as in Sinai in the Holy place.* Here by Angels understand Preachers of the truth, which are said to stand round about *Jerusalem* the Church of God, and are by the Divine called the Angels of the Churches, and hereby *David* called Chariots, because by them the Lord rides in triumph in the hearts of his people, and by them are the people of God carryed in triumph over sin and Satan, Hell and Death; as in *Sinai* to bring to condemnation, by the Law, so in his Holy place, even his free Grace call'd Mount *Sion*, the Hill of God, to bring to Salvation through our Lord Jesus Christ.

Verse 18. *Thou hast ascended on high, thou hast led captivity*

captivity captive, thou haſt received gifts for men, even for the Rebellious alſo, that the Lord might dwell among them; Here is the exaltation of God when he captivates Satan, who did captivate poor ſinful men, and accepts the death and ſufferings of Jeſus, for the redemption of ſinful, yea, even of rebellious ſinners, and through the attonement of of his bloud, is pleaſed to dwell among them.

Verſe 19. *Bleſſed be God who daily Loadeth us with benefits, even the God of our Salvation*; The people of God take every thing for a benefit of God, whatever befalleth them, and praiſe him for loſſes, croſſes, troubles, ſickneſs and death, as well as for life, health, ſtrength, and all proſperity, for God cauſeth all to work together for their good.

Verſe 20. *He that is our God is the God of Salvation, and unto God the Lord belong the Iſſues from death*; The Servants of God know their God, from all the Idols and Idolatrous conceits of men; who think they honour God highly doing all things that he requires, as *Iſrael* by offering birds and beaſts which he commanded, and ſo now Profeſſors by pouring out many and long prayers and praiſes which are required under the Goſpel, whereas by all were meant true hearts and loving affections, which they being eſtranged from God, by wicked works, cannot give unto him, therefore Believers acknowledging that they are not ſufficient for one good thought, call upon him in their diſtreſs, and he delivering them and making them of Sinners Sons of God, he is their God, their Saviour, he hath brought them from death to life, and in that life they will praiſe him for ever.

Verſe 21.

Verse 21. But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses; The trespass of *Adam* was, to believe the Serpent telling him he shall be like God, so every one goes on in his trespasses that believes he shall by observing such a way of Religion, or waiting on a Light within, or whatever it be, that he shall be Holy and Righteous, for that is to be like God; The head and hairy scalp is the high esteem man hath of his own goodness and holiness, and this will God wound, for all that man accounts gain, must be found to be loss and dung, as it was with *Paul*.

Verse 22. The Lord said I will bring again from Basan, I will bring my people again from the depths of the Sea; Here's the mighty and gracious work of God, for wherein soever man is exalted, as high as the Hill of *Basan*, the Lord will bring him down, and wheresoever he would hide himself and his councels from God, He will find him out, and discover his iniquity in the sight of the Sun; that every one that sinneth may be ashamed, and constrained to seek unto God in his distress.

Verse 23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same: This is the total subjection of man, till he feel the burden of sin to smart, as he whose blood is spilt under the feet of men, and the licking of dogs.

Verse 24. They have seen thy going O God, even the goings of God my king in the sanctuary. These are the goings of God, in his Holy place, which is his free grace to bring man to himself a sinful Sinner; and to cry under the burthen of that sin unto

captivity captive, thou haſt received gifts for men, even for the Rebellious alſo, that the Lord might dwell among them; Here is the exaltation of God when he captivates Satan, who did captivate poor ſinful men, and accepts the death and ſufferings of Jeſus, for the redemption of ſinful, yea, even of rebellious ſinners, and through the attonement of of his bloud, is pleaſed to dwell among them.

Verſe 19. *Bleſſed be God who daily Loadeth us with benefits, even the God of our Salvation*; The people of God take every thing for a benefit of God, whatever befalleth them, and praiſe him for loſſes, croſſes, troubles, ſickneſs and death, as well as for life, health, ſtrength, and all proſperity, for God cauſeth all to work together for their good.

Verſe 20. *He that is our God is the God of Salvation, and unto God the Lord belong the Iſſues from death*; The Servants of God know their God, from all the Idols and Idolatrous conceits of men; who think they honour God highly doing all things that he requires, as *Iſrael* by offering birds and beaſts which he commanded, and ſo now Profeſſors by pouring out many and long prayers and praiſes which are required under the Goſpel, whereas by all were meant true hearts and loving affections, which they being eſtranged from God, by wicked works, cannot give unto him, therefore Believers acknowledging that they are not ſufficient for one good thought, call upon him in their diſtreſs, and he delivering them and making them of Sinners Sons of God, he is their God, their Saviour, he hath brought them from death to life, and in that life they will praiſe him for ever.

Verſe 21.

Verſe 21. *But God ſhall wound the head of his enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes*; The treſpaſs of *Adam* was, to believe the Serpent telling him he ſhall be like God, ſo every one goes on in his treſpaſſes that believes he ſhall by obſerving ſuch a way of Religion, or waiting on a Light within, or whatever it be, that he ſhall be Holy and Righteous, for that is to be like God; The head and hairy ſcalp is the high eſteem man hath of his own goodneſs add holineſs, and this will God wound, for all that man accounts gain, muſt be found to be loſs and dung, as it was with *Paul*.

Verſe 22. *The Lord ſaid I will bring again from Baſan, I will bring my people again from the depths of the Sea*; Here's the mighty and gracious work of God, for wherein ſoever man is exalted, as high as the Hill of *Baſan*, the Lord will bring him down; and whereſoever he would hide himſelf and his councels from God, He will find him out, and diſcover his iniquity in the ſight of the Sun; that every one that ſinneth may be aſhamed, and conſtrained to ſeek unto God in his diſtreſs.

Verſe 23. *That thy foot may be dipped in the bloud of thine enemies, and the tongue of thy dogs in the ſame*: This is the total ſubjection of man, till he feel the burden of ſin to ſmart, as he whoſe bloud is ſpilt under the feet of men, and the licking of dogs.

Verſe 24. *They have ſeen thy going O God, even the goings of God my king in the ſanctuary.* Theſe are the goings of God, in his Holy place, which is his free grace to bring man to himſelf a ſinful Sinner; and to cry under the burthen of that ſin unto God

God for mercy, as did the Prodigal, all other regard not the goings of God, but their own; as *Israel* gloried in their own bow, and shield, and spear, *&c.* even in their own righteousness, wisdom and holiness.

In the three next verses is set forth the order in *Israel* for praising God, a Type or Figure of the praises of God in the hearts of Believers, where there is more harmonious melady, than all Singers Players on Instruments, or Damsels with Timbrels can make, and higher Lords than all Princes and Rulers can ordain, to praise God in the congregation, even the Lord from the fountain of *Israel*; where by congregation understand the Church of God dispersed through the world, but gather'd by the Grace of God from lusts and lies to the praises of their God, and that is the fountain of *Israel*, for as God called *Abraham* out of Idolatry, so calls he all his people out of iniquity or hypocrisie.

Verse 28. *Thy God hath commanded thy strength, strengthen O God that which thou hast wrought for us*; The first Testimony signifies the sending of the Lord Jesus, for he is sent by God and is the whole strength of his Church; the latter is proper for the establishing his people in faith, to stand fast in it; to fight the good fight of it, to quench the fiery darts of the Devil by it.

Verse 29. *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee*; This is very typical, for by Temple is figured the Lord Jesus, for as the Temple was the only place where all Sacrifices must be offered, so all worship of God and prayers to him must be in the name of Jesus: By *Jerusalem*

ſalem is figured the broken and contrite in heart which are *Jeruſalem* from above, the place where God will dwell; by Kings are underſtood believers, whom Jeſus makes Kings and Prieſts unto their God; by Preſents is meant, offering themſelves body, ſoul, and ſpirit, unto God. So that the ſenſe ſtands thus, becauſe thou art pleaſed to ſend Jeſus to comfort the afflicted ſoul, thy ſervants will give up themſelves body, ſoul, and ſpirit to thee daily.

Verſe 30. *Rebuke the Spearmen, the multitude of the Bulls, with the calves of the people, till every one ſubmit himſelf with pieces of ſilver, ſcatter thou the people that delight in war.* Here *David* prays again that God will work his great work, to bring into ſubjection all his enemies, that arm themſelves with ſtrong reaſons, as with ſpears, that ſet their faces againſt the truth of God, with frowning countenance, like Bulls, that think to pleaſe God with the ſacrifices of calves, that delight to contend againſt the ways of God, as men of war againſt their enemies; that the Lord would ſo deſtroy and confound them, till they ſubmitted themſelves to the righteouſneſs of faith, and received that word of truth, that is like tryed ſilver.

Verſe 31. *Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands to God*; When God ſhall thus ſhew his power, the higheſt power of all his people's enemies, as *Egypt* was to *Iſrael*, and the moſt ſinful of men who are as foul within, as the Blackamore in skin, ſhall all come to God, ſtretching out their hands to pray for mercy.

The concluſion of the Pſalm is an exhortation to all that are thus converted, (when their old

kingdoms of luſt and reaſon) their pride in their own wiſdom and righteouſneſs, are ſubdued, to aſcribe unto the Lord his due praiſes, that in him only is the excellency of all power, and that he giveth ſtrength and power to his people, but he hath hid it as in the clouds, in miſts and thick darkneſs, from all the wiſe of the world, ſo terrible is he in his holy place.

Pſal. 72. This is Intituled a Song of *Solomon*, but is altogether to be underſtood concerning Chriſt, as well may be underſtood, by that he attributes an eternal continuance to him, as in all things to which he aſcribes eternity; muſt be underſtood of ſpiritual things; Expounders of the Scripture would have ſuch ſayings underſtood of that age, as where it is written of ſome ceremonies, ordinances, or ſacrifices given to *Iſrael*, that they ſhall be continued for ever, they would underſtand it till the coming of Chriſt; becauſe that then all ſuch things were taken away, but they ſhould be underſtood of the ſpiritual things figured by them; as by circumciſion of the foreskins, the circumciſion of the heart, which muſt continue for ever: And therefore *Paul* ſaith, *we are the circumciſion, which worſhip God in the ſpirit, rejoyce in Chriſt Jeſus and have no confidence in the fleſh*; where (by fleſh) is meant the circumciſion of the fleſh, or any other external, corporal action or work of Religion; ſo when it is ſaid, the law ſhall endure for ever, it is ſpoken concerning that law whereof the Apoſtle ſaith, *the Law of the ſpirit of life in Chriſt, hath freed me from the law of ſin and death*; and in this ſpeech *Paul* means (by the law of the ſpirit of life) the power of the Grace of God, or

the

the guiding of the spirit; and by (the law of sin) the strength of lust and the temptations of Satan; So when it is spoken of *Israel*'s dwelling in *Jerusalem*, or in their own land for ever, it is to be understood of that the Apostle calls *Jerusalem* from above; to wit, the state of Christianity, which is to live by faith, for that is the City of sure habitation, and their own Land or perpetual kingdom to the people of God.

Psal. 73. In this Psalm *David* setteth forth the prosperity of the wicked, and how his mind was troubled, because it is commonly said, *that God will punish the wicked, and prosper the righteous*; which he says he did not understand till he went into the Sanctuary of God, which (as I have shewed before) is the life of faith; wherein all things are understood spiritually, so the punishment of the wicked, is a heardened heart in this life, or Hell-fire afterward; so the prosperity which God gives to the righteous, is opening their ears and turning their hearts to the discipline of the truth in this life, and eternal life hereafter.

Psal. 74. In this Psalm, first the Psalmist prays for the presence of God, complaining as in a time of desertion, that God withdrawing his presence, the Adversaries roar &c. where the people of God are called (*the Rod of thy inheritance, thy redeemed, mount Zion*, &c.) by which is to be understood, Believers who live by faith in Jesus, under sense of sin, by the judgments of God by the Law; and filled with joy and peace in believing, whereby they love God above all, and all men, even enemies; which is the perfect work, even this faith, love, joy, peace, in and with God and sense of sin

in themſelves, and they that work this perfect work are the Miniſters of Truth, and the Axes they wrought with, are the Law exalted to judgment, and the Goſpel adminiſtred or preached to the poor broken in heart, and contrite in ſpirit.

By the Adverſary is meant, the Hypocritical Church, and their falſe Prieſts, that preach the word in the Letter, and magnifie all the actings of man in the body; as the falſe Prophets of *Iſrael* taught them to obſerve Faſts, and Feaſts, and New-moons, and to multiply Sacrifices, and to impriſon and ſlay the true Prophets, that told them all theſe things were wicked and abominable to God; becauſe they were wicked and their hands full of bloud; So in theſe days, they teach to pray, believe, repent, baptize, communicate, & all things after the Letter, and magnifie them that do theſe things, and incite them to perſecute, and ſlay or ſtop the mouths of the Miniſters of Truth, that tell them that all theſe things are curſed hypocriſie, unleſs they be firſt regenerate and made new creatures, and ſo live by faith in Jeſus, and have all theſe wrought in their hearts by the Holy Ghoſt; Theſe are the Sanctuary of God which they deſtroy, the Synagogues of God which they burn up, till there be no Prophet left, nor any that can declare how long this iniquity ſhall prevail, therefore,

Verſe 10. to 15. In the tenth Verſe *he prays that God will draw out his right hand and conſume them*; which is no other but to open their ears and turn their hearts to diſcipline; this is the right hand of God whereby he works Salvation in the midſt of the earth; by his ſharp arrows all his enemies ſubmit unto

unto him, and bring gifts, even their body ſoul and ſpirit a Sacrifice to God; Thus he divides the Sea by his power, and breaks the heads of the dragons in the waters; to wit, he cleanſes the heart of that Sea of iniquity and hypocriſie that was in it, and crucifies the fleſh, and mortifies the worldly mind, thoſe poyſonfull Dragons; and breaks the head of *Leviathan*, and giveth him to be meat to the people in the wildernels; to wit, caſteth out the Devil, that he prevail not to delude the people, but have his paſtime in the world, that wild wilderneſs even the deluded ſouls of men, that feed on aſhes inſtead of bread; even delight in carnal forms of Religion inſtead of the true and living faith: In the reſt of the Pſalm he ſets forth the glory of God in all things, which are ſtill to be underſtood ſpiritually, as by (the day giving light to his people, and by night, giving up others to their own wills, and hardneſs of heart and blindneſs of mind, and by turtle-dove) the people of God, and (by dark places of the earth) the ignorant, blind, deluded ſouls of others.

In the 75. *Pſalm*, *David* ſpeaks in his own name but in the perſon of Chriſt, for it's he that eſtabliſheth the pillars of the world; even the people of God, for they are kept through faith by Chriſt who is the power of God unto ſalvation; it's he that eſtabliſheth them unto every good word and work; it's he that breaks the horns of the wicked and exalts the horns of the righteous, for he is the right hand of God, who makes the wicked to wring out and drink the dregs of his red wine, even the wrath of God againſt ſin, till their horns be broken, to wit, till their proud hearts be hum-

bled, and then he exalts their horns in the Lord, even raiſes their ſouls to praiſe the Lord.

Pſal. 76. *Verſe* 1. *God is known in* Juda, *his name is great in* Iſrael; Here by *Juda* and *Iſrael* underſtand Believers, the true Church and people of God, for in that Nation there were ſo many wicked people, that the true Prophets of God ſpeak more againſt their hypocriſie, then againſt all the prophaneneſs and Idolatry of other nations.

Verſe 2. *For in Salem is his Tabernacle, and his dwelling in Sion*; *Salem* ſignifies peace, and *Sion* his Church, even the broken and contrite in heart; and that with ſuch he dwells as in his tabernacle.

Verſe 3. *There breaks he the arrows of the bow, the ſhield, the ſword, and the battel*; To wit, all the contention of mans reaſon, againſt the word and ways of the truth of God, which he ſays, is more bright and puiſſant than the mountains of *Prey*.

Verſe 4. By which he means the High, Wiſe, Religious and Zealous, conceits of men, whereby they rob God of his Glory.

Verſe 5. *The ſtout hearted are ſpoyled, they have ſlept their ſleep and all the men of ſtrength have not found their hands*;

Verſe 6. *At thy rebuke O God of Jacob, both the Chariot and Horſe are fallen aſleep*, Here's the power of God that pulls down the pride of men, and makes them know they were ſleeping in a careleſs condition ignorant of God; when they dreamed of ſtrength and were ſtout-hearted, they dreamed that they did eat and drink, but when they awaked, their ſouls fainted in them, their horſes and chariots were as feeble, and helpleſs, as men aſleep.

By *Jacob* is underſtood the Servants of God, whom

whom he brings to the blessings and inheritance, and birth right, which they were not born to; the rest is plain, but by the last expression (spirit of Princes and kings of the earth) is meant men proud and haughty in themselves, or upon their own holiness, be they never so poor and low.

Psal. 77. *Verse* 16. *The waters saw thee O God, the waters saw thee, and were affraid, yea the depths trembled*; By waters understand men in their natural state, which are compared to waters, both for their lightness and vanity, wherein they are like water spilt upon the ground, good for nothing, and also for their fury, wherein they are like raging flouds or waves of the Sea; The seeing of God is the manifestation of Gods wrath and judgments because of sin, as *Job* saith, *I heard of thee before by the hearing of the ear, but now mine eies have seen thee*; this made them affraid, yea their hearts, that bottomless depth of iniquity, trembled.

Verse 17. & 18. *The clouds poured out water, the heavens gave a sound, yea, thine arrows went abroad; the voice of thy thunder was round about, thy lightnings lightned the world, the earth trembled and shook*; All this signifies the judgments of God falling upon man because of iniquity, as the portion of the ungodly is fire and brimstone, storm and tempest, but this lightens the world in the knowledg of their sinfulness and God's righteous judgments, but shakes the foundation of the earthly mind.

Verse 19. *Thy way is in the Sea, thy paths in great waters, thy footsteps are not known*; the way and path of God is to stay the madness of the people, as he sets bounds unto the raging flouds and waves of

of the Sea, but no man can know his footsteps, for he makes known his power on men, some in one way, some in another, so that this work is that new name, which none can read, but he that hath it.

Verse 20. *Thou didst lead thy people like sheep by the hand of Moses and Aaron*; Here by *Moses* is understood the Law, whereby sin is discovered, and the Sinner cast down to death, and by *Aaron* the Priest is understood Jesus the High Priest of our Profession, by which man is led out of his natural estate, that Land of darkness, even of ignorance of God; and of all things that belong to his peace in the day of his visitation; unto the heavenly *Canaan*, that land of Life and Liberty, as *Israel* was led out of *Egypt*, that Land of their captivity, unto the earthly *Canaan*, a Land given unto them by God, there to serve him all their life in freedom of spirit.

Psal. 84. *Verse* 1. *How amiable are thy Tabernacles O Lord of Hosts?* The Tabernacles of God or his dwelling place on earth among men, in which his Saints live with him, and worship him, is the broken and contrite heart, that lives by faith in Jesus; This life of faith is that which was so pleasant to *David*, and is so to all the Saints of God.

Verse 2. *That they long and faint for desire to be exercised in faith, that works by love to God and man, O the Courts of it are fair and large, by it* Abel *offer'd a more acceptable Sacrifice than* Cain, *&c.*

Verse 3. *See the glorious and admirable works of it Heb.* 11. And this hath God set forth in the fowls of the air, as our Saviour teacheth, *they neither sow nor reap*, &c. *and yet they have their nests*

for

for their young; and they ſit and ſing, fill'd with fulneſs by that bountifull hand of God, which he opens daily to ſatisfie every living thing with goodneſs; this life is ſo like to the life of faith, that *David calls it the Altars of God*; and our Savicur ſhews by this, how little faith the Sons of men have over whom God hath ſhewed ſo much more care, then for other creatures, that he hath given them all to his ſervice.

Verſe 4. *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee*; they that live by faith deny themſelves, and all the arm of fleſh, to wit, all the wiſdom and righteouſneſs of man, and truſt in Jeſus only, which is the true and real praiſing of God; therefore he ſaith,

Verſe 5. *Bleſſed is the man whoſe ſtrength is in thee, and in whoſe heart are thy ways*; Here he declares plain when man places all his ſtrength in God, and denies any power to be in himſelf, all the ways of God are in his heart.

Verſe 6. *Who going through the vail of miſery, uſe it for a well, and the rain filleth the pools*; Here is the Life of a Chriſtian to be continually under ſenſe of his miſerable eſtate by nature, and this is as a well to him, he drinks of it conſtantly; Other Profeſſors of Religion can carrowſe full cups of wine, as the *Phariſee* brag'd, but he lives in the houſe of mourning; Others glory in their obedience to the Law, and all the inſtructions of the Scripture, but he that lives by faith hath nothing to glory in but infirmities, yet he is the truly bleſſed man, for the rain fills his pools, even mercies from heaven.

Verſe 7. *They go from ſtrength to ſtrength, till they appear*

fore the Lord by *Iſa.* calls her, *O thou afflicted, toſſed with tempeſts, and not comforted*; and *David* one of the Citizens leaves corn and wine to others, *and cries for the Light of Gods countenance*; therefore great things are ſpoken of thee O City of God; for *Rahab*, to wit, *Egypt* and *Babylon Palleſtine Tyrus* and *Æthiopia*, ſhall teſtifie that he was Born there, and all the Converts of *Zion* whom the Lord ſhall eſtabliſh, and when the Lord ſhall count his People, even all his Converts, ſhall write that he was Born there; but who is this, what He is it? Even Jeſus, of whom the Church ſays, *unto us a Child is born, unto us a Son is given, and the Government of us is layd upon his ſhoulder, his name is wonderful, Councellour, the mighty God, the eternal Father, the Prince of Peace*; for ſuch he is to us, and we had never met with him, had we not been broken-hearted, afflicted in Spirit, there was he born to us, and in us, and by Him the Lord will eſtabliſh us for ever.

Verſe 6. *As well the Singers as Players upon Inſtruments ſhall be there*, All my freſh Springs are in thee from broken hearts comforted by the Pardon of ſin in Jeſus, is all true Muſick to the Lord, they come to *Zion* with joy, and Crowns of rejoycing upon their heads; Hence ariſe all my freſh Springs, by him I have ſprung from death to life, from darkneſs to light, from falſhood and hypocriſie to truth; my dumb tongue hath ſpoken plainly the Praiſes of God, my deaf ear is opened to the truth, my lame Leggs and joynts are loſed, and my ankle-bones are ſtrengthened to walk in the ways of the Lord, and my mouth is fill'd with his praiſes for ever.

Pſal.

Pſal. 88. In the eighty eighth Pſalm *David* holds forth the Work of God upon the Soul, by the Law, diſcovering Sin and afflicting the Soul under the wrath and Judgment of God. And in the eighty ninth, He ſpeaks out the Praiſes of God for his Salvation by Chriſt, in the third part at the twenty firſt verſe by *David* is to be underſtood Chriſt or His Elect; unto the thirty ſeventh Verſe; where He holds forth a Deſertion, wherein God withdraws his Preſence from the Souls of His Servants, their Enemies, to wit, Satan and Sin prevail; and becauſe this is alſo good for them, Affliction and Adverſity is a School unto them; and the Deſertion lets them know their own weakneſs, and their Enemies Strength and Subtlety; and how great need they have of Gods continual Preſence and Aſſiſtance, and therefore to Watch and Pray conſtantly that they enter not into Temptation; therefore He Concludes His Pſalm, with Praiſes to God for all.

Pſal. 90. In the Nintieth Pſalm, which is Attributed to *Moſes*, in the two firſt Verſes, He ſets forth the mercies of God to his people, even whom He hath Choſen in Chriſt before the World was; In the four next Verſes he ſhews mans frail condition by Compariſon to a Watch in the Night, to a Sleep, and to green Graſs; and God's Soveraign Power over him; In the next ſix Verſes, He Sets forth the Work of the Law, in Diſcovering Sin, and laying man under the Wrath of God, which makes His time full of grief and ſorrow; and from thence Prays for the Work of Grace, that as they have felt his wrath, ſo

they

they may be refreſhed with his mercy, and be fill'd with joy by his glory, and his bleſſing may be upon all that they do.

Pſal. 91. *Verſe* 1. *He that dwelleth in the ſecret place of the moſt High, ſhall dwell under the ſhadow of the Almighty.*

The ſecret place of God is nothing but Faith in Chriſt, whereby the Believer hath fellowſhip with God the Father, and with the Lord Jeſus; for *he that believeth in me* (ſaith Jeſus) *I and the Father will come and dwell with him*: And again, *If ye abide in me, and I in you, ye ſhall bring forth fruit.* And this is called the ſecret place, becauſe theſe are the things that God hath hid from the wiſe and prudent of the world; and therefore Believers are called his ſecret ones, they are his Spouſe that lie in his boſom, to whom he commits all his ſecret Counſels; and they abide under his ſhadow or defence againſt all their Enemies: therefore he ſaith of him,

Verſe 2. *He is my refuge, my fortreſs, my God, in him will I truſt*, or believe.

Then he comforteth the Church, *Verſe* 3. *Surely he will deliver thee from the ſnare of the Fowler, and the noyſom peſtilence*, to wit, from Satan and Sin.

Verſe 4. *And ſhall cover thee with his feathers, and under his wings ſhalt thou truſt, his Truth ſhall be thy ſhield and buckler.* The making out of Gods Mercy to the Soul (which he calls covering with his feathers) cauſes the Believer to put his whole confidence in him, as the Souldier doth in a ſtrong ſhield and buckler.

Verſe

Verſe 5. *Thou ſhalt not be afraid for the terror by night, nor for the arrow that fleeth by day.*

Verſe 6. *Nor for the peſtilence that walketh in darkneſs, nor for the deſtruction that waſteth at noon-day.*

He that fears God really, fears nothing elſe; the righteous are courageous as a Lion; night and darkneſs is mans unregenerate eſtate, wherein all things are a terror to him but God and his goodneſs; rumors of wars, trouble and affliction, croſſes, and loſſes, and unſeaſonable weather, make him fear; poverty, ſickneſs, weakneſs, or ſudden chances puts him in fear of death; thunder and lightning terrifies him with Gods judgments; and in this ſtate a grievous peſtilence walks, for they are infected one by another with the plague of Drunkenneſs, Whoredom, Envy, Pride, Covetouſneſs, or with the great plague of Hypocriſie.

The day or noon-day is the Miniſtry of the Goſpel, the Arrow that flieth, the deſtruction that waſteth them, is that good word of God, the Goſpel of our Lord, which is a ſavour of Life to the Believer, is a ſavour of death unto all others.

Verſe 7. This is the Arrow and the Deſtruction whereby *thouſands and ten thouſands do fall*, from which the Believer is free.

Verſe 8. For it is the *reward of the wicked*, but it comes not near the houſe of the Believer.

Verſe 9, 10. *Becauſe he maketh the Lord his refuge and his habitation*; to wit, he puts his truſt in him, he lives by faith.

Verſe 11, 12. *Therefore God hath given his Angels charge to keep him in all his ways, that he daſh not his foot againſt the ſtone.*

The Tranſlator makes it a *Stone*; and he and other Expounders underſtand it, that God appoints ſome heavenly Angels to wait upon righteous men, that whilſt they live honeſtly in their Callings, no evil ſhall befal them in their bodies or temporal eſtate; which is both contrary to the Scriptures, which teſtifie, that *alike falls to him that ſweareth and him that feareth an oath*, &c. *ſo that no man can know love or hatred by all that falls out under the Sun*; and again, *the wicked flouriſh like a green Bay tree*, &c. and it is contrary to our experience; we ſee wicked men live in all pleaſures and fulneſs, as *Dives*, going in gorgeous apparel, and faring deliciouſly every day, whilſt the righteous are as *Lazarus*, would fain have ſome little help from thoſe rich ones. How are poor honeſt men oppreſt by cruel Landlords, and the like? But this ſhould be underſtood thus, by Angels, Miniſters of the Goſpel, whom God hath charged to preach nothing but Faith in Jeſus; therefore *Paul* ſaith, *Wo is me if I preach not the Goſpel*; and hereby alone is every Soul upheld and preſerved that he ſtumble not, or daſh not his foot againſt Jeſus, who is the ſtumbling ſtone againſt which all others daſh their feet; they ſpurn againſt the Holy One of *Iſrael*; but unto Believes he is the chief Corner-ſtone; they daſh not their feet againſt him, but truſt in him in proſperity, in adverſity, in life and death, in all their ways.

Verſe 13. And by this they *tread upon the Lion and Adder, and trample the young Lion and Dragon*

under

under their feet. All which is nothing but that by Faith in Jesus they overcome the Devil that roaring Lion, that crooked Serpent, that red Dragon, and all the powers of darkness; for Jesus hath given them a faith against which the gates of Hell cannot prevail, for he is still present with them, to satisfie them with all goodness, and deliver them from all troubles, as he concludes the Psalm; where, by long life, is not meant the life of the Body, but that eternal life which is the gift of God in Jesus.

In the ninety fourth Psalm, by *wicked* and *workers of iniquity*, is meant hypocrites in Forms of Religion; and by *Widow*, *Strangers* and *Fatherless*, is meant Believers, the little ones of God, that have no comforters in the world.

In the ninety fifth Psalm, by *deep places of the earth*, understand wicked men, of whom it is said, *they dig deep to hide their Counsels from God*; and by *strength of hills* understand the faith of his people, whereby they are exalted above all others in the sight of God; these are his own, he loves them, and will preserve them for ever. The other are in hand, and they shall know his power, to confound their devices, and destroy their own Enterprizes.

Psal. 96. 11, 12. In this, by *Heavens* and *Earth*, understand the people of God; as also by the *Field and all that is therein*, and by *all the Trees of the wood*, every Believer; for these do all rejoyce in the Judgments of God, and delight in them more than in Honey or Honey-comb, and desire them more than Gold; but by *the Sea and the fulness thereof*, understand wicked Hypocrites, for

theſe roar againſt God, and againſt his Anointed.

Pſal. 107. *verſe* 1. *O give thanks unto the Lord, for he is gracious; for his mercy endureth for ever.* Here is an exhortation to Thankſgiving, as if it were to all in general, which the Church is ſubject to do, even every true Believer or Child of God, when they have experience of his graciouſneſs in the great deliverance of their Souls from captivity to Satan and Sin, then they underſtand his graciouſneſs in all the good that they enjoy, and in preſerving from daily evil, then they are ſubject I ſay, to invite and exhort all others to praiſe the Lord with them, as the three Children delivered from the fiery furnace, calls all the Creatures to magnifie God with them. So *Nebuchadnezzar* makes a Decree that all worſhip the God of the three Children, when God had made him know that he was a Beaſt by nature, without underſtanding, and had given him that true knowledge that the moſt high reigneth in heaven and in earth; and *Darius* made the like Decree for all to worſhip the God of *Daniel*, when he had made him know that he changeth the unchangeable Decrees of men at his pleaſure, and alſo gives and takes away power from men, and from the fierceſt wild Beaſt on the earth, for the preſervation of his Servants: But our Pſalmiſt corrects himſelf, remembring that all the praiſes of men; that have not experience in themſelves of the great deliverances of God, are no better than the cutting off of a dogs Neck, or offering of Swines Blood, a vain and abominable thing unto God, as are all their profeſſion of Holineſs and Religion whatſoever, therefore he calls back, and limits his word, and ſaith,

Verſe

Verſe 2. *Let them give thank whom the Lord hath redeemed, and delivered from the hand of the enemy.* Here are the Servants of God ſingled out, whom he hath brought out of captivity, to *Sion* with joy and everlaſting rejoycing, and hath ſet Crowns of joy upon their heads, and filled their mouths with Songs of deliverance, yea hath put a new Song in their mouths, even praiſe and thankſgiving to their God: Theſe, and none but theſe can give true praiſe unto the Lord; for none can learn that Song but thoſe whom the Lord hath redeemed from the earth; all others are magnifying their wiſdom, and righteouſneſs, and Zeal, and boaſting of their Shield, and Spear, and skill in Battel, and praiſing their golden Image, to wit, they are robbing God of his Glory, and glorying in their own Holineſs, their obedience to the commands and exhortations in the Scripture, and their faith in Chriſt, and their Baptiſm, and their Sacraments, and their Prayer, and Faſting, and Watching, and what not? Every thing muſt ſet forth their Religion and Zeal, as it was with the Scribes and Phariſees, but as *John Baptiſt* called them *a generation of Vipers*, and our Saviour called them *Hypocrites*, and pronounced ſo many dreadful woes upon them, ſo will every true Miniſter of Gods Word poure out upon theſe; for they that exalt themſelves ſhall be abaſed; and they that humble themſelves, ſhall be exalted; for theſe whom he hath redeemed, cry out continually with *David*, *Not unto us, O Lord, not unto us, but to thy Name be praiſe; for all we are an unclean thing, and our righteouſneſs as a menſtruous cloth*; but by the continuance of thine everlaſting

mercies we ſhall be ſaved; thou haſt broken the gates of Braſs, and burſt the bars of Iron aſunder, and ſet our captive Souls at liberty, thou haſt redeemed us by thy great power, with a ſtrong hand and a ſtretched out Arm thou haſt delivered us; thou haſt cut *Rahab*, and wounded the Dragon, thou haſt broken the head of *Leviathan*; to wit, thou haſt overcome Satan, and ſubdued Sin and Luſt, Lies, Folly and Vanity, that hardened our hearts and blinded our minds, and captivated our Affections, and haſt given us new hearts, and renewed right ſpirits within us, even poured out thy Spirit upon us, the Spirit of Prayer and Faith, and Unity, and of a ſound Mind, and haſt weaned us from this world, and all the pleaſures and treaſures thereof, and haſt drawn us up to thy ſelf, and to our Lord Jeſus, that we may ſtand in thy preſence, and behold thy face continually; that we might not with *Moſes*, ſee thy back-parts only, even thy wrath and faithful judgments againſt Sin and Sinner by that fiery Law, but that we may fully behold the light of thy countenance in Jeſus, pardoning ſin, and blotting out iniquity through Jeſus; therefore we fall down before thee, and caſt our Crowns to the ground, to wit, in perfect ſelf-denial we ſhout out *Hoſanna* and *Hallelujah* to thee for ever.

Verſe 3. *And gatheredſt them out of the Lands, from the East, from the Weſt, from the North, and from the South.* Here is the firſt manifeſtation of Gods Mercy; as *Peter* ſaith, when he was taught by the Divine Vision, *I perceive there is no reſpect of perſons with God*: Herein do the Prophets magnifie his Mercy, that he would chuſe a people to himſelf,

himſelf, not of the Jews only, but of the Gentiles alſo, and ſo make his Name known to all the ends of the earth. And our Saviour opens this Myſtery farther, ſaying, *Many ſhall come from the Eaſt, Weſt, North and South, and ſhall ſit down with* Abraham, Iſaac *and* Jacob *in the Kingdom of heaven, and the children of the Kingdom ſhall be caſt out*; to wit, many Publicans and Sinners ſhall be converted, when ſtrict and zealous Profeſſors reſiſt the wiſdom of the Holy Ghoſt, and ſhut the gates of mercy againſt themſelves, being like the Wine ſetled on the lees, that will not be refined, or like the deaf Adder, that refuſeth to hear, though the charmer charm never ſo wiſely; but the Lord will gather his people; for it is written, that *it ſhall no more be ſaid, the Lord liveth that brought his people out of the Land of Egypt, but the Lord liveth that gathered his people out of all Lands where they were ſcattered*; for to bring man to the hearing of the Law under *Moſes*, that they may be convinced of Sin, and brought under Condemnation, Curſe and Death, it is neceſſary that they be delivered from Satan (who is figured by the King of *Egypt*) who perſwades man (as he did our firſt Parents) that he ſhall not die, but be like God; but to bring men to Grace and Truth in Chriſt, they muſt be gathered out of all Lands, to wit, out of all luſts and lies, prophaneneſs and hypocriſie, yea from every high conceit in Religion, that there be no lurking place for man, but that he be brought to perfect ſelf-denial, and an abſolute confeſſion before the preſence of God, that there is no whole part in him, the whole heart is ſick, and the whole head is heavy, that in him there is no ſufficiency to

one good thought, that he may bring nothing before the Lord but the Lamb Chriſt Jeſus, in whom alone God is well pleaſed, and upon him, as the Altar of God (whereon man hath not lift up his Tool) he may offer up himſelf, Body, Soul and Spirit, a whole burnt offering to God, even a broken and contrite heart, which God will never refuſe, praiſed be his Name for ever.

Verſe 4. *They went aſtray in the wilderneſs out of the way, and found no City to dwell in.* Here is firſt mans natural condition; it was not *Iſrael* that went through the wilderneſs to the Land of *Canaan*, for they went not aſtray, nor out of the way; for they had God to guide them in a Cloud by day, to let them know that the light of the day, nor the wiſdom of the world cannot give knowledge of God, for he dwelleth in thick darkneſs, as *David* ſaith; *he made darkneſs his ſecret place, his pavilion round about him clouds and thick darkneſs*: And why is it ſo ſaid, for he dwelleth in the light, as *John* ſaith; *and in him is no darkneſs at all?* even becauſe the light of God is darkneſs to man, the wiſdom of God is fooliſhneſs to man: So alſo he led them by a pillar of fire by night, to enlighten their dark minds, and let them know, that the darkeſt night ſhall not hinder, but that he will make himſelf known to his people, that he is a conſuming fire, and everlaſting burnings; and when he leads his people to the heavenly *Canaan*, their everlaſting Reſt, he divides the blood red Sea of their iniquity, and makes it to be a wall unto them on either ſide, that they ſtray not out of the way of God, neither on the one hand to the luſts and pleaſures of the fleſh, and vanities of the world; nor on the

the other hand, to a high eſteem of their Goodneſs and Holineſs, but to look ſtreight forward to God their Guide, and pray continually to him, to defend them from the Enemy that purſues them, and while they walk in this ſtreight way, their Enemy with all his power ſhall be overthown, the powers and principalities of darkneſs ſhall be overcome, the gates of Hell ſhall not prevail againſt them that believe in Jeſus in the midſt of all temptations; but man in nature walks alone, and when he falls, he hath none to take him up, as *Solomon* ſaith; he ſtrays from the way of God, to follow his own way, to ſatisfie the deſires of his fleſhly mind; this is the courſe of the world, this is the power of the Prince of the Air, the Spirit that ruleth in the Children of diſobedience, and here he wanders in the wilderneſs, where there is neither Seed-time nor Harveſt; for he ſows to the fleſh, and he reaps corruption; he ſows to the wind, and he reaps the whirlwind, ſhame and confuſion to his own ſoul; he ſows not to God, and therefore he finds no food, comfort, aſſured reſt and peace, but ſtrong deluſions to believe a lie; for a Spirit of deluſion hath deceived him; he feeds on aſhes inſtead of bread: And in this wilderneſs he is compaſſed about with wild Beaſts, gaping upon him to devour him; even his own Luſts; Covetouſneſs ſpends his time and ſtrength, he riſes early, and lies down late, and eats the bread of carefulnes; Luxury and Riotouſneſs conſume his Body and Eſtate; Envy, Hatred and Malice frets his Mind to death at the proſperity of others; Pride puffs up his heart, that he is ready to burſt, and haſtens on deſtruction; Hypocriſie deludes his Soul, and

makes

makes him cry Peace, Peace, but wo and deſtruction comes ſuddenly upon him as travail upon a woman with child; for even then when his iniquity is full, and he cries peace unto his Soul, though he walk in the way of his own heart, even then doth the Lord extol his Law, and make it honourable; then doth he apply Judgment to the Line, and Righteouſneſs to the Plummet, and ſweeps away the Refuge of Lies, and then he finds no City to dwell in, he hath dwelt too long in the Tents of *Kedar*, and Tabernacles of *Meſech*; now looks he back at all his ways wherein he hath walked, and he is aſhamed of all his own courſes, that there was no knowledge nor fear of God before his eyes, that he hath choſen the ways of wickedneſs to the deluſion and deſtruction of his own Soul; This is the true and powerful work of Gods Law upon the Souls of all his people, to make known all their ſinfulneſs, to bring every thought to Judgment, and to ſhut them up under wrath, Curſe and Death; then hunger they and thirſt to taſte of his Mercies: therefore he ſaith,

Verſe 5. *Hungry and thirſty, their Soul fainted in them.* Here's an end of mans pleaſure in ſin; now ſin is a burden to him; but this takes away no ſin, but longer he continues in this eſtate, more he is overladen with it, and weary of it, he groans under his burden, he waſhes his Bed, and waters his Couch with tears; complaining (as *David*) not for the wickedneſs of the world (as all worldly men do) but it's his own iniquity that is gone over his head, a burden too heavy for him to bear. Now Father and Mother forſake him, Friends and Kinſfolks ſtand far off gazing upon his trouble, all are miſerable

miſerable comforters, and the Watchmen, even Preachers, that ſhould watch over his Soul for life, health and comfort, theſe ſmite him, and ſay he is mad; Corn and Wine, and the increaſe thereof are nothing to him, its only the light of Gods countenance that make him glad; therefore he ſaith,

Verſe 6. *So they cried unto the Lord in their trouble, and he delivered them out of their diſtreſs.* Now they come to the Doctrine and Baptiſm of *John Baptiſt*, whom God hath ſent, not to give them life and light, or to teach them how they muſt obey Gods Laws and Ordinances, or any way to pleaſe God, that their ſins may be pardoned, and their Souls ſaved, but to bear witneſs unto the Lord that follows him, though he was before him, who will do all things for him; and therefore he ſaith, *Behold the Lamb of God that takes away the ſins of the world:* O comfortable word to a Soul overladen with ſin! Therefore now liſtens he, as in admiration of the goodneſs of God, that he ſhould be ſo gracious as to look upon ſo ſinful a world, and he hearkneth what God will ſay to his Soul, when he ſpeaks peace to his people, now he weeps and prays with *John Baptiſt*; for he is baptized, his Soul is waſhed with tears of unfeigned Repentance; the Law laid him groaning under the burden of his Sins, but the Love and free Grace of God, in pardoning Sin, witneſſed by *John*, hath broken his heart into unſpeakable ſorrow, and filled his eyes with a floud of tears, and made him weep day and night, becauſe he hath offended ſo good and gracious a God. This is that Water of Baptiſm, even mans loſt and low condition, where-

in

in he is as water ſpilt upon the ground, which is ſo ſhed abroad, that it cannot be taken up again; yet it is drawn up by the beams of that Sun of righteouſneſs, who being taken from the earth, draws all men to him; ſo is this repentant Soul, like the dew that hangs upon the graſs, that waits not for man, nor the Princes of the earth, but on that God whoſe love is ſtrong as death, and with the bonds of Love binds every Soul unto himſelf for ever; therefore he ſaith,

Verſe 7. He led them forth by the right way, that they might go to a City where they dwell. This is that which our Saviour ſaith, *No man comes to me except the Father which hath ſent me draw him*; which ſhews unto us the City wherein the Servants of God dwell, that it is Faith in Chriſt; as the Prophet *Habakkuk* ſaith, *The juſt ſhall live by Faith*, and that they are led unto it only by the power of God. This is that City which *Paul* calls the *new Jeruſalem which is from above*, which is free, and is the Mother of us all, whereof *David* alſo ſaith, *Great things are ſpoken of thee O thou City of God*; and again, *all my freſh ſprings are in thee*; and God is well known in her Palaces as a refuge; and in this City the Saints rejoyce, ſaying by *Iſaiah*, *We have a ſtrong City, Salvation will God appoint for walls and bulwarks; Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſted in thee.* This is that which *David* calls *the ſecret place of the moſt High*, where he ſpeaketh very great things that God will do for him that dwells there, becauſe he hath known his Name aright, for that he hath truſted in him: By all this is teſtified, that to believe or truſt in God hath been called the

City

City where the ſervants of God dwelt, and how much they gloried in it; ſo on the contrary, mans righteouſneſs which is by the Law, is called the City wherein Hypocrites dwell; as *David* declares, *Pſal.* 55. *v.* 9, to 16. But whether man will hear and obey, or he will rebel and gainſay, this is the only thing that God requireth of all, and worketh in the hearts of his people, which is called by the Prophet giving them a new Heart; and when Jeſus was manifeſted in the fleſh, he gives teſtimony to him twice, that he is his only Son, and abſolutely commands all to hear him; which is to believe in him; for Jeſus himſelf teſtifies, that he that believes in him, ſhall not come under condemnation, but is paſſed from death to life; but he that believes not in him, is condemned already, becauſe he believes not the record that God hath given of his Son; and *John Baptiſt* ſaith, *He that receiveth the teſtimony of Jeſus, hath ſet to his ſeal that God is true:* Which Teſtimonies are ſufficient to conclude, that he which placeth the life of righteouſneſs in any thing but in the faith of Jeſus, is one of thoſe of whom the Martyr *Stephen* teſtifies, *So as your Fathers were, are ye ſtiff-necked and uncircumciſed in heart and ears, ye always reſiſt the holy Ghoſt.* But they whom God leads to this City, are ſatisfied with the fulneſs of his Houſe as with marrow; therefore he ſaith,

Verſe 8. *O that men would therefore praiſe the Lord for his goodneſs, and declare his wonders that he doth for the children of men!* Here is man called to his duty; not ſuch as men call duties, to pray to God for all things, and praiſe God for all his Mercies, and to faſt and keep Sabbaths, and give

Alms,

Alms, and the like; all theſe things muſt be done, nay will be done by a true Chriſtian; but from another principle, and on another account, than as a duty that muſt be done, to obey a Command, to pleaſe God, to attain Heaven, to eſcape Hell. This is to make the Word of God a Burden, and as the Prophet told *Iſrael*, that they that call'd it *the Burden of the Lord*, ſhould be cut off from *Iſrael*; ſo they that do theſe things upon that account, ſhall never attain everlaſting life; but as St. *James* ſaith, *he that is afflicted, let him pray; he that is merry, let him ſing Pſalms*; it is out of neceſſity and diſtreſs of Soul that man ſhould pray; for then he ſtands in need of God's Help, and then he prays indeed; the other praying is but vain babling, as our Saviour teſtifies. So when God works this great deliverance, it will make man truly merry, it will fill him with joy unſpeakable and full of Glory, and his mouth with a new Song, even praiſe and thankſgiving to his God; all other praiſes are nothing but vain blaſts of wind; ſo when God hath ſhewed this mercy to his Soul, he will ſhew pity and mercy to the poor and needy; and he will give Alms, not as by conſtraint, but even freely and bountifully, remembring the bountifulneſs of God to his Soul in the day of his diſtreſs; and this Mercy makes the Sabbath his delight, that he is not weary of it, as *Iſrael* was of their New Moons, ſaying, *when will the New Moon be over*, that we may follow earthly occaſions? but this Soul ſays rather, when will the Sabbath come, that we may go to the Houſe of God together to feaſt our Souls before him, feeding on that true Bread that came down from Heaven, and

gives

gives life unto the world, even receiving the Lord Jeſus, and believing in him, as the Lord giveth him to us, and giveth us to believe in him, that he be unto us wiſdom, righteouſneſs, ſanctification, and redemption, even all things neceſſary to our ſalvation, that we be found an unclean thing, and our righteouſneſs as a menſtruous Cloth, our wiſdom fooliſhneſs, and our talk vain; yea, that we are not ſufficient for one good thought, that in abſolute ſelf denial we may ſing his praiſes who doth all good things for us; therefore he ſaith,

Verſe 9. *For he ſatisfieth the empty Soul, and filleth the hungry ſoul with goodneſs.* Here the *Pſalmiſt* ſets out the difference betwixt all the ways of man, and the worlds fulneſs, and the goodneſs of God; for all the worlds treaſures, pleaſures, riches, honours, and whatever man can enjoy in it, is not good to man; for it cannot ſatisfie his Soul, no nor anſwer his deſires; for his deſire is enlarged like Hell, and cannot be ſatisfied; the more man hath, the more he would have; *the ear is not ſatisfied with hearing, nor the eye with ſeeing*; therefore *Solomon* ſaith, *all things under the Sun, are not only vanity, but alſo vexation of Spirit.* And when man bends his courſe above what the world can yield unto him, and ſets himſelf unto Religion, hoping to attain eternal Happineſs, comes to the Word of God, there the Viſion is written indeed in large Characters, that man may run and read it; but the Word is ſpiritual (being the Word of God, who is a Spirit) and he is carnal, and all his wiſdom is fooliſhneſs; the truth of the Word is a Myſtery to all that are without; and he is without, he is in the fleſh, not in the ſpirit; therefore

he

he ſaith he is unlearned, or the Letter is ſealed, he cannot read it, and ſo he is at a loſs; or if he enter, he perverts the good word of God, and turns the Truth into a Lie, and then he is at a greater loſs; for he brings a dreadful condemnation upon his Soul: But if he ſeek a remedy in this diſtreſs, and goes to the Miniſters of the Word, becauſe it is writted, *the Prieſts lips ſhall preſerve knowledge*, if he hear many, they preach diverſe ways, being of diverſe Forms of Religion, there he is at a loſs, he knows not which of them teaches the Truth; and if he ſingle out one, then he is at a greater loſs; for he falls under condemnation, for that he chuſeth a Prieſt to himſelf, according to his own fancy, that will preach pleaſing things unto him for a piece of Bread, or a handful of Barley; thus all theſe things, though they ſeem fair, and promiſe great things, they are ſtrong deluſions, and bring no true ſatsfaction to the Soul: But this deliverance ſatisfies the empty Soul, this work of God fills the hungry Soul with goodneſs; he is good, and doth good, he opens his bountiful hand daily, and fills every living thing with goodneſs, he cloaths the Lilies of the field, and nouriſheth and preſerveth all the fowls of the Air; how much more will he do for them that truſt in him? the water that Chriſt gives, will ſatisfie ſo much, that they which drink of it ſhall thirſt no more, but it ſhall be a fountain in them flowing out to everlaſting life, they ſhall be content to want or abound; yea they ſhall rejoyce in tribulation, even to be Martyrs for the teſtimony of the Truth of God and Faith of Jeſus.

This

This is the first Description of the wonderful Deliverances of God. The second follows,

Verse 10. *Such as sit in drakness and in the shadow of death, being fast bound in misery and iron:* Here is man in his natural estate, that hath not the regeneration of Life poured on him through Christ; though he have all knowledge to interpret all dark sayings, yet hath not the true Charity, the love of God poured upon his Soul that begets in him love to God, and to all men, even to enemies, he is but like sounding brass, an empty Eccho; therefore he sits in darkness, and in the shadow of death, his life is but a shadow, he is really dead in sins, he lives in the flesh, and fast bound in iron, to wit, he is bound under the power of Satan, to fulfil the unsatiable lusts of the flesh, is not this misery? *Isaiah* compares it to a prison with gates of brass, and bars of iron; he cannot get out; though he have no Child to inherit what he leaves, yet there's no end of his labours; he chuseth a Tree in the wood, and the workman maketh an Image of it, and beautifies it, and he falls down and worships it, and hath no understanding to say it is wood, and no god; so man chuseth a Form of Religion, and observeth and performeth all things that are therein required, and by this he trusts to be saved, and hath no understanding to say it is his own work, it's not the work and operation of the hand of God, and therefore it cannot save him; its but an Image of Religion, it's not the life of godliness; its a pattern of heavenly things, it's not heavenly things themselves, to wit, there's in it an Image of Prayer and Praises, and all holiness, and religious actings, but all is but a shadow,

which they do to be ſeen of men; and here are they bound in this miſerable vain toil, becauſe their hearts believed in their own ways, and not in the Lord Jeſus, who is the wiſdom and power of God to ſalvation; therefore he ſaith,

11. *Becauſe they rebelled againſt the word of the Lord, and lightly regarded the counſel of the moſt High.* This is the full deſcription of Sin (whereby man ſeparates himſelf from God, and brings upon himſelf the fierce indignation of God) which is deſcribed by our Saviour, when he telleth his Diſciples, that the Holy Ghoſt (when he cometh) ſhall reprove the world of Sin, becauſe they believed not in him; for he is the word of God, as the Divine ſheweth, and the Counſel of the moſt High is that all men believe in him; therefore all that believe not in him, are condemned already, becauſe they believe not the record that God hath given of his Son; ſo that unbelief is rebellion againſt the word of God, and the light eſteeming of his Counſel; therefore the Apoſtle to the *Hebrews* ſaith, *Take heed leſt there be in any of you an evil heart of unbelief in departing from the living God*; for by Faith man is united to God, as our Saviour ſaith; *He that believeth in me, I and the Father will come down, we will ſup with him, and dwell with him*; and *John* ſaith, *He that believeth in the Son, hath the Father and the holy Ghoſt*; ſo unbelief ſeparates man from God, as *John* ſaith, *He that believeth not the Son, hath neither Father nor Holy Ghoſt*; therefore the Apoſtle to the *Hebrews* might well ſay, *without Faith it is impoſſible to pleaſe God*; and *Paul* might well ſay, *whatſoever is not of Faith is Sin*; ſo alſo he might well conclude, that

man

man is saved by Faith, without the works of the Law; not that Faith hath not the works of the Law, but becauſe he that hopeth that his obedience of the Law ſhall avail any thing to his ſalvation, he hath no Faith; for he going about to eſtabliſh his own righteouſneſs, which is of the Law, ſubmitteth not to the righteouſneſs of God, which is by Faith, for he is ignorant of it; for theſe two cannot be joyned together; for to believe is by the Gift and Grace of God, therefore what is of Faith, is by Grace, and what is by Grace is not of works, and what is of works is not of Grace, as *Paul* ſaith; ſo that they that eſteem or attribute any thing to their works, they rebel againſt the Word of God, and lightly eſteem the Counſel of the moſt High, yea they trample under foot the Blood of Jeſus, that Blood of the heavenly Covenant, and account it an unholy thing, and therefore aſſuredly the fierce wrath of God will be upon them, for he will come in flames of fire, to wit, in his fiery Law, rendring vengeance to all that believe not, and obey not the Goſpel of our Lord Jeſus: Therefore he ſaith,

Verſe 12. *He alſo brought down their heart through heavineſs, they fell down, and there was none to help them up.* Here God exalts the Law, and makes it honorable, and brings Curſe, and Wrath, and judgment upon the ſinner, this is ſearching *Jeruſalem* as with Candles, even the applying of the ſpiritual Law unto the carnal mind, and ſearching the very heart and reins, and every ſecret thought of man, till he be forced to confeſs, *The Law is good, ſpiritual, and holy, but I am carnal, ſold to ſin*, bound to corruption: thus God brings down his heart, and

wounds his spirit, and *a wounded spirit who can bear?* saith *Solomon*; but in this distress man runs to Ministers, turns to new Forms of Religion, declares his affliction to any zealous Professors whom he hopes have more experience of the ways of God than he, as *Israel* ran to *Egypt* for help, and to King *Jareb* for counsel; but all this is in vain; for as the Horses of *Egypt* were flesh, and not spirit, so all these helps and helpers are fleshly, not spiritual; but it must be spiritual comfort that must help him in this condition; therefore every Soul whom God delights in, he will pursue in his faithful Judgments, till the iniquity of his holy things be discovered, till all his friends be found miserable comforters, till the Ministers that are, or should be watchmen over his Soul, by all their feigned holy Counsels do wound his Soul, so that he is forced to say *all men are liars*, and fly to God, who only is the true friend, whose reproofs, breaking his Head, are good and healthful Balsom; as it follows,

Verse 19. *So they cried unto the Lord in their trouble, and he delivered them out of their distresses.* Here's the continuance of Gods Love, whereby through sinful sons of men are not consumed, as he shews to *Hosea*, *Go, love a woman beloved of her Husband, and yet an Adulteress*, according to the love of God to the sons of men; how great love doth he manifest to man, and yet he flies from him; How often doth he draw him to him by his great mercy? and yet he revolts, and starts aside like a broken Bow. He created him in his own Image, even in righteousness and truth; how sooh was he drawn away by Satan into lies and falshood, the Image of

that

that evil Spirit? He made him Lord of all the Creatures; how did he abuſe them to his own luſts, or made them Idols, honouring them, loving, deſiring and ſeeking after them more than after God? He gave them his Laws, Statutes and Ordinances, good, holy and ſpiritual; how doth he reject them, and chuſe his own carnal, ſenſual and voluptuous ways? He ſent them Prophets and holy men; how did they deſpiſe them and cruelly perſecute them, and put them to death, and followed falſe Prophets that preached pleaſant things unto them, and flattered them in their fleſh-pleaſing ways of an outward ſhew of Religion and Zeal? He ſent *John Baptiſt* before the face of the Lord Jeſus, with the Doctrine and Baptiſm of Repentance, who faithfully confeſt he was not the Chriſt, and plainly ſhewed him unto them, and magnified him as the Son of God, that would do great things for them that firſt received his Doctrine, and were baptized by him in water only to Repentance, that they might be a people prepared for the Lord; but how did they run to his Repentance, that they might glory in it, and honoured him above the Lord Jeſus for a ſeaſon, and yet at length murdered him, to pleaſe a whore? Then he ſent the Lord of Life and Glory unto them, with words moſt ſeaſonable and powerful, and works moſt miraculous and healthful, giving the deaf to hear, the born-blind to ſee, the lame to go, the dumb to ſpeak, raiſing the dead, healing all their diſeaſes, preaching the Goſpel to the poor, but O how do they rage againſt him? he is a Drunkard, a Wine-bibber, a friend of Publicans and Sinners (as if they ſhould ſay) a Companion for

Rogues and Raskals, a Sabbath-breaker, a Seducer of the People, an Antinomian, a Blaſphemer, what Laws do they make againſt him? what price muſt be given to them that can catch him? what witneſſes do they hire againſt him? when they have gotten him, how do they abuſe him? King and Judg, Captain and Souldiers, Elders and High Prieſts, and all the zealous ones of *Iſrael*, Scribes, Phariſees, Sadduces, in all their Forms of Religion are banded together againſt him, reject the Lord of Life, put him to a moſt cruel, reproachful and curſed manner of Death, and chuſe a Murderer; he ſent to them Apoſtles, gives them the Holy Ghoſt in a plain and wonderful manner, that they might be convinced that they and their Doctrine were of God; he gives them the gift of healing, and working of Miracles, all to make forth his glorious preſence and power with them; he gives them wiſdom (that were unlearned men) that none was able to gainſay; yet nothing prevails with them that glory in their own wiſdom and righteouſneſs, but they ſhew their hatred againſt that which is of God; they perſecute and murder the Apoſtles and Saints of God as Antinomians, men againſt the Law, Preachers of licentious Doctrine, teaching men to do evil that good may come thereof; whoſe damnation is juſt, ſaith the Apoſtle; and thus that generation ſtill continues bleſſing themſelves in the ways of their own heart, and reſiſting the holy Ghoſt, as *Stephen* the firſt Martyr for the Name of Jeſus, told them; yet his Mercy continues to every one that cries to him in his trouble, when he finds no help in man, for he delivers them out of their diſtreſſes; therefore he ſaith,

Verſe

Verſe 14. *For he brought them out of Darkneſs and out of the ſhadow of death, and brake their bonds aſunder.* Here is again holden forth unto us the work of God, the regeneration powred forth upon us through the Lord Jeſus; for the natural ſtate is holden forth by darkneſs and ſhadow of death, and man bound therein in miſery and Iron; for by darkneſs is meant ignorance of God; as the true knowledge of God is compared to Light, and by the ſhadow of death is holden forth that man in his natural eſtate can do nothing that is good for his Souls health, nor well pleaſing to God, no more than a dead corps can work the works of a living man; and being bound in Iron, is underſtood mans captivity to Satan; for that deluding Spirit makes him believe that by his Reaſon and Wiſdom acquired by Learning, he may know God, and by his endeavours and diligence in the uſe of the means (to wit, by praying, reading, hearing, meditating, and the like) he may pleaſe God, and obtain Salvation. Some put in here by believing in Jeſus; but then it is but believing thoſe things which the Hiſtory of the Goſpel ſets forth concerning his Humanity, all which the Devils believe, and tremble; as St. *James* ſaith: but the work of God is to make us partakers of the Divine Nature, as *Peter* ſaith; to take away our ſtony heart, and give us a new heart, to take away that evil Spirit, and renew a right Spirit, or to free us from captivity to Satan, and give his holy Spirit unto us, to guide us in all our ways, to witneſs unto our ſpirits that we are the Sons of God, that we walk not any longer in darkneſs, as in our days of ignorance, but as children of the light,

we may redeem our time unto the Lord, that we may have our fruit in holineſs, and the end everlaſting life; this is the work of God, man can do nothing herein; therefore the Pſalmiſt ſaith, *He delivered them out of their diſtreſs, and he brought them out of darkneſs*, &c. And *Solomon* ſaith, *The Lord turneth the heart even of Kings as the Rivers of water*; ſo that Kings, although they be the ſupream power in their Kingdom, in earthly things, yet they cannot turn Rivers, as the Lord turned *Jorden*, and divided the Sea, no more can they turn their own hearts from their own ways unto the ways of the Lord; it is the Lord Jeſus only that can do this in whomſoever he pleaſeth; for he was manifeſted for this end, that he might deſtroy the works of the Devil; therefore its not our reaſon that we ought to do that which is good and godly, and to abſtain from evil, nor all the Motives drawn from fear of Hell-fire and puniſhment, or from hopes of Heaven and Happineſs, that can bring us to it; for though theſe things teach us to beautifie our ſelves with forms and actions of Religion, and change our ways from prophaneneſs to a profeſſion of zeal and holineſs, or from one form of Religion to another, yet the heart remains the ſame; ſo that as before we abuſed the creatures to our luſts, ſo we ſhall abuſe the Word and Ordinances of God unto our own glory, and not to the glory of God; but the work of God brings us to deny our ſelves, and aſcribe all to the Lord and his great mercy; therefore he ſaith,

Verſe 15. *O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth*

doth for the children of men. Here is man call'd forth to the praiſes of God, not for corn, wine, and all the riches of the earth, or any thing that pertains to the being or well being of the natural life, nor for any thing that is within the bounds of mans capacity to underſtand it, or conceive how it may be done; but its for the wonders that he doth, that which neither eye hath ſeen, nor ear hath heard, nor heart conceived; its that mighty work of God, its marvellous in our eyes, its a day that God hath made, not the day that Chriſt was manifeſted in the fleſh, though that was a glorious day; but its the day when Chriſt is revealed in us, and Satan is caſt out; its the day wherein we are delivered from the power of Satan, and ſubjected to the Kingdom of Chriſt, when we are made of ſinners the ſons of God; its the day when that Grace (which brings ſalvation to all) appeareth, and teacheth us to deny all ungodlineſs and every worldly luſt, and to live godly, ſoberly and holy in the preſent evil world. Theſe are the wonders of God, figured out by our Saviour's great work of curing the deaf, blind, lame, and all diſeaſes, caſting out devils, and raiſing the dead, which manifeſted him ſufficiently to be God; and yet theſe wonders do it much more; for is not mans ſoul blind by nature, that he cannot diſcern betwixt good and evil, light and darkneſs, but follows contraries? is he not deaf, that he cannot hear the voyce of God, is not his ear ſtopt like the deaf Adder? Is he not lame, that he cannot walk in the courts of the houſe of God? is he not dead in ſins and treſpaſſes, that he cannot work any righteouſneſs? is not all this becauſe Satan hath bound

bound him faſt in the chains of iniquity, and cart-ropes of vanity and folly? Are not theſe great wonders? Thoſe that ſaw the wonders that Chriſt did for theſe great diſtreſſes of the Body, magnified him, and admired, and wondred to ſee it; therefore much more will they wonder at and magnifie him in whoſe ſouls he works theſe wonders: therefore he ſaith,

Verſe 16. *For he hath broken the gates of braſs, and ſmitten the bars of Iron aſunder.* They that are delivered by his power, know what a wonderful deliverance it is; for they know under what ſtrong bonds Satan kept them priſoners, that they could not look up toward Heaven, and pray for deliverance; for he made them believe that they were of the chiefeſt of Gods ſervants, they knew not themſelves to be the children of Satan, and ſervants of Sin, as the *Jews* boaſted they were never in bondage to any; but when ſome of them were pricked in their hearts at the preaching of *Peter*, they cried out, *Men and Brethren, what ſhall we do to be ſaved?* when fear of Hell comes upon them, their own Conſcience awaked, a thouſand witneſſes, teſtifying their numberleſs and grievous ſins, and the Law declaring the juſt Judgments of God againſt them in his wrath and fierce indignation, and their hearts found guilty, and their mouth ſtopt, that there is no excuſe found, O then how comfortable will it be to hear of a Saviour, and when God hath appeared in Jeſus, pardoning their ſins, enlightning their blind minds, ſanctifying their ſouls, renewing their hearts, giving their ſouls aſſurance of ſalvation, O what wonders are theſe that he hath done for their ſouls! *he hath broken*

the

the gates of braſs, and burſt the bars of iron aſunder, he hath pluckt them out of the horrible pit, out of the mire and clay, he hath ſet their feet upon a rock, and ordereth their goings, Praiſe, and Thankſgiving, Honour, Might, Majeſty, and Dominion be unto him for ever. Thus they declare his wondrous works, and ſound out his praiſes for ever.

This is the ſecond deſcription of his wonderful Deliverances, the third follows.

Verſe 17. *Fooliſh men are plagued for their offence, and becauſe of their wickedneſs.* Here is the natural ſtate of man deſcribed the third time; the firſt to the manifeſting of Gods great Mercy towards all, Jews and Gentiles, Profeſſors and prophane, through all the quarters of the world, without reſpect to any for their Religion or conceited Holineſs, he hath choſen ſome throughout the world. The ſecond was to the manifeſting of Gods great power to lead captivity captive, to wit, to overcome Satan, that held his ſervants captive under bonds of ſin and iniquity, as under gates of braſs, and bars of Iron, and to deliver his people from that thraldom, and bring them into his own ſervice, which is perfect freedom: This manifeſts Gods wonderful wiſdom in giving true knowledge to fooliſh man, by which fooliſhneſs is meant the wiſdom of this world, which is fooliſhneſs with God; for man thinks by his wiſdom to underſtand the Myſtery of our ſalvation, and to know good and evil, as Satan perſwaded our firſt Parents, ſo he perſwades the wiſe of the world, yea

yea all men in nature, that they may by their natural wiſdom, or what they can acquire out of the Word of God, and mens interpretation of the ſame, to know what is good for their Soul, and to do it, and what is evil, and to avoid it; but God appointed a Cherubim with a ſhaken ſword, turning every way to keep the way of the Tree of Life, that man ſhall not enter; he hath hid theſe things from the wiſe and prudent, that he cannot enter; therefore this is the offence, the great wickedneſs, that man will ſtill be eating of the forbidden fruit, he will ſtill be exalting himſelf to become like God, knowing good and evil; nay as *Daniel* ſaith, he will exalt himſelf above all that is called God in heaven and in earth; but he ſhall be abaſed: for theſe fooliſh men, ſaith the Pſalmiſt, are plagued; and what is their plague? even they are made like a wheel which runneth round by the hand of the Spinſter all the day long, and is no further at night; ſo they toil in the very fire all the day long for very vanity, to wit, they are ſeeking Wiſdom, and Righteouſneſs, and Zeal from Teacher to Teacher, from one form of Religion to another, and every way they can deviſe all their life long, and never a jot nearer; for they never were humbled under the mighty hand of God, to ſee their folly, as *Paul* exhorts all that would be wiſe to become fools that they may be truly wiſe; and thoſe whom God hath choſen, he will bring them to it; therefore he ſaith,

Verſe 18. *Their Soul abhorred all manner of meat, and they were even at deaths door:* Here is the power of Gods own hand; when he pleads with man according to the Juſtice of his Law, then can no

fleſh

fleſh ſtand before him; *Job* that concluded to ſtick to his integrity for ever, was then forced to lay his hand on his mouth, and abhor himſelf in Sackcloth: ſo theſe that fed their minds with all Doctrines and religious Actings that they could invent of themſelves, or learn of others, their Soul abhorred it all, and they were at deaths door; for they ſee nothing but Judgment before them, yea now they write bitter things againſt themſelves, that if any would perſwade them that there is any peace or comfort for their ſouls, they ſay, they are all liars; God hath turned his face from them, and their ſoul refuſeth comfort; yet by his ſecret power and great compaſſion they are drawn out to pray unto him: Therefore he ſaith, *So when they cried unto the Lord in their trouble, he delivered them out of their diſtreſs.* This is the efficacy of the Miniſtry of *John Baptiſt*, to bring man to true Repentance, and ſo to Prayer, and this is the time of true Prayer, when man cries out of neceſſity, out of diſtreſs: its not uſing a ſet time, as morning and evening, or the like, as the Servants of God have done, not uſing the like words as others have done, how godly ſoever; but when man cries in his trouble, the Lord hears and anſwers: other praying when man feels no neceſſity of what he asks, is vain babling and abominable to God; and then doth man pray in the name of Jeſus, when man oppreſt with the burden of his ſin, acknowledges that he is ſo ſinful he is not worthy of any Mercy, he is not able to do any good, nor any creature or created means can help him, then doth the Lord hear the voice of his weeping, then doth he receive his prayer, as *David* ſaith, and then doth

doth he give them present relief; therefore he saith,

Verse 20. *He sent his word and healed them, and they were saved from their destruction.* Here is the wisdom of God, the living Word, the Lord Jesus, who is the wisdom and power of God unto salvation, to all; *for there is no name given whereby men shall be saved but the name Jesus*; this is that Tree of Life whose Leaves heal the Maladies of all Nations; and this is that Word that healed them; its not the written Word, for that they had before, and thought to justifie themselves, and condemn all other forms of Religion by it. This is given to all, which is a general Call of God to call all men from all their own ways of folly and wickedness, into his ways of Truth and Righteousness; but this Call prevails with few; therefore its written, *Many are called, but few are chosen*; but to whom he sends this living Word, the Lord Jesus, he heals them, and they are saved from their destruction; for these are the elect or chosen ones of God, of whom it is written, *Whom he hath called, them he hath sanctified, justified and glorified*; for he loves them to the end: and as Jesus is the Author of Faith, so he is the Finisher of Faith; and as he is the beginner, so he is the perfecter of every good word and work, unto the praise and glory of the Father; so they are kept by him who is the power of God unto salvation: therefore he saith,

Verse 21. *O that men would praise the Lord for his goodness, and declare the wonders that he doth for the Children of men*; Here is manifest that as Gods Justice manifested against Sin by his Law, and mans misery through the same, calls him to true Repentance

pentance and Prayer, ſo Gods Mercy through Jeſus, pardoning ſin, and healing his ſoul, calls him to rejoyce in the Lord, and give him true praiſes; therefore here is the time and occaſion of praiſes, the carnal minded man praiſes God for Life and Health, Wealth and Riches, pleaſures, Profits, Honours, Fair Weather in Summer, ſeaſonable ſhowers in the Spring, and whatever anſwers his deſires for this preſent life, all for back and belly, the ſoul lies hunger-ſtarved: The Hypocrite praiſes God for his Form of Religion, and his performance of all his Duties, as he calls them, as that he faſts, and prays, and pays Tithes, *&c.* and for Election, Redemption, and the like Benefits we have by Chriſt, for the Means of Grace, and hope of Glory, things he hath heard or read of, but never wrought in him, and ſo his Soul is deluded; but the man of God praiſes his Name for that mighty work of his, whereby he is made of a Sinner a Son of God; as *David* ſaith, *Come, and I will ſhew thee what God hath done for my Soul*: and again, *Praiſe the Lord, O my Soul, who forgiveth all thy ſins, healeth all thy infirmities, ſaveth thy life from deſtruction, crowneth thee with mercy and loving kindneſs, filleth thy mouth with good things*; and this is that which every ſoul ſhould be continually exerciſed in. Theſe are the wonders of the Lord which they ſhould declare to their poſterity, as the Lord by *Moſes* commanded *Iſrael*, to *declare every man unto his Son, and his ſons to the generation following*; yea this ſhould be every ſouls delight; therefore he ſaith, *Verſe* 22. *That they would offer unto him the ſacrifice of Thankſgiving, and tell out his works with gladneſs:* This is the Sacrifice figured out by the free-

will

will offering; for this is the time when man will do whatever he can in way of thankfulness to God; whatever may set forth the joyfulness of his mind; now he would gladly be in company with them that can receive the Testimonies of Gods great goodness, or else he would be far from the society of all men that he might either speak out the loving kindness of God to the comfort of others, or sound out Allelujah to the Lord in secret for all the comforts that he hath received. So either goes with the multitude and bring them into the house of God, with the voice of praise and thanksgiving, among such as keep Holy Day, as *David*, or else he wishes with him, that he had the wings of a dove that he might fly into a solitary place, to sit meditating the praises of God, where none should interrupt him.

Thus endeth the 3d. description of Gods great deliverances

Verse 21, & 24. *They that go down to the sea in Ships and occupie their business in great waters; These men see the works of the Lord and his wonders in the deep.* Here the Psalmist setteth forth man in his natural estate, and the great deliverance of God by a plain similitude, as if he should say, Man unregenerate is like the Merchant adventurer, that hazards life and all to get worldly wealth; so far is mans mind and his hearts desire alienated from God, that he will not spend a penny for the word of Truth, though he spend thousands upon the way of Hypocrites, to be seen of men, to make great profession, to get the praise of men, but so fast is he glewed unto the world, that he will adventure his life into the deep Sea, and run in danger of death night & day to attain riches & honour among men.

So

So (as *Solomon* ſaith) *He riſes early and lies down late and eats the bread of carefulneſs*; yea the Luſt of his mind blinds his Reaſon ſo much, that though He hath neither Son nor Daughter, yet is there no end of his Labours; yea many are ſo much afraid of waſting their ſtore, or hindering the increaſe of it, that they dare not ſatisfie themſelves out of it, thus they live in the World without God, and Build their Neſts on the Earth, God is not in all their thoughts; to wit, not that He is a better Good, or that he can give them more ſatisfying Riches, they often think on him with fear leaſt he ſend has Judgments; to wit, Sword or Famine, or Peſtilence among them; theſe thoughts terrifie them which ſets out their Blindneſs and Ignorance of God; but this of the Sea ſets it out much more, for through Covetouſneſs they are ſo blinded, that they gather all their Treaſure and adventure all to the Raging flouds, where in one Hour all may be Loſt, and they their wives and children left to miſery; and though they ſee divers taſte of ſo bitter misfortunes, yet they are carried out ſtill to Adventure all, and now are they forced to ſee (that which they regarded not) even the works of the Lord, and his wonders in the deep, and what are they? even as followeth

Verſe 26, 27. *For at his word the ſtormy wind ariſeth, which ſtirreth up the waves thereof, they are carried up to the Heavens and down again to the deep, their Soul melteth away becauſe of trouble, they Reel to and fro and ſtagger like a drunken man: and are at their wits end*; Here is the Work of God by His juſt Judgments in his Holy Law holden forth, in the continuance of this Allegory, for as men are thus toſſed upon the Sea, when they are Hunting af-

ter Riches in careleſsneſs and ſecurity, ſo are ſinners when their ſins are come to be full, that they Live in careleſsneſs and forgetfulneſs of God, that in their thoughts they ſit at peace, as lifted up to Heaven; then the Lord handing the Law upon them in his fierce indignation numbers up their Sins more than the hairs of their head, and heavier than they are able to bear, then are they caſt down to Hell, their Soul is filled with anguiſh, and then as all in the Ship are ſet to work, and hard toyl in a ſtorm, ſo the Sinner by the common miniſtry is ſet to work to pleaſe God and quiet his Conſcience, and procure peace and hopes of Heaven, and ſo exerciſing all diligence in making a great ſhow of Repentance, and being inſtant in faſting and praying, and praiſing God, and zealous againſt all ungodlineſs and ungodly men, (as if He had never been ſuch a one) and devout in all his ways, he gets a hope that God is reconciled unto him, *and he is not like other men*, (as the *Phariſee* ſaid) but he doth all things that he ought to do carefully, thus are his thoughts again lifted up to Heaven, all men are below him; but then the Lord ſends a ſecond ſtorm upon him, and as the Sea-men when a more grievous Storm comes are paſt their labours, their toyl will do no good; they caſt out their Goods with their own hands to Lighten the Ship, and they that are travelling to get Riches, O well were they if they could Save their Lives; So when theſe Haughty Sinners Hear a more Soul-ſearching Sermon, which condemns all their Religion as Carnal and Formal, which puft up their hearts with pride; then are they condemned as Hypocrites that did nothing that was good in the ſight of

of God, but made a fair ſhow to pleaſe men, and to get praiſe and Honour among them, then are they caſt down to Hell again, wrath and judgment is upon them; then comes in another Form, whereto Conforming, raiſes their Hopes again, that they think they have found out the moſt pure way, and now are become truly Heavenly in all their Works and Words, till yet another Form caſts down to Hell all that the former Set up; thus Reel they to and fro, and ſtagger like a drunken man, and are at their wits end, and then when all Help of man, and Wiſdom of man fails, then are they conſtrained to turn to God, He is the preſent help in the needful time of trouble: And he complains that *Iſrael* would never ſay there is no hope, for while man hath any hope by any means, or any helps, he never turns to God to Cry for Help, but when he hath ſought every way that any could direct, or that himſelf could deviſe, then is forced to turn to God His firſt Lover; for if abſolute neceſſity did not force him he would not ſeek to God; yet ſuch is his goodneſs that He continues ſtill a God of love, and changeth not his loving mind, withdraws not his tender mercies from ſinful Sinners, though they have Rebelled againſt him, though they have Revolted from him, after that he manifeſted his love unto them; and therefore he ſaith to *Hoſea*, *Go love a woman beloved of her Husband and yet an Adultereſs according to the Love of God to Iſrael*; therefore He ſaith,

Verſe 28. *So when they cry unto the Lord in their trouble, he delivereth them out of their diſtreſs*; Here is the way of God, where man ends, there He begins, man will not ceaſe till he be in extream mi-

ſery, and that's the opportunity for God to ſhew mercy; as it is written, *In the Mount will the Lord be ſeen*; to wit, in the Height of a mans diſtreſs, the Lord will manifeſt His goodneſs; as alſo it is ſaid, *One depth calleth to another*, to wit, the depth of mans affliction and trouble calleth to the depth of Gods Love and Compaſſions; therefore He ſaith by the Prophet *Iſa*, *Where is my Servant that walketh in darkneſs and hath no light, let him truſt in the Lord and ſtay himſelf upon his God, but he that kindleth a fire out of his own ſparks, and walketh in the light of his own fire, this ſhall he have at my hand, he ſhall lie down in ſorrow:* Therefore Gods work and might and grace and goodneſs are never known, till all other ways prove in vain; as it was to *Iſrael Judges*, and *Kings*, and Captains all muſt fail, yea Prophets and Viſion and all ceaſe, ſo that the Scepter muſt depart from *Judah*, and then will *Shilo* come, nay ſee Wiſdom periſhed from the prudent and Councel from the man of Underſtanding, a ſtrange thing, that a man ſhall be prudent and have no wiſdom, and to be a man of underſtanding and can give no Councel, and was it not ſo? when *Herod* asked the High Prieſts where Chriſt ſhould be Born, they could eaſily tell him at *Bethlehem* in *Judæa*, but neither had they wiſdom to know him and receive him when he came, much leſs could they Councel others to do it; nor yet could they ſee His Star and know it, which ſtrangers out of the *Eaſt* Saw and Knew, and followed ſo far and ſo diligently; therefore ſhall they with *Herod* be all confounded and troubled, but they ſhall be called wiſe men that know His Star, and ſeek him from one end of the earth to the other and having found

found him, fall down before him (though it be moſt contemptible amongſt men) and Worſhip Him alone, and preſent all their Treaſure to him, even Body, Soul, and Spirit, to rejoyce in him alone, and they ſhall return another way, for as they knew not the Star which Led them to Him, ſo ſhall they not find out the way wherein they live that have ſeen him and believed in him; Conſider now if ye can know the wiſe men of the *Eaſt*, for they are new-Born Babes, Born where the Sun riſeth, to whom God hath revealed this wiſdom, which he hath Hid from the wiſe and prudent of the world, for ſuch is His good pleaſure; and this is his deliverance of Sinners that cry unto Him when they are in trouble, whereby he delivers them out of their diſtreſſes, even to let them ſee and know the Star of *Jeſus* that Leads them ſtraight to Him, even *John* the *Baptiſt*, that Brings them to Him, not boaſting *Phariſees*, but Repenting Sinners, and therefore He ſaith,

Verſe 29. *For he maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill*; when man comes to Repentance, the Law ceaſeth to threaten and pour out wrath, curſe and condemnation upon him, for Jeſus appears that will not quench the ſmoaking flax, nor break the bruiſed Reed, and therefore *John Baptiſt* tells them not of the Judgments of God due unto them becauſe of their ſins, but ſays, *Behold the Lamb of God that takes away ſin*; this word makes the ſtorm to ceaſe, and the raging waves to be ſtill, for the Prince of Peace is manifeſted that Commands both Wind and Sea and they obey him; the mercies of God are made known to the Soul, that He hath ſent forth the Lord Jeſus out of

great Love to mankind, in him and through him to pardon ſin and blot out iniquity for his own names ſake, and hath layd upon them no Burthen, that this they ſhould do, or that they ſhould not do, but hath with him given them Grace to Poſſeſs their Soul, and to Guide their ways, for by its appearing ſaith the Apoſtle, *it teacheth to deny all ungodlineſs, and to perform all godlineſs*; and then what is a wanting? and yet more in him, he hath made us Sons, and hath given the ſpirit of his Son into our hearts, *whereby we call him Our Father*, and know our ſelves to be his Sons, and honour him as our Father, yea he hath given his Angels charge over us, to keep us in all our ways, and to bear us in their hands that we daſh not our foot againſt the ſtone, for he that hath given unto us the Lord Jeſus, how ſhall he not with him give us all things, therefore he requireth nothing of us, but to believe in that his Son; and this he giveth us alſo, for we can believe nothing but the Hiſtory which is declared of Him in the Goſpel, how He was Conceived and Born and became man, and lived as a man amongſt men, aud Preached mighty Doctrine, and wrought great miracles, and was betrayed, and ſuffered a curſed death, and the like; all which the very devils believe and tremble, and many men believe and continue in their ſins; ſome in Rioting and Drunkenneſs and the like, others in Covetouſneſs, Hard-heartedneſs, injuſtice, oppreſſion and the like; others in pride and ambition and all vainglorying; and Hypocrites Believe and make a great ſhew of Zeal and Devotion, and walking in all the ways of God, and all is but to be ſeen of men, their Heart is not ſo; they do but flat-

ter

ter with their lips and diſſemble in their double heart; But to Believe in him, and by Believing, to be Implanted in Him, and to abide in Him, and He in us, and that we are his ſheep, and know His Voice, and follow Him, and not to follow Strangers, and that He is the Door of the ſheep-fold, and who enters by Him, goes in and out and finds paſture, and who they are that go in before him, or climb up another way, and that He is the true Shepherd, and calleth His own ſheep by name, what that Name is, or how He Calleth them; and that He is the true Vine, and We branches implanted into Him by the Father, and how we bear fruit by Him, and cannot bear fruit without Him, and the like; a thouſand glorious manifeſtations of Gods grace and Love to man through Him; as how He is a Fountain Sealed, and alſo a Fountain opened for Sin and for Iniquity; all theſe are myſteries hid from the wiſe and prudent; the Cherubim with that Sword of God keeps the way of the Tree of Life ſtill, the Law and Teſtimony is bound up and Sealed among his Diſciples, who are not taught by Prieſts, nor Parents, nor Brothers, nor Neighbours, but are all Sons of *Sion* and are Taught of God; and by that Teaching they Believe and know all theſe things, and are fill'd with joy and peace in Believing; therefore he ſaith,

Verſe 30. *Then are they Glad becauſe they be at reſt, and ſo he bringeth them into the Haven where they would be*; Thus by the Law is man layd under Curſe and Death, the wrath and fierce indignation and juſt Judgment of God againſt ſin, poured out upon him by *John Baptiſt*; He is brought to unfeigned ſorrow for ſin, true and hearty Repen-

tance, under the Law is deſpair and crying to Hills and Mountains to Hide them from the wrath of God; under *John* are men brought unto Hope, the Son of God and pardon of ſin by Him manifeſted; By Chriſt the work is wrought, Satan that ſtrong one is caſt out, and ſpoyled of his Armour, and all His Works deſtroyed, even every manner of Iniquity, the Tares that He hath ſown in the field of God, to wit, in the hearts of His Elect are burnt, for he waſheth and wrinceth them, till he have left no ſpot, wrinkle, nor blemiſh, in them, He purgeth them till they be cleaner than glaſs, and he waſheth them till they be whiter than ſnow; all theſe things he doth unto them, and doth not forget them, for he hath ſet them as a ſignet on his Breſt, and bound them as a Seal to his Arm, He that toucheth them, toucheth even the Apple of his eie; He reproveth Kings for their Sakes, therefore he ſaith.

Verſe 31. *O that men would therefore Praiſe the Lord for his goodneſs, and declare the wonders that he doth for the Children of men*; Here the Pſalmiſt and every one that hath Taſted how gracious God is, would have all men to Praiſe the Lord with them, they would have all to underſtand that it is He only from whom all goodneſs doth proceed, as *Paul* ſaith, *It is he in whom we live, move, and have our Being*, and that all Evil is from our ſelves as the Lord ſaith by *Hoſea*, *O Iſrael thy Deſtruction is of thy ſelf, thy Salvation is by me*; then would they underſtand that the goodneſs of the Lord is exceeding great, and his mercy abſolute free, when they know how much goodneſs he pours out upon ſinful men, and that when they are dead in ſins, and enemies

mies to God; this is even the Sum of all the Scriptures, to declare how evil the Sons of men are, as *David* ſheweth, *Pſal.* 14. *How they are corrupt and wicked in all their parts and powers, and Abuſers and Corrupters of all the good creatures of God, perverters of all his Ordinances, ſo that they turn the very truth of God into a Lye*; and to manifeſt how good and Gracious, merciful and loving, God is to man; but man ſees neither of theſe, he is taken up with ſuch an Admiring of his own Goodneſs, Righteouſneſs and Wiſdom, that he ſleights or lightly Regards, what abundant Goodneſs God daily pours out upon man; and for the freeneſs of His Grace he will no way receive it, He thinks he can, and doth pleaſe God ſo well, that He beſtows His grace on him for that; but they that are Redeemed from Satan and freed from Sin by him, even when they lay in Bondage and ſo great Captivity, as the priſoner under Gates of Braſs and Bars of Iron, to wit when they could do nothing but either Iniquity or Hypocriſie, when their Sins are freely forgiven, and their Souls ſet at liberty, and their Hearts renewed, and their minds enlarged, in the fear of God, then they Shout out his praiſes and would have them declared amongſt all men; *Therefore he ſaith*,

Verſe 32. *That they would exalt him in the Congregation of the People, and praiſe him in the Seat of the Elders*; This is the Work of God that gives man a new heart, which is not Self-loving, as by nature it hath been, but is truly charitable, not ſeeking his own good, but the good of others; as God would have all men to be Saved, ſo the Believer would have the gracious goodneſs of God declared amongſt

amongſt all ſorts of people, High and Low, Rich and Poor, Near and Far off, Profeſſor and Profane, and that by them that have experience of it, that ſo they might prevail with men by the powerfulneſs of the Truth. As *David* ſaith, *Come and I will ſhew you what God hath done for my Soul*; that ſo every Miniſter ſhould be a man of Sorrows and acquainted with griefs, as the Lord Jeſus the High Prieſt of our Profeſſion was, that he might be able to comfort others with the comforts wherewith he hath been comforted; that the wondrous works of God might be Preached in the Congregation of the people, that the people might not be gathered together to Hear vain and unprofitable Hiſtories, old Wives Fables, or Genealogies, or mens Opinions, or mens Doings, or what they ought to do, who can do nothing that is Good, or well-pleaſing to God, but that the wondrous works of God might be declared amongſt them, even how He hath brought men out of Security and careleſsneſs, that cryed Peace, Peace, to their Souls, though they walked in the ways of their own hearts, and Bleſſed themſelves in the multitude of their riches, or lived in voluptuouſneſs, that ſate down to eat and drink and roſe up to play; even how the Lord awakens them, not by teaching them, that if they Obey His Laws they ſhall be Bleſſed. but by Handing his Law upon them, ſo as to make them know themſelves to be grievous ſinners, Rebels againſt God, who have caſt off God and his word and his fear, and choſen to themſelves pleaſures of the fleſh, vain and fooliſh delights, or the uncertain Riches of this World, or the Praiſes or Honour of men, whoſe breath is in their noſtrils, and

whoſe

whoſe Life and Glory is cut off in a moment, that all theſe that have forſaken the everlaſting mercies of God, and followed after lying vanities, may by His Law be deliver'd upon their Souls in Thunder and Lightning, and Earth-quakes, as it was upon Mount *Sinai*, may know the Terrors of the Almighty, that the Law of God may be exalted and made Honourable, and every thought of mans Heart brought to Judgment, till the Iniquities of his heels go over his head, even the leaſt ſin that He hath committed be aggravated, ſo that it is a burthen too heavy for him to bear; that his mouth may be ſtopped, to wit, that he can find no excuſe at all, that his Heart be found guilty in all manner of Iniquity, that he condemn Himſelf, and juſtifie the Judgments of God againſt himſelf, as *David* did *Pſal.* 51. *And when the Lord hath caſt man down to death by his Law*, how he ſaith again, *Return ye Children of men*; to wit, How he raiſeth them to Life and Comfort by the Goſpel, How he bringeth the hard impenitent heart to true and unfeigned Repentance, by the Doctrine and Baptiſm of *John*, and how they are made Heirs of Eternal Life by the Doctrine and Baptiſm of Jeſus; theſe are the works of God, the Teſtimonies that Jeſus gave that He is Chriſt, as He anſwered to the Meſſengers of *John Baptiſt*, *The Blind, even the Born blind, receive ſight*, to wit, *man that is born of a woman is ſo void of underſtanding that he knows not the things of God till he be implanted into Jeſus, and then alſo the deaf hear*: to wit, man by nature cannot Hear the word of God, but according to his own conceits, whereby he perverts it and turns the Truth into a Lye, until the Lord Jeſus open his

his ear, and turn his Heart to Diſcipline, and then alſo the dumb ſpeak; to wit, man cannot ſpeak the Praiſes of God but he is praiſing his Idols, even his wiſdom when He hath no wiſdom, but carnal ſenſual and deviliſh, His Righteouſneſs; when it is as filthy as a menſtruous cloath; His ſtrength, when He is dead in ſin, ſo that he can do nothing but Commit Iniquity or Hypocriſie; His Praying, when he prays to nothing but the Idol of his own Heart, a Conceit that he hath of God and Chriſt, when he knows not God, becauſe he believes not in Jeſus to Salvation, who only makes the Father known to the Souls of Believers; *and then alſo the Lame walk*, even man that Satan hath bound in Bonds and Fetters of Iniquity, is by faith in Jeſus made ſound (as the Lame man Healed by *Peter* and *James*) to leap and rejoyce in the Praiſes of God, whereby his Heart is enlarged to Run the ways of Gods Commandments; and hereby alſo the Barren Womb receiveth ſtrength to bear Children, even man that was wicked in all his conceits, hath his mind enlightened, that He may be able with all Saints to Comprehend the heigth and breadth and depth and length, and to know that Love that paſſeth knowledg, that his Faith working by Love may fulfill all the Commandments of God through Jeſus; therefore he ſaith,

Verſe 33, 34. *Which turneth the ſtouds into a Wilderneſs, and dryeth up the Water-ſprings; A fruitful Land maketh he Barren, for the wickedneſs of them that dwell therein*: Thus the *Pſalmiſt* continueth to open his mouth in Parables; for as before He ſet forth Gods wonderful works of mercy in his church even them that live by Faith in Jeſus; So here by Parable

Parable He sets forth his Righteous and dreadful Judgments upon Hypocrites, even them that glory in their own wisdom and righteousness, for they imagine that they bring forth flouds of Righteousness, and are like Springs of water, yea like a fruitful field as the *Pharisee* in our Saviours Parable saith, *I fast often, and pay Tythes of all that I possess*; and *Paul* while he was a *Pharisee*, how he esteemed himself touching the Righteousness of the Law blameless, and to outstrip all his Companions; and this was *Israel*'s zeal to multiply Sacrifices, to Build Altars on every green Hill, and under every large Tree, to pray in the corners of the streets, and the like; till the Lord abhorred their Sacrifices and His Soul Loathed their Burnt offerings, and so gave them into the hand of their enemies to be carried into Captivity: So our zealous men in all their several Forms of Religion, glory one against another, as the *Pharisees* and *Sadducees* did, how they walk the right ways of God, O what glorying is among them, and multiplying Prayers and Praises, and boasting or Trusting in their keeping Covenant, and their right Order of Receiving the Sacrament sitting or kneeling, and their right way of Baptizing Children, or men that can give Account of their faith, in their waiting on the true Light, where is the light that makes them know that they are darkness? and the faith that excludes boasting? and the humility that makes them to prefer others, and not to esteem of themselves, but to be lowly in their own eies? and the Charity that teacheth them not to seek their own profit but the good of others? Surely the Lord will be avenged on such a people as this? as he is zealous

over

over his own people to preſerve them and bleſs them, to build them and eſtabliſh them for ever; ſo will he be zealous againſt theſe his enemies to Confound them and deſtroy them, and root them out and give them into the Hand of their Enemies, even of Satan and all the Principalities and Powers of darkneſs. And this he will do to the Reprobate unto their utter Confuſion; but unto thoſe whom he will in mercy Convert, he doth alſo deliver them up to Satan for the Deſtruction of the fleſh, that they may learn not to Blaſpheme, and when he hath covered their faces with ſhame and confuſion that they are aſhamed of their own ways, and proſtrate themſelves before the Lord crying for mercy, and confeſſing their unworthineſs, then doth he give them a new heart, and renew a right ſpirit within them, to guide them into all the ways of truth; therefore he ſaith,

Verſe 35. *Again, he maketh the Wilderneſs a ſtanding water, and water ſprings of a dry ground*; By this Parable is Holden forth the operation of the Grace of God in his people, that by nature and in all their own wiſdom and Righteouſneſs are like the Barren wilderneſs that brings forth nothing but Thorns and Briars, or Heath, and Ling, and moſs, which all the warmneſs of the Sun, or Suppling of the pleaſant Spring ſhowers profits not; ſo all the Teaching of the word, the comforts of the Goſpel prevails not with theſe, they are like wine ſetled on the Lees that cannot be refined; but when the Grace of God appears that brings Salvation to all, when God puts to his hand, *when he ſays ſeek ye my face*, then the work muſt go on; they will anſwer, *Thy face will we ſeek right early*; Thus He makes

makes water-ſprings of a dry ground; He chuſeth not the Righteous and Zealous among men, but he brings in the wandring Prodigal, he Converts the ſinful Publican, He calls in the prophane Idolatrous Heathen, He reconcileth the worldly minds, that live in enmity againſt him, He reveals his Son in them, and brings them out of darkneſs into his marvelous Light, He delivers them from the power of Satan and tranſlates them into the kingdom of His dear Son, He writes his Law in their hearts and puts his fear into their inward parts, that the Law of God is their Souls delight, that they meditate therein day and night; His word is unto them as pure as ſilver, and his judgment more to be deſired than gold and ſweeter than Honey: is not this to make water-ſprings of a dry ground? But you will ſay, that the word muſt be underſtood according to the Letter, it needeth no ſuch figurative Expoſition; the Literal ſenſe doth plainly enough ſet forth the Judgments of God againſt the wicked, and his mercies to his people; to wit, that he maketh a fruitful Land barren for the wickedneſs of them that dwell therein; and on the contrary, He by his Bleſſing makes the Wilderneſs a fruitful field and placeth His own people there; that they may build and ſow, and Plant, and receive great increaſe, and he bleſſeth them, and ſuffers not their cattel to decreaſe; it's manifeſt theſe words are ſpoken of temporal Bleſſings. O this pleaſeth you well that you may be accounted the people of God, and all the Riches and Honours that you catch with your greedy Hunting after them, may be accounted the bleſſings of God upon you; you like not the Teſtimony of Jeſus to his

his Diſciples, *you ſhall be hated and reviled and evil ſpoken of by all men for my names ſake*; yea they ſhall think they do God good Service when they kill you, but you had rather be doing that Service, how eagerly do you deſire they ſhould be kill'd or perſecuted and puniſh'd ſeverely, or forced to abjure their way of Religion, whom you count Hereticks becauſe they are not in your way, and did not the *Apoſtle* worſhip God in that way that was accounted Hereſie by them that worſhiped God after the Letter? But know firſt, that the Word of God which is altogether ſpiritual is ſo ſpoken, as if it concerned temporal and literal things, that upon all the glory there may be a defence; that the law and teſtimony of God may be Sealed among His Diſciples, and hid from the wiſe of the world, that neither eie can ſee, nor ear can hear, nor heart can perceive the manifeſtations of Gods love to his people; as when the Diſciples asked Jeſus why He did expound all things to them, and ſpake to others in Parables? *He anſwered, becauſe to you it is given to know the myſteries of the Kingdom of Heaven*, but he ſpake to others in Parables, that even as the Idols have eyes and ſee not, ears and hear not, *&c.* ſo are they that make them, and all that fall down and worſhip them; So all that underſtand the word of God after the Letter are makers and worſhipers of Idols, for the word of God is altogether ſpiritual, for God is a Spirit as our Saviour teacheth, and therefore muſt be worſhiped in ſpirit, and the greateſt part of his worſhip is the Hearing, Believing and underſtanding his word aright.

Secondly, Know this that when he hath turned the

the barren wilderneſs into a fruitful field, he giveth it not to the Rich or Wiſe, for they are full, *and them he ſends empty away*; they have Wives, and Farms, and Oxen, to delight themſelves in, they muſt not taſte of his Supper; therefore he ſaith,

Ver. 36, 37, 38. *And there he ſetteth the hungry, that they may Build them a City to dwell in, that they may ſow the Land and Plant Vineyards to yield them fruits of increaſe, he bleſſeth them ſo that they multiply exceedingly, and ſuffereth not their Cattel to decreaſe*; Here is the Servants of God deſcribed by this word Hungry, as our Saviour teacheth, *Bleſſed are they that hunger and thirſt after Righteouſneſs for they ſhall be ſatisfied*, with what? *with the fatneſs of thy Houſe ſaith David*; And is that earthly temporal things? or what is the fatneſs of God's Houſe? It's not Corn and Wine, *It's the light of thy Countenance*, ſaith he; ſo that it's not as men Conceive, they that are Righteous, but it's they that want it and Hunger after it, they who are oppreſſed and overladen with their ſins, that muſt be eaſed and refreſhed, they that thirſt and have no money, that muſt have wine and milk without money and without price; whether is it wine and milk they muſt have? or is this figuratively ſpoken? But theſe Hungry ones muſt build them there a City to dwell in, is not this ſtrange? that they have not food for the belly, and have money enough to Build with, and that a whole City? But if we inquire what is this City? the Apoſtle ſaith *Build your ſelves upon your moſt holy faith*; Here is the City, the fatneſs of the Houſe of God; here the hungry feed and are ſatisfied, for the life they live in the fleſh is by the faith of Jeſus, for He is the

fatneſs of Gods Houſe, *for it pleaſed the Father that in him ſhould all fulneſs dwell, He is bread to the hungry, and drink to the thirſty, even the true bread that came down from heaven, and giveth life to the World; and he is the true drink, even the water of Life, which whoſoever drinketh ſhall thirſt no more*; Is not this man bleſſed of God? doth He not multiply exceedingly, who goes through the vale of miſery and uſeth it for a well, and his Pools are filled with water? ſo he walks from ſtrength to ſtrength and appeareth to the God of Gods in *Sion*; *doth not he ſow to the Spirit and reap life everlaſting? when they that ſow to the fleſh reap corruption*? Doth not he plant a Vineyard that yields fruits of increaſe? to wit, *is not he planted into Jeſus the true Vine, that he may bring forth fruit abundantly, without whom he can do nothing? Is not this the fruit of the true Vine? whereof our Saviour would drink no more, till he drank it new with his Diſciples in the Fathers Kingdom? I not the Fathers Kingdom Chriſt raigning in the Souls of his people? Is it not new to them that have lived in the old man?* to wit, *in the fleſh, and have not known Chriſt but after the fleſh, and in the oldneſs of the Letter? Doth his Cattel decreaſe when his Kine give milk abundantly, and his Oxen are ſtrong to Labour? for by faith in Chriſt he is fed as a babe with milk, and as a man with ſtronger meat*; *It's like Iſrael's* Manna, *for as they that gathered little had no want, and they that gathered much had none over, ſo are theſe hungry ones fed with true milk and honey, the fruits of the heavenly* Canaan; whereby both High and low, Rich and poor, young and old, are filled with the praiſes of God, and his Land is Plowed by the Holy Spirit of God, that

turns

turns over the Fallow-ground of his heart, and his Angels weed out all the Tares, Thorns, Bryars, and whatever grows therein, ſave the good word of God; *that he may ſow in tears, and reap in joy*; when he ſows nothing but the ſighs and groans of an afflicted heart, a wounded Soul, and a bruiſed Spirit, but he reaps precious Corn; the righteouſneſs of faith, and is filled with joy and peace in believing, but he lives not always in this peace; *he is like the Lilly among Thorns, he hath enemies within and without*; Satan deſires to winnow Him as Wheat, the World hates him, therefore it's farther teſtified.

Verſe 39, 40, 41. *And again, when they are miniſhed and brought low through oppreſſion, through any Plague or Trouble, though he ſuffer them to be evil intreated through Tyrants, and let them wander out of the way, in the wilderneſs, yet helpeth he the poor out of miſery, and maketh him Houſholds like a flock of ſheep.* Here's the deſertions of God, when God leaveth his people unto the will of the enemy, under the power of Tyrants, to ſuffer Plague and Trouble; Here is the tryal of Faith, the fiery Tryal that comes upon all, ſaith the Apoſtle, *to try whether they can believe though they ſee no help nor helper*; as our Saviour ſaith, *Bleſſed is he that hath not ſeen, and yet hath believed*; And again, *yet a little while and ye ſhall not ſee me, for I go to the Father, and where I am, thither ye cannot come*; And when Gods preſence is withdrawn, then the Enemy prevails, yea all the Enemies of mans Soul; Satan overthrows His Faith, and drives him to wiſdom and zeal, to joyn ſomething or other with Chriſt. The world prevails either to draw him with fair promiſes, or

terrifying him with threats and frowns to ſeek for the Help or Favour of man; The Fleſh allures to ſatisfie the mind with Luſts and pleaſures, forgetting the joy and pleaſures that are in the preſence and right hand of God; So hard it is with man to ſtand faſt in the Faith, if God be not preſent to uphold him continually, and to ſubdue his Enemies, therefore *Moſes* and all *Iſrael* prayed every morning for God to go out with them, to ſubdue their Enemies before them; and every night to return and reſt with them, that they might reſt in peace under his protection.

This is the Wilderneſs men wander in out of the way of God, to wit, from Faith in Jeſus; *for he is the way*, and when men live not in him by faith, they wander in a wilderneſs, even ſeeking to pleaſe God by their wiſdom, and righteouſneſs and zeal, and to live in the world by their cark and care, and to ſatisfie their ſouls with fleſhly pleaſures and delights, but all light ſhort, for God is well pleaſed with Jeſus only; when the Sinner cries out my ſins are great and exceeding many, But I believe O Lord thou wilt pardon them all through Jeſus, Lord God of mercies, Have mercy upon me for Jeſus Sake; The Lord Hears the voice of his afflicted Spirit, and receives him graciouſly: The Body muſt be preſerved and maintained with Food and Raiment, but mans cark and care cannot obtain this, without the Hand or Bleſſing of God upon his Labours; Sword and Peſtilence, Thieves and Robbers, Storms and Tempeſts, are Meſſengers of God, to let him know, that as He hath given him all things liberally to enjoy of his own good pleaſure, ſo He can take them away in an inſtant,

all

all things of the Earth yield nothing to man, *but vanity and vexation of spirit*; as *Solomon* saith, The mind of man must have content, but all that the eie sees, the ear hears, and the heart conceives, cannot give content; these are not the things God hath layd up for them that love him, these are not the joys and pleasures that are at his right Hand; therefore though He thus let Tyrants oppress them, yet he will look upon their poor souls, when they cry unto him in their Trouble; for he left them for a very little moment in his displeasure, or for the tryal of their Faith, or the exercise of their patience; yet with everlasting mercies will he return unto them and help them out of misery, *and make them Houshold like a flock of sheep*; as by our Saviours Parable, *the Father helped his prodigal Son out of misery, for he satisfied his hunger with true bread, bread of the Fathers house, bread that comes down from Heaven and gives life to the World, and kill'd for him the fatted Calf, and did take his filthy Garments from him, and arrayed him with Wedding-garments, even the Righteousness of Jesus, and hath put on him the Wedding gold Ring, and hath espoused him to himself in faithfulness and everlasting compassions*; So is He of his Houshold, and is no more a stranger but of the Family of God, who are like a flock of sheep, which come up from the washing, every one beareth Twins, and none is barren among them, for they are come out of the great tribulation, and have their garments washed and made white in the bloud of the Lamb, even the Lord Jesus, through whom they are made fruitful, to bear every one Twins; *even mortification of the flesh, and sanctification of the spirit*, as the Apostle saith; *If*

Chriſt be in you, the body is dead becauſe of ſin, and the ſpirit is Life for righteouſneſs ſake; which two, Compleat the Righteouſneſs of Saints, wherein they declare how they are delivered out of all their diſtreſſes, and that by the free mercies of God, and therefore their mouth is fill'd with his Praiſes, and their Tongues never ceaſe to tell of his wondrous works; therefore the *Pſalmiſt* for a Concluſion ſaith,

Verſe 42,43. *The Righteous will conſider this and Rejoyce, and the mouth of all wickedneſs ſhall be ſtopped; whoſo is wiſe will ponder theſe things, and they ſhall underſtand the loving kindneſs of the Lord.* This is both the Righteouſneſs and the Wiſdom, of the Servants of God, even to Conſider and Ponder this loving kindneſs, theſe tender mercies, theſe wonderful works, theſe gracious deliverances of God; and herein they rejoyce, *and the mouth of all wickedneſs is ſtopped*; to wit, of their own wickedneſs, not of other mens; for no mans wickedneſs is ſtopped but by theſe deliverances, therefore the truth ſaith, *let the unrighteous be unrighteous ſtill, but let the Children of God walk wiſely, towards them that are without, and ſhine as lights in the midſt of a crooked and perverſe Generation*; and never expect to live but amongſt Drunkards, and Whoremongers, and proud Boaſters, and Covetous, Oppreſſours, and thieves, and Revellers, and Hateful Perſecutors of all that wait for the Lord Jeſus and His appearance; Let *Millenaries* or other zealous Profeſſors look for the Raigning of Chriſt with his Saints upon the earth a thouſand years, or that as there is a Church militant, ſo there ſhall be a Church Triumphant upon the Earth; but the Saints Believe in Jeſus that when

when he comes it ſhall be as in the days of *Noah*, men eating and drinking, marrying, and Giving in marriage, all ſeeking the ſatisfying of their luſtful minds; yet doth Chriſt Raign with his Saints, and in his Saints a thouſand years upon the Earth, for if he Raign in a Saint but one day, it is as a thouſand years, and if he Raign a thouſand years, it is but as one day with the Lord; and the Church doth Raign with Chriſt, and are Triumphant in him, for they Triumph that they are militant, even that they put on the whole Armour of God, and fight againſt all the powers of Iniquity in themſelves ſtill, not in others; Let others be Curſing, they Bleſs, and when they hate and perſecute, they love them and pray for them, for they love their enemies; do not theſe triumph over Envy, Hatred and Malice, that they ſhall have no place in their minds, if Satan and Sin overcome them with temptations, they Triumph in Jeſus, over Satan, Sin, Hell, and Judgment, becauſe by him Satan is overcome, Sins are pardoned, and not imputed unto them, they are delivered from Hell, and mercy Triumphs againſt judgment; if they be put to death for the teſtimony of Jeſus, they Triumph over Death, for that it takes but away the Body, which is ordain'd to die, and their Souls ſhall paſs through a temporal death to eternal life; therefore they Sing that Triumphant Song, *O death where is thy ſting? O grave where is thy victory? the ſting of death is ſin, and the ſtrength of ſin is the law, but praiſed be God through Jeſus he hath Cancelled the Law, and blotted out that Hand-writing that was againſt us, and taken it out of the way, and he hath aboliſhed death, and brought life and ſalvation to light*

in Jeſus through the Goſpel. Thus do they Triumph in all, for God hath given them victory through the Bloud of the Heavenly Teſtament, and made them more than Conquerors ; *So that neither life nor death, nor any other thing, can ſeparate them from the Love of God which is in Jeſus ; Bleſſed and praiſed be his Name for ever.*

Pſal. 109. All the deprecations of *David* in this Pſalm are againſt the Hypocrites, who continually hate and ſpeak evil againſt Jeſus and all his Servants with a lying tongue, therefore *David* prays that the Judgments of God may be upon him and that his wife may be a widow, meaning by his wife Hypocriſie, that he is wedded to, which he deſires may never be owned by any other ; and that his Children (to wit, all that ſhall be Hypocrites after him) be Vagabonds, ſeeking their bread out of deſolate places ; to wit, that the judgments of God be ſo upon them, that all the conceits of Holineſs, which they fed their Souls withal before, may be turn'd into deſolation ; and ſo he prays that his Fathers wickedneſs be had in remembrance ; to wit, the wickedneſs of former Hypocrites, becauſe they always perſecute the Poor and needy, to ſlay the Broken-hearted, in whom God delights, yea, they perſecute him, whom God hath ſmitten ; and therefore commands all his Miniſters to Comfort them ; therefore *David* prays, that all dreadful judgments may be upon them till they alſo be poor and needy, and that it is for their Hypocriſie, (which is moſt abominable wickedneſs in the ſight of God) that the judgments of God are upon them, and ſo be conſtrained to turn

turn to the Lord that ſmote them, to Beg for mercy in the day of their diſtreſs.

Pſal. 110. *Verſe* 1. *The Lord ſaid to my Lord, ſit thou at my right hand, till I make thy enemies thy foot-ſtool*; This is commonly Expounded to be, God exalting Jeſus for the Converſion of the Gentiles, who were enemies to *Iſrael*; but it is to be underſtood of the Converſion of any ſinnner, for all are enemies to God, and all the ways of true godlineſs by nature; and by Jeſus ſitting at the right hand of God, ſignifies the Preaching of the Goſpel, glad tidings of Gods free grace to pardon ſin, and ſanctifie the Sinner; whereby the ſinful ſoul is drawn by Cords of Love, into Love and Unity with God through Jeſus; as the left hand is appointed for the Veſſels of wrath in the Day of Judgment, and to be the. Footſtool of Jeſus doth not ſigniſie the abjecting or trampling the Soul under foot, but the ſubjecting of the fleſh and fleſhly mind to the doctrine and power of Grace which is naturally averſe to it, and deſirous to eſtabliſh mans own righteouſneſs which is of the Law.

Verſe 2. *The Lord ſhall ſend the Rod of thy ſtrength out of Zion, Rule thou in the midſt of thine enemies*: *Zion* is uſed in Scripture for the Church or People of God; The Rod of the ſtrength of Jeſus is the great Love of God; therefore this ſignifies that the ſame love of God whereby the Church of God is guided, muſt alſo Convert ſinners, and the ſending it, is the preaching it; and therefore our Saviour ſaid, *So God loved the world that he gave his only begotten Son, that whoſoever Believed in him ſhould not periſh, but have everlaſting life.*

Verſe

Verſe 3. *Thy People ſhall come willingly in the day of thy power, in the beauty of holineſs, from the womb of the morning thou haſt the dew of thy youth*; The former of theſe Teſtimonies is ſpoken to Jeſus, and is very plain, that the Love of God, which was the cauſe of the ſending of Jeſus, is powerful to make his people which were filthy polluted Sinners, to come willingly, and that in the beauty of holineſs, which is not in performing all their duties as men account, and falſe Preachers teach, but it is with broken hearts under ſenſe of ſin, hungring and thirſting for righteouſneſs, this is the beauty of Holineſs with God: The latter Clauſe is ſpoken to the Church, *thou haſt the dew of thy youth from the womb of the morning*; and by the womb of the morning is meant, the Love of God in Jeſus, for he is the Day-ſtar from whence the day dawns, or light ariſeth to every Converted Soul, and the ſame makes it fruitful, as the earth is by the mornings dew.

Verſe 4. *The Lord hath ſworn and will not repent, thou art a Prieſt for ever after the order of Melchiſedech*; Here is the alteration of the Prieſthood from the Order of *Aaron* to the Order of *Melchiſedech*; which is Expounded to be King Prieſt and Prophet, as *Melchiſedech* was; and to be firſt King of Righteouſneſs, and then King of Peace, as the Apoſtle to the *Hebrews* declares, and to be the High Prieſt of our Profeſſion as *Paul* calls him, who went in to the moſt Holy place once a year with Sacrifice for his own ſins, and the ſins of the people: But Jeſus once for all having given up himſelf a Sacrifice for the ſins of his people, (himſelf being without ſin) entred into Heaven, and perfected for ever all that come

come to it; to wit, that believe in him, and hath layd the way open that every ſinful Sinner may without ſacrifice enter in, by the vertue of that Sacrifice; but if they bring any Sacrifice they ſhall be ſhut out; but to be a Prieſt after the Order of *Melchiſedech*, ſignifies yet further, that as *Melchiſedech* met *Abraham* when he returned from the ſlaughter of the Kings, and gives him Bread and wine, ſo Jeſus as King gives the Believers victory over the Kings their Enemies, that have conquer'd ſo many, even Satan, Sin, and Luſt, furious Kings; and as he is Prieſt, he feeds them with heavenly bread that gives Life to the world, and with new wine, even himſelf and his Holy Spirit; and as the Prophet he foretells them all that ſhall be to the end of the world, as to the Divine in his Revelations.

Verſe 5. *The Lord at thy right hand ſhall ſtrike through Kings in the day of his wrath*; The right hand ſtill ſignifies the miniſtry of the Goſpel, wherein Gods power is ſo manifeſted againſt ſin, that it is called the day of his wrath, but it's wrath againſt ſin, but grace and mercy and peace to the Sinner; and it's ſaid to ſtrike through, becauſe the Law only makes ſin known; but the Goſpel converts, the Law convinces the judgment, but the Goſpel converts the heart and the affections, & that in all, Kings eſcape not, the moſt ſoveraign power muſt yield, when that moſt Soveraign Grace comes from God.

Verſe 6. *He ſhall judg among the Heathen, he ſhall fill the places with dead Bodies, he ſhall wound the Heads over divers Countries*; Here is a Prophecy of Preaching the Goſpel to the Heathens; and there the places are filled with dead bodies, for the Goſpel

pel always makes known, that the Body is dead in ſins, and ſo it wounds the heads over divers Countries: Idolatry is the Head among Heathens, and Hypocriſie among Profeſſors, and the Goſpel cuts them both down.

Verſe 7. *He ſhall drink of the Brook in the way, therefore he ſhall lift up his head*; The meat and drink of Jeſus *is to do the Fathers will*, which is to Convert Sinners, and *the Brook in the way*, ſignifies the wandring Souls of men, that are running to and fro, (as a Brook doth) not knowing where to find the word of Truth, and this exalts him to be the Head of all, both high and low, rich and poor, to bring all to Salvation.

Pſal. 112. *Verſe* 1. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his Commandments*; Here concerning the fear of God it is to be underſtood, not that which ariſeth from the fiery Law of *Moſes*, which was delivered by ſuch terrible Thundering, that it made *Moſes* to quake, and *Iſrael* to fear to come near God, and deſire *Moſes* to go, and what the L[illegible] commands by him they would do; but the Lord ſays, *O that there were ſuch a heart in them*; ſhewing thereby, they had an old deceitful heart, which feared nothing but wrath & deſtruction; but this fear is that which the Lord that gives his people a new heart, doth engrave this fear in it, and they fear nothing but God and his Goodneſs, as *Hoſea* ſaith, *and Bleſſed are they that have this fear, for they delight in his Commandments*; not as they are ten or any more, whereby the word of God is made Precept upon precept, Line upon line, Leſſons Rules and Inſtructions, but as all the Commands of God are delivered in one word,

word, *as my Song give me thy heart*; *or let every one that names Jeſus depart from iniquity*, either of which words given to the Soul by love in Jeſus, is the Kingdom of God in man; and like as a little leaven leaveneth three meaſures of meal, ſo it turneth heart, ſoul ſpirit, mind, will, affections, and all unto God, it's like *Moſes that would not leave a hoof behind*, therefore our Saviour teacheth us to pray, *Thy Kingdom come.*

Verſe 2, & 3. *His ſeed ſhall be mighty upon Earth; the Generation of the upright ſhall be bleſſed; wealth and riches ſhall be in his houſe, his righteouſneſs endureth for ever.* Whereas the *Pſalmiſt* ſaith, that the man of God ſhall be mighty upon earth, and that wealth and riches ſhall be in his houſe, it is not to be underſtood of earthly might and riches, for though ſome of the Servants of God have had great riches as *Abraham*, yet it's but few, but it is ſpoken concerning ſpiritual might, wherein they are mighty with God, as *Abraham* was, and ſpiritual bleſſings, as the feare of God, the grace of God, and the fruits of the ſpirit, which every true Chriſtian enjoys in ſome meaſure, and ſo much as to grow thereby to the ſtature of a man in Chriſt, and that is enough to ſatisfie him fully.

Verſe 4. *Unto the upright there ariſeth light in darkneſs.* This ſhews that the light of the Soul is not any power in man, nor that man can obtain it by any wiſdom or way of holineſs, nor yet is given to man when he is born of his mothers womb; to wit, when he cometh into the world, but is given to man, when he is regenerate, and hath layd long in darkneſs; to wit, ignorance of God and his ways; as *Iſaiah* ſaith, *The people that ſat in darkneſs*

neſs have ſeen a great light; &c. and *Paul* ſaith, *you that were ſometime darkneſs, are now light in the Lord.*

Pſal. 113. *Verſe* 6, 7, 8. *He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill, that he may ſet him with Princes, even with the Princes of his people; He maketh the barren woman to keep houſe, and to be a joyful mother of children.* By poor and needy underſtand, the Soul of man under the power of the Law, convinced of his ſinful condition, that he is not able to do or ſpeak, or think any thing that is good; therefore he lies in miſery as one that lies lame or maimed in the duſt or dunghill, and none can raiſe him up but God, there's his low condition; and then God ſets him with the Princes of his people, even Believers; that Jeſus hath made kings unto their God, there's their high advancement. And by the Barren woman is the ſame low condition figured; and by being a joyful mother of children is ſignified, the Believing Soul abounding in all the fruits of the Spirit, as love joy, peace, meekneſs, temperance, patience, &c.

Pſal. 114. *Verſe* 1. *When Iſrael went out of Egypt the Houſe of Jacob from a people of a ſtrange Language by the captivity of Iſrael in Egypt*, is figured the captivity of mans Soul under Satan and ſin, therefore it is ſaid, *that God delivered them by a mighty hand, and a ſtretched-out Arm*; to let man know, that nothing can ſeparate his heart from ſin, but the mighty power of God even Jeſus, for he is the power and wiſdom of God unto Salvation, both to *Jew* and to *Gentile.*

Here the *Pſalmiſt* calls *Egypt a People of a ſtrange Language*, which is to truſt in their own ſtrength, and

and to praiſe their Idols, to be ignorant of the true God and proſecute his people; ſo that the true Language, which is call'd the Language of *Canaan* even of heavenly *Canaan*, or *Jeruſalem* from above, (which as I have ſhewed before) is the life of faith; the Language of a living faith is to deny our ſelves and truſt in Jeſus, to worſhip God in ſpirit and truth, to live in the power of Godlineſs, and to be ſeparate from all Forms of Religion.

Verſe 2. *Judah was his Sanctuary and Iſrael his dominion*; They whom God hath redeemed from ſin, are his high and holy place, for they are of a broken and contrite heart; he delights to dwell in them, yea he raigns in them, and they delight to do his will.

Verſe 5. *The Sea ſaw it and fled, Jordan was driven back*; By Sea and great Rivers and Flouds and Waves is always figured, ſin or ſinful men, ſo that hereby is ſhewed, that by the preſence and dominion of God in the Soul, ſin is put to flight, and by nothing elſe.

Verſe 4. *The mountains skipped like Rams, and the little Hills like Lambs*; By Mountains and Hills is figured, mans high thoughts of his goodneſs and holineſs, or his confidence in his own wiſdom and righteouſneſs; all which flies away at the preſence of God; as is ſhewed in the three next verſes; of whom he ſaith,

Verſe 8. *Which turneth the Rock into a ſtanding water, the flint into a fountain of waters*; By Rock and Flint is figured mans heart hardned by ſin; and by Water and Fountains is ſignified fruitfulneſs; ſo that here is ſhewed, that as God only driveth away all ſin, ſo he alone makes man fruitful in all the ways of righteouſneſs.

Pſal.

Pſal. 116. *Verſe* 3. *I love the Lord becauſe he heard my voice and my prayers*; Here is the firſt riſe of mans love to God; *the ſnares of death compaſſed me, the pains of Hell got hold upon me.* By the ſnares of death is to be underſtood, when man is ſenſible of his loſt condition by nature, that he is altogether dead in ſin, and therefore is as unable to do any righteouſneſs, as the dead Corps is to do the works of a living man; and by the pains of Hell is ſignified the wrath of God; and from mans ſence of theſe two, is the firſt riſe of true and unfeigned Prayer; as he ſaith,

Verſe 4. *Then called I upon the name of the Lord; O Lord I beſeech thee deliver my Soul:* This ſhews, that a true Chriſtian prays only for things pertaining to the Soul; for as to things belonging to the body, he ſaith only, *Thy will be done*; having learned to want, or to abound, and in every eſtate to be content; and when God hath ſhewed mercy unto him, then he ſaith,

Verſe 7, & 8. *Return unto thy reſt O my ſoul, for God hath dealt bountifully with thee; for thou haſt delivered my Soul from death, my eies from tears, my feet from falling.* Here's the Souls perfect reſt, to ceaſe from all things to the praiſes of God, to acknowledg that he hath done all things for him, he hath quickned him that was dead in ſin, he hath comforted him that was in ſorrow and affliction becauſe of ſin, and hath given his Holy ſpirit to guide him that he fall not into the ways of wickedneſs any more.

Hence he profeſſeth to walk before the Lord, (which is having God always in remembrance) in the Land of the Living, (which is by Faith in Jeſus) and to take the cup of Salvation (which is to

Believe

Believe in Jeſus) and to pay his vows, (which is to Praiſe him alone, and acknowledg that he alone hath done all that was needful for his Soul) and all this he will do in the preſence of all his people, in the Courts of the Lords houſe, in the midſt of thee O *Jeruſalem.*) All which three ſignifie only to do all by faith in Jeſus, for all his people live by faith, and alſo worſhip God by faith; to wit, give themſelves body, ſoul and ſpirit, a ſacrifice unto him; this is the Courts of the Lords Houſe to them, where Sacrifices are to be offered, and by Faith they live in that *Jeruſalem* that comes from above, and have fellowſhip with God the Father, and with Our Lord Jeſus, and with the Saints in light.

Pſal. 118. *Verſe* 10, 11, 12. There the *Pſalmiſt* ſaying, *all Nations have compaſſed me about*, is a Figure of ſin encompaſſing the Soul about, and in the 13th. Verſe, he ſaith, *Thou haſt thruſt ſore at me that I might fall*; meaning, Satan with his many temptations; and therefore he ſaith, *In the name of the Lord ſhall I deſtroy them, for by him alone is the victory over Satan and Sin.* So in the 15th. & 16th. Verſes, by the right hand of the Lord is ſtill figured his free grace, or the miniſtry of the Goſpel, that brings glad Tidings of Salvation to mens Souls.

In the 19 th. and 20 th. *By Gates of the Lord*, underſtand, this work of the Lord to deſtroy his Enemies, and deliver his Soul by his free Grace, to chaſten him, but not to give him to death; which is the gate of the Lord, whereby all his people enter to live with him by Faith. And that he ſings of theſe things he ſhews in the latter part of the Pſalm, praiſing God becauſe he is become our Saviour.

Verſe 21. to *Verſe* 27. *And hath made that ſtone which the Builder refuſed the head of the Corner*; to wit, faith in Jeſus; where by Builders underſtand, all falſe Prophets, falſe Apoſtles, falſe Teachers, whoſoever ſet up any thing to be needful for mans Salvation but Jeſus, or joyn any thing with him; for theſe build up man in high conceits of Holineſs; but Miniſters of Truth caſt down man and all his wiſdom and ways of holineſs whatſoever, that he may be built upon the true Corner-ſtone even the Lord Jeſus, who is the only foundation of life, for no man can lay any other, for God himſelf hath done it, it is his own work and it is marvelous in our eies; our wiſdom cannot comprehend it, for God hath hid it from the wiſe, but it is a day of joy and gladneſs to the broken-hearted ſinner; who then prays to God to help and proſper that work, and praiſes his name for Jeſus; and through the light that God hath given him, gives up himſelf, Body, Soul, and Spirit, to be ſacrificed to his Services, even to praiſe him for ever; as in all the concluſion of the Pſalm.

Pſal. 119 In this Pſalm it is obſerved that one of theſe eight words is in every verſe; *The Word, the Law, the Teſtimony, the Decrees, the Statutes, the Commandments, the Precepts, the Judgments*, By the Word underſtand, the Lord Jeſus Chriſt, the living word, in whom whoſoever Believeth, is made a Son of God; By the Law underſtand, that Law of the Spirit of life in Jeſus, which makes us free from the law of ſin and death; not the Law of the Ten Commandments, which lays every man under the curſe; By Teſtimonies underſtand, the teſtimonies which God gave unto Jeſus, *that he is*

his

his Son, and that in him alone he is well pleaſed; and this giveth wiſdom to the ſimple, that every one may know, even the moſt ſimple, that God is pleaſed with Faith in Chriſt and not with the works of man; in any way of Religion or Holineſs whatſoever. Decrees and Statutes are both one, and they are great; The firſt Decree of God is, *That fleſh and bloud ſhall not Inherit the kingdom of God*; the ſecond is, that all the wiſdom of man ſhall be confounded, and all his righteouſneſs or obedience to Gods word is abominable, becauſe they proceed from his carnal mind; the third is, that his Law ſhall make known this ſinful State, and bring every Soul of his Elect under condemnation, curſe and death. The fourth is, that Jeſus Chriſt ſhall looſe thoſe that are brought under curſe by the Law, from their captivity to ſin, and from the curſe of the Law, and give them eternal life onely by free Grace. So likewiſe Commandments and Precepts are both one, and by them underſtand the Commands that God hath given to all concerning Jeſus, firſt that they ſhall hear him, ſecondly that every one *that names Jeſus depart from iniquity*; and this gives light to the eies of the mind, that every Soul may know, that the true and only obedience to God is, to hear Jeſus; to wit, to believe in him for Salvation, that is, for the gift of eternal life by free Grace, and that to believe in any other or to joyn their own holineſs or any thing elſe with him is iniquity. By Judgments underſtand, the judgment of the great Whore, as it is called *Revelations* the 17th. to wit, Hypocriſie, or mans confidence in his own works, which hath made all the Kings of the earth drunk with the wine of her

fornications; to wit, hath bewitched all Forms of Religion to trust in their own works, and not in the living God; or to joyn something with faith in Jesus; as the *Galatians* were bewitched to joyn circumcision and keeping of the Law; and now all Forms are bewitched to joyn works of merit, or good endeavours, great zeal, and wisdom, or covenant-keeping, right baptizing, right communicating, right speaking and acting, as other Holy men have done, or the like; any thing that Jesus may not be all; and therefore this hypocrisie is called mystery, *Babylon* the great, the mother of whoredome, and of all abominations of the earth; for she hath been in all Professions of Religions, and hath corrupted all Administrations of God; & therefore that Judgments of God be poured upon the carnal mind, in which she lives and acts, is to the Servants of God sweeter than honey, and more to be desired than much fine gold.

Psal 120. *Verse* 4. *Wo is me that I remain in* Mesheck, *and dwell in the Tents of* Kedar; This is the Complaint of the Soul that finds a continual Rising of Carnal passions, and Lustful or Earthly affections in his mind, ready to quench all good motions of the Spirit.

Psal. 121. *Verse* 6. *The Sun shall not smite thee by day, nor the Moon by night*; In this he comforts the weak or afflicted Soul, that nothing shall withdraw his mind from God, neither the glory of the Sun, nor the brightnesi of the Moon; but the Lord Jesus shall be his everlasting light, and his God his glory.

Psal. 123. *Verse* 4. *Our Souls are exceedingly filled with contempt of those that are at ease, and with*

contempt

contempt of the proud; This is of Hypocrites, for they are ſo proud of their own conceited Holineſs, that they live at eaſe in carnal Security, put the evil day far off, becauſe they eſteem themſelves the only true Saints of God.

Pſal. 124. Here *David* by the Riſing of many Nations againſt *Iſrael*, himſelf and his people, and the Lord giving them victory, even when their Enemies were in all outward appearance too ſtrong for them, figures out the many ſins and iniquities, and enmities that riſe againſt the peace of the ſoul againſt which there is no help, but by the free grace of God.

Pſal. 126. *Verſe* 6. *They went forth weeping, bearing precious ſeed, doubtleſs they ſhall come again with joy, and bring their ſheaves*; By weeping underſtand Sorrow for ſin, by precious Seed (an afflicted Soul, or a broken heart) by ſheaves (aſſurance of everlaſting happineſs,)

Pſal. 127. By building a Houſe, watching a city, riſing early and lying down late, is figured out all mans care, diligence and pains, about his own ſalvation, it's Jeſus that muſt do all; mans wit is hugely employed to bring ſomething of man into the buſineſs; ſo the Spirit of God in his Servants, never ceaſed either by Parables, Similitudes, or plain words, to ſet forth the free Grace of God in Jeſus doing all for us, and therefore our Saviour ſaith, *Search the Scriptures in them ye think to have everlaſting life, and they bear witneſs of me*, and *ye will not come to me that ye may have life*; whence I Conclude, that Scripture is not rightly expounded, that witneſſeth not every man concluded under ſin, that all may be Saved by free Grace.

In the latter part by Children, and the fruit of the womb, is figured the fruits of true Faith which work by love, of which all theſe Teſtimonies are fulfilled, for they are the Heritage of the Lord, the gift of His free grace, and he is happy that abounds in them, he ſhall not be aſhamed, but ſhall be able to reſiſt all the Temptations of His enemies, even the world, the fleſh, and the devil. But alas, few are they in whoſe Children theſe Teſtimonies are fulfilled, though taken in a literal ſenſe.

Pſal. 128. This Pſalm is wholly Typical though it ſeem otherwiſe; firſt underſtand, that the fear of the Lord is the gift of God, for man by nature lives in careleſs ſecurity and forgetfulneſs of God, yea ignorance of God, neither can he know God, but by the revealing of Jeſus; neither can he attain the fear of God, but it's engraven in his heart by the finger of God in the new Covenant of grace; *therefore thou ſhalt eat the labour of thy hands*, ſignifies, thou ſhalt be ſatisfied with what thou receiveſt from the free Grace of God (for the hand is the receiver). And by Wife is figured true faith, which abounds always in fruits, which are figured by Children; for man and his children are of the ſame blood, and ſit together at one Table, fed with the ſame food; ſo faith and it's fruits are from the Love of God and are fed and ſtrengthened by his mercy; which is ſignified by that word, *the Lord ſhall bleſs thee out of Zion*; which ſhews, that all theſe things are ſpoken of ſpiritual Bleſſings which belong to the Soul; for by *Zion* is commonly ſignified the Church, to which all ſpiritual bleſſings belong; and it is farther confirmed in the two laſt verſes: For by *Jeruſalem* is meant, that *Jeruſalem* which is from above; and by *Iſrael* is

meant the Elect of God, which are the true *Israel* upon whom is the Goodneſs and Peace of God; for the earthly *Jeruſalem* and *Iſrael* after the fleſh are in perpetual Bondage.

Pſal. 129. *Many a time have they afflicted me from my youth*; This is Repeated again to ſhew the grievouſneſs of the affliction: By *Iſrael* underſtand true Chriſtians, the true *Iſrael*; but who are they that afflict? thoſe mentioned in the *Revelations*; firſt the Devil that great red Dragon that caſt a floud of waters out of his mouth, to drown the woman and her child, even the Church of God, and all faith and truth; the ſecond is the Beaſt, even the carnal mind; for the floud that the Dragon caſt out is Forms of Religion, and the carnal mind is the Earth that ſwallowed it up; the third is the falſe Prophet, even all Teachers of Formal Religion; and the fourth is the great Whore even Hypocriſie; for Hypocrites rejoyce in Formal Religion, they cannot abide the Truth; theſe are the Perſecutors of the Church, the people of God, and would deſtroy them, if God were not on their ſide; for the Devil transforms himſelf into the likeneſs of an Angel of Light, and would deceive the Elect if it were poſſible; but that God hath Sealed them in the Hand and in the Forehead: and Satan hath made his falſe Teachers like Miniſters of Light, that with cunningly deviſed Fables they may deceive the world, and draw all men after them; Thus the falſe Apoſtles went from the Profeſſors of Truth; as *Paul* ſaith, *they went out from us; but they were not of us*; and even ſo now all Forms of Religion, have gone out from the Doctrine of free Grace; as *Papiſts*, *Epiſcopals*,

Presbyterians, *Independants*, *Anabaptiſts*, *Quakers*, for none of them deny but Salvation is by free grace and by faith in Chriſt; but as *Paul* ſaid, *they were not of us*, for if they had been of us, doubtleſs they would not have gone out from us; to wit, if they had been Regenerate, begotten by the word of Truth, Born of the Holy Spirit, and led by Him in all the ways of God, and had the free Grace and Operations of it, and Faith that works by Love always in their Souls, they would have ſaid it's by Free Grace alone, and ſhouted his Praiſes with us, who hath done all for us, caſting their Crowns to the ground, and crying, *the Lamb is worthy to receive glory and honour, and might and majeſty, and dominion, for by thy bloud we are and were redeemed*; but alaſs they wanting this inward ornament, this hid man of the heart, theſe glorious truths which God hath Hid from the wiſe and prudent of the world; this Goſpel which is a myſtery to them that are without, the eies of whoſe mind the God of this world hath blinded, leſt the light of the glorious Goſpel of Jeſus ſhould ſhine upon them, therefore they have invented many ways, and ſtill are inventing new ways of pure Religion, great Holineſs, ſtrong Zeal, to conform their Actions to the rule of the Scripture, or to the Actings of Jeſus, or his Servants, Holy men of God; but all this reforms but the outſide like *Herod*; therefore are they like painted Tombs and whited Sepulchers, full of rottenneſs and ſtink within, and the Lord Jeſus having commanded us, not to Judg after outward appearance, but judg righteous judgment, we teſtifie that all that they do, even their very Prayers, are abominable to the Lord; for their ſeed is like

Corn

Corn ſown on the houſe-tops, whereof the mower or reaper cannot fill his hand, nor the binder or gleaner his boſom; to wit, no man that joyns with them finds any true ſupport, as a ſtaff to lean his hand upon; that he might ſay as *David* ſaid unto the Lord, *thy Rod and thy Staff they comfort me*, neither can they find any true comfort, that might be as a boſom-friend to truſt to, in any ſtraight or diſtreſs; and while the Servants of God paſs by, or look upon their ways, they pray not that the Lord would proſper them therein, but that he would confound their devices, and all their wiſdom, and diſcover the unrighteouſneſs of their Holy things; that he would ſend a Famine upon them, not of Bread and Drink, but of Hearing that good word of God, that they might be brought back again, naked and Hunger-ſtarved, to beg for mercy and free Grace.

Pſal. 137. In this Pſalm by *Babylon* and *Edom* are figured all the wiſdom and righteouſneſs of man for therein is every man of God captivated till the Lord deliver him; and all Hypocrites whoſe life and glory is in their own ways of Holineſs, they are cruel oppreſſors and perſecutors of the people of God; So by *Jeruſalem* is meant the true *Iſrael*, or Church of God, to whom they were ſo cruel, therefore he prays God to remember their cruelty, and bleſſeth him that deſtroyeth them and their Infants among the ſtones; to wit, he praiſeth the Lord that confounds them and their devices, that he may bring them to ſeek to him in their diſtreſs; for the man of God never prays for deſtruction to his enemies, but ſuch as may bring him home to the Lord, that with him he may find mercy and forgiveneſs.

Pſal.

Pſal. 138. By Kings of the Earth underſtand the Redeemed of the Lord; for Jeſus hath made them Kings and Prieſts unto their God, for they have heard the words of his mouth; but Earthly Kings have ſhut their ears to the word of God, and deſtroy his Servants that either Preach it or Profeſs it; as *David* teſtifies, Pſal. 2. *The Kings of the Earth ſtand up, and the Rulers take Councel together, againſt the Lord and his Anointed.*

Pſal. 139. *Verſe* 16. *Thine eies did ſee me, when I was without form*; This figures the natural eſtate of man, which is a maſs of ſin, without any form of goodneſs; as it is ſaid, *that the earth was without form and void, till the ſpirit of God moved upon the waters*; therefore he ſaith in continuance, God did faſhion all his members when as yet there was none of them; whereby he ſignifieth, that he wrought all manner of Righteouſneſs in him, and all things pertaining to Salvation, when there was none in him, nor no poſſibility to obtain them, no more then in the Conception to Form its own members; therefore he ſaith, *how dear are thy thoughts to me O God? how great is the Sum of them?* Mans heart is not drawn ſo dearly to love God, and reckon up his great and gracious thoughts towards him for the Creation of his Body, but for the redemption of his Soul, making him of a ſinner a ſon of God; it's that that makes him to love God with all his Soul, Might and Strength, for it's Gods love to us, that begets our love to him, as *John* ſaith.

Verſe 19. *Oh that thou wouldeſt ſlay O God the wicked and bloudy men, depart ye from me*, &c. Here by wicked and bloudy men, is figured ſinful and wicked

wicked thoughts, which ariſe in the mind and contend againſt God, theſe are they he would have to depart from him; for he hates them with a perfect hatred; for which *Job* alſo abhorred his own Soul; and therefore *David* prays, *that God would ſlay them*; not to ſlay men be they never ſo wicked, but ſin in them, that they might be converted unto God and Saved.

Pſal. 141. *Verſe* 4. The laſt Clauſe, *Let me not eat of their delicates*; this is, to truſt in the works of mans Holineſs, for thoſe are the dainty diſhes that the Hypocrites Souls feeds on, as one ſaid to me, that to ſay Thou, and not You, to a man, was the life of his Soul.

Verſe 5. *Let the Righteous ſmite me, that is a benefit; let him Reprove me, it ſhall be a precious oyl.* This is meant, the Righteous God, for within a while, I ſhall even pray in their miſeries; to wit, knowing their miſery by the ſight of my own ſinfulneſs.

Verſe 6. *When their Judges ſhall be caſt down in ſtony places, they ſhall hear my words for they are ſweet*; He ſpeaks this in the Perſon of Jeſus; for when they that account themſelves ſo righteous that they judge and condemn others, ſhall be caſt down themſelves; to wit, brought to the ſenſe of their ſins and ſinful nature; then will they be glad to hear the voice of Jeſus pardoning ſin, and ſanctifying the Sinner; giving life to the dead, and joy to the living; the words of Jeſus are ſweet to a ſinful Soul.

Verſe 7. *Our bones lie ſcattered at the Graves mouth*; this is, we are always ſenſible of our ſinful condition

on, that we are dead in ſins, as the Corps that's ready to be put in the Grave.

Verſe 9. *Keep me from the ſnare*, &c. is the ſame with that before, *Let me not eat of their delicates*; for dainty Diſhes, new Wines, and pleaſing things are Snares and Gins that catch the Soul, if it be not preſerved by God.

Pſal. 142, 143, 144. In all theſe the *Pſalmiſt* ſets forth his Complaints and perplexity, or heavy trouble of his Soul, becauſe of ſin, that he found no help from man, but found great mercy with God; ſo that by all his enemies is to be underſtood, his Souls enemies, Satan and his Inſtruments; by great waters underſtand always manifold Luſtings of the fleſh, by ſtrangers, ſuddain paſſions, by them of the right hand, falſe Profeſſors of the Goſpel; when he prays for Bleſſings, underſtand ſpiritual Bleſſings, even the grace of God, and the fruits of the Spirit; Although temporal Bleſſings be expreſs'd: that's but a figure, that upon every glory may be a defence, for the ſpiritual are figured by them; for ſpiritual Bleſſings make men happy and bleſſed; but temporal Riches are often Snares and Temptations.

PROVERBS.

SOLOMON in his Book of *Proverbs* ſpeaks all, as concerning the Temporal State of man; that upon every glory there may be a defence, as the Prophet ſaith; *for the myſteries of the kingdom of*

Heaven

Heaven are hid from the wiſe and prudent of the world, as our Saviour ſaith, and only revealed to his people by his Holy Spirit; yea the God of this world hath blinded the eies of them that are without, leaſt the Light of the glorious Goſpel of Jeſus, ſhould ſhine upon them; and here is the hiding of this Myſtery, that ſuch a man as *Solomon* beloved of God, and endowed with wiſdom by God himſelf, ſhould exerciſe his wiſdom in earthly things, and take ſuch care to inſtruct men in them; therefore they Conclude, that it is divine wiſdom and God's Will, that his people ſpend their time and care about earthly things, but our Saviour teacheth us the contrary, *that we take no care even for neceſſaries, as meat, drink and cloathing, no not for to morrow.* On the other Hand again *Paul* ſaith, *he that provides not for his Family is worſe than an Infidel.* Therefore here is the Life of Faith, and guidance of Gods Holy Spirit, that man be diligent in all things belonging to this preſent life, and yet his heart not ſet upon them, as *David* teacheth; and this reconciles all theſe Inſtructions: But he that Reads the *Proverbs*, if he will by wiſdom underſtand Chriſt, who is the wiſdom of God unto Salvation, it will ſet his mind to ſeek another riches, and not the riches of this world; and if by the Whore, he underſtands hypocriſie, whereby man Profeſſeth Religion and Service of God, but in his heart loves the world, he may ſee how many ways mans mind is allured unto the world, and how willingly he follows it rather than God; and if by a wiſe man he underſtand a Believer, and by a fool an Unbeliever, and by the envious a Formaliſt, and by riches the fruit of the Spirit, he may find

find *Solomon* opening his mouth in Parables, and uttering his dark speeches, as *David* did on his Harp.

ECCLES.

But in his Second Book who will understand him to speak of earthly wisdom? for he makes himself a Preacher (as the word *Ecclesiastes* signifieth) and plainly testifies, that the world and all that is in it, and all mans wisdom and care about it, is nothing but vanity and vexation of Spirit, unto a man of God, a Believing Soul, wherein he opens at large the various courses of men in the World, voyd of the fear of God; and how foolish and wicked they are, and shews that men shew themselves therein voyd of reason, and confesseth that himself hath gone beyond them all in earthly Delights, and fleshly pleasures, and so to speak all out of his own experience, which is the part of a Preacher, and to confess himself the chiefest of sinners, is the part of a Christian, as *Paul* teacheth; and then he concludes, that the whole Duty of man, *is to fear God and keep his Commandments*; And this is another shadow to hide the glorious mystery of Truth from the wise of the World; for now thinks men that he is sent back to *Moses*, to the Ten Commandments, that Law that saith, *Do this and live*; not understanding, that the work of that Law is wrought when man is become sensible of his sin, and he and all his ways are condemned of folly and vanity, for by the Law is the knowledg of sin, and whosoever is of the works of the Law, is under the Curse; But now when he saith, the whole Duty of man *Is to fear God and keep his Commandments*, he speaks of those Commandments whereof *Paul* saith, *the days of that Ignorance God winked*

winked at, but now hath he commanded all to believe and obey the Goſpel; Theſe are the Commands of God, after that Chriſt is manifeſted; the Father carries not man back to *Moſes*, nor yet bids him Hear *John Baptiſt*, nor any other; but calls upon all from Heaven and Commands others to hear his Son, and this is the work of God, to Believe in the Son, for they that believe in him, are paſſed from Death to Life, and ſhall not come under Condemnation; but they that believe not, are condemned already, becauſe they Believe not the Record of God concerning his Son. Therefore God in mercy drives not man back to *Moſes*, but when man ſees his ſin by the Law, he draws him to Chriſt through whom ſin is pardoned, and the Soul ſanctified; Therefore the Apoſtle to the *Hebrews* ſaith, *Ye are not come to the Mount, that might not be touched, nor to burning fire, blackneſs, darkneſs, and tempeſt*, &c. which is as much as if he had ſaid, *ye are not come to the Law of judgment*; for ſo was that Law delivered; but ye are come to Mount *Sion*, the City of the Living God, the Heavenly *Jeruſalem*, &c. and to Jeſus the Mediatour of the New-Teſtament, and to the Bloud that ſpeaketh better things than that of *Abel*; to wit, *ye are come to the Law of the Spirit of Life in Jeſus, that frees from the Law of ſin and death*.

Now when *Solomon* had brought man to his whole Duty, even to believe wholly in Chriſt, then is he altogether Divine, for then there remains nothing but the delight that the Bridegroom and the Bride, to wit, Jeſus and the Believer have one in the other; for Jeſus ſaith, *He that Believes in me, I and the Father will come down and wi-*

ſull

sup with him, and dwell with him; and the Lord saith by *Hosea*, *I will betroth thee to my self in faithfulness*, &c. So here is the Soul, like the New-married Spouse, taken up with great delight in Christ her Well-beloved, for whom she hath cast away all things, that before she counted gain unto her Soul; as Righteousness, Holiness, Zeal, and the like; *and now accounts them loss and dung*, (as it was with *Paul*) and Jesus is so delighted in his Spouse, the Converted Sinner, that he calls all his neighbours to rejoyce with him, as the woman did when she had found her lost groat; for there is joy with the Angels in Heaven, and Saints on earth, at the Conversion of a Sinner: Let us hear then their Communion: the Bride begins.

CANTICLES.

Chap. 1. *Verse* 1. *Let him kiss me with the kisses of his mouth, for thy Love is better than wine*; Here is the desire of the Soul to receive the sweet breath, even the Spirit of Christ; (this is the kisses of his mouth) and to give out her breath, even her weakness to him, that he may bear all her infirmities; (this is also the kisses of his mouth) *for thy Love is better than wine*: Now she turns to him and tells him, how her heart stands affected towards him; before she delighted in the comforts that others are delighted in; to Hear them that Preached of New wines, and pleasant things; now nothing so pleasant to her as the Love of Christ, by his Cross to Crucifie the flesh, and mortifie the worldly mind; as a Loving Father Corrects the child, so she finds it's his great love, whereby he weans her affections from the world, to the Love of himself.

Verse

Verſe 2. *Becauſe of the ſavour of thy good Oyntments, thy name is as oyntment poured forth, therefore do the Virgins love thee*, The good Oyntments of Jeſus are Graces or Fruits of the Spirit, which ſoften the ſtony heart, looſen the benumn'd limbs and joynts, ſo that they make a free and a willing people, for it's the day of God's power, for he is the Morning-ſtar and dawning of the day to man; *that hath ſat in darkneſs, in the Region and ſhadow of death, and he is the power of God*; Therefore do virgins love him, and they are call'd virgins that are weaned from the world and all it's follies and vanities, whatever they are amongſt men in the world; and now love they Jeſus, becauſe his name is as Oyntment poured forth, the Name of our Saviour gives a fragrant ſmell to broken-hearted and contrite Sinners, it's great comfort to them that have found themſelves dead in ſins, and through ſin under the wrath and curſe of God by the Law, and no helper amongſt men, no power nor wiſdom ſufficient for it, it makes them leap for joy to hear of a Saviour, and daunce in the praiſes of God, as *David* did before the Ark of God, a Figure of Jeſus.

Verſe 3. *Draw me we will run after thee, the King hath brought me into his chamber, we will rejoyce and be glad in thee, we will remember thy love more than wine; the Righteous do love thee.*, Here is firſt the continual Prayer of the Spouſe of Chriſt his church, every believing Soul cryes *draw me*, where is a confeſſion of her own diſability of her ſelf to any good; her ſlowneſs, her many hindrances and Pul-backs, by *Iſa* call'd duſt, *ſhake thee from thy duſt and chains, ſhake off thy chains O captive daughter of Sion*; the

Apoſtle calls the clog that cleaves ſo faſt to; therefore ſhe prays for the conſtraining power of Chriſt, even his Love to draw her into his Love, as the Divine ſaith; *Herein is Love, not that we loved him, but that he loved us firſt.*

Secondly, here is the Effect of this draught of Love; *we will run after thee*; where ſhe ſhews the mighty operation of his Grace, as our Saviour did to *John*'s Diſciples, when they came from *John* to ask him, *Art thou the Chriſt?* he ſaith, *Go tell John what ye have ſeen, the blind ſee, the deaf hear, the lame walk, the dead are raiſed, and the poor receive the Goſpel.* They will run after Jeſus for whom he hath done theſe things; they run with a willing mind, as *Mary Magdalen* did, out of whom Jeſus had caſt ſeven Devils, even Luſt, and Pride, and Covetouſneſs, and Envy, and Malice, and Blindneſs, and Deafneſs, and Deadneſs and Lameneſs, ſeven Devils, Oh ſeven great Devils! then ſhe runs, and ſeeks, and kiſſes, and weeps, and breaks her Alabaſter Box of Oyntment very coſtly, upon the Head of Jeſus, to anoint his Body to the burial, that though his body be dead, and taken out of our ſight, the fragrant ſmell of his Name may fill all the Houſe of God, even the Souls of his converted ones with joy and gladneſs in believing. Then ſhe teſtifies his love to her, *The King hath brought me into his Chambers*; as a man that hath built a new gallant Houſe, brings them he would ſhew his reſpect unto, and ſhews them all his Rooms: The Chambers of Jeſus his Houſe are free Grace, loving kindneſs of God to man, tender Mercies, multitude of Compaſſions, *&c.* wherein the multitude of mans ſins are pardoned,

and

and he is received to live in Jesus by Faith, to have communion and fellowship with God the Father, and with Christ his Lord and Saviour, and with all the Saints of God, therefore are they filled with joy and gladness, and remember his love more than wine, to wit, more than that old Doctrine, which made their hearts chearful, when they lived under delusions, and chose Teachers to themselves, that preached of new wines and pleasant things; for the believing soul, as she rejoyceth in the Doctrine of Truth, so she is ever fill'd, yea over-fill'd with joy, that she is freed from that false deluding and captivating Doctrine of mans Wisdom, she is escaped as a Bird out of the net of the fowler; so then she adds, *the righteous do love thee*; thereby separating the man of God, even the lost soul, to whom the Righteousness of Jesus is imputed, from the Hypocrite that glories in his own Righteousness; for these always hate the Lord Jesus bitterly, as the Scribes and Pharisees did.

Verse 4. *I am black, O Daughters of Jerusalem, but comely as the Tents of Kedar, the Curtains of Solomon.* Here the Spouse directs her Speech to the Daughters of *Jerusalem*, that is, from below, even all the professors of formal Religion, who are beautifying themselves, and esteem themselves beautiful, to wit, holy, religious and zealous; and she yields she is black in their sight, but comely and delightful in the sight of God, *as the Tents of Kedar, and Curtains of Solomon*, to wit, those that have escaped the wickedness that is in the world through Lust, and dwell in Tents like pilgrims, strangers that have no abiding place on the earth,

but remove their Tents from place to place, ſeeking for a City and habitation, whoſe founder and builder is God, or like the Curtains of *Solomon*, thoſe coverings whereunder the Lord Jeſus gives his Love to his Spouſe, hid from all the wiſe and prudent of the world.

Verſe 5. *Regard me not, becauſe I am black; for the Sun hath looked upon me, the ſons of my Mother were angry with me, they made me keeper of the Vineyards, I kept not my own Vineyard.* Here the Chriſtian Soul perſwades theſe holy ſeeming ones not to be offended at her ſinfulneſs and weakneſs, it's becauſe the Lord Jeſus the Sun of righteouſneſs hath looked upon her, whereby ſhe holds forth mighty Doctrines. 1. That they that look upon the Lord Jeſus, they ſtrive to be holy as he; but 2. They upon whom he looks are poſſeſt with the ſence of their own ſin and weakneſs, they find themſelves not ſufficient for one good thought, they abhor themſelves in aſhes; therefore are the ſons of her Mother angry at her, and tell her ſhe muſt watch, and take care of her own Soul and the Souls of others, giving them good examples and good inſtructions, *&c.* but ſhe weeps, and ſorrows, and confeſſes ſhe cannot do the good that ſhe would for her own Soul.

Verſe 6. *Tell me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt to reſt at noon; for why ſhould I be as one that turneth aſide to the flocks of thy Companions?* Here the Spouſe turneth to her Beloved again, enquiring how and where he feeds his flocks, and gives them reſt; for herein lies the Myſtery of all Godlineſs, that the believing Soul have no communion with all or any other flocks,

flocks, though they profeſs to be companions of Chriſt, and walk in his way, for they are of God, but theſe of the world; yet all profeſs works of righteouſneſs and faith in Jeſus, prayer, praiſes, and all things alike, therefore the Spouſe cries, *Shew me, O thou whom my Soul loveth, where thou feedeſt thine, and makeſt them reſt at noon.* *My food*, ſaith Jeſus, *is to do the will of God*; this is the true worſhip of God; for his will is our ſanctification, but the Houſe of *Judah* would do his will in worſhiping at *Jeruſalem*, and the Houſe of *Iſrael* in the Mount of *Samaria*; but they, ſaith Jeſus, that worſhip God, ſhall worſhip him in neither; for thoſe are not his Flocks, but the Flocks of his companions, and ſo are all our worſhipers in our ſeveral Forms, how zealous ſoever they be; but the true worſhippers ſhall worſhip God in ſpirit and truth; for Jeſus, who is the truth and fulneſs of time, is come to their ſouls, and the Father hath given them to believe in him.

And as Jeſus is the food of the ſoul, as he himſelf declares plainly, *John* 6. ſo Faith in him, is the true reſt, as the Apoſtle to the *Hebrews* argues clearly, *Chap.* 4. for by Faith in Chriſt mans Heart ceaſeth from all carnal luſting after all the profits or pleaſures that the earth can afford, and from all carnal confidence in his own wiſdom, righteouſneſs or zeal, or whatever might any ways avail to his ſouls ſalvation.

Verſe 7. *If thou know not, O thou faireſt amongſt women, go forth by the ſteps of the flock, and feed thy Kids by the Shepherds Tents.* Here the Lord Jeſus anſwers to his Spouſe, whom, firſt, he calls the faireſt among women; whence is manifeſt,

The firſt Beauty of a Chriſtian is to be weaned or withdrawn from all the ways of mans Wiſdom and Holineſs, to ſeek unto Jeſus only for Life and Peace.

Secondly, The Lord teaches her to go after the ſteps of the Flock; whence is teſtified, that though the ſervants of God are exerciſed divers ways in the ſight of men, as, *Abraham* in offering his ſon, *Iſaac* in having two ſons twins, of contrary nature, *Jacob* in ſerving *Laban* for wives and wealth, *Moſes* in prevailing againſt *Pharaoh*, *David* in overcoming *Goliah*, *Jonathan* in deſtroying the *Philiſtims*, and the like; yet will it not avail any ſoul to do like to theſe or any of theſe; but the work of God in the hearts and inward parts of theſe and all the ſervants of God, is all alike; to wit, regeneration of the ſoul, pardon of ſin, mortification of the fleſh, ſanctification or guidance of the Spirit, in which ſteps all muſt go that come to life; for this is that new way wherein no unclean thing ſhall come; and here muſt the Kids of God be fed; for here do the ſhepherds pitch their Tents, to wit, the true Miniſters of God preach nothing elſe; though for this they are ſo perſecuted of men, that they are ready to flee from one place to another, that they may teach to all the true *Iſrael* of God.

Verſe 8. *I have compared thee, O my Love, to the Troop of Horſes in the Chariots of Pharaoh.* Oh glorious Compariſon. See the mighty power of true Chriſtianity chiefly in the newly converted Chriſtian, able to bring in the Heatheniſh mind, and to bow down the necks of the ſtatelieſt Kings, as a whole Troop of Horſes to draw *Pharaoh*'s Chariot.

Verſe

Verſe 9. *Thy Cheeks are comely with Rows of Stones, and thy Neck with Chains*; Thus are the Cheeks of Chriſtians (who bluſh and are aſhamed of their ſins) beautified with the conſolations of Gods Spirit, as with precious Stones, and the Neck (that hath been bowed under the ſlavery of Satan) adorned with the ſtrength of Chriſt, as with Chains of Gold.

Verſe 10. *We will make thee Borders of Gold, with Studs of Silver.* Thus will God ſtrengthen the Soul that truſts in him; for he ſhall be kept by the power of God through Faith unto ſalvation.

Verſe 11. *Whilſt the King was at his repaſt, my Spiknard gave the ſmell thereof.* Thus the Spouſe declares the Comforts ſhe receives from Jeſus her Lord and King, whoſe Repaſt is to convert and comfort the Souls of them that truſt in him, which cauſes them to ſend out a fragrant ſmell to others.

V. 12. *My well Beloved is a Bundle of Myrrhe unto me, he ſhall lie between my Breaſts.* Thus the Spouſe further ſets forth what Jeſus is unto her, even as Myrrhe, whereby dead bodies are embalmed, that they are turned to Mummy, a long laſting ſubſtance; ſo ſhe being a ſinner, dead in ſins, is turned by her well beloved Jeſus into a Chriſtian, that ſhall live with him for ever; therefore he ſhall lie between her Breaſts, none other ſhall have her Love; he alone ſhall be her Spouſe, and give her power to bring forth.

Verſe 13. *And he ſhall be unto her as a Cluſter of Camphire in the Vines of Engedi*; that as Camphir is ſoon ſet on fire, ſo is her Soul enflamed with his

Love, while he comforts her Soul that is ſick of Love, with flagons of Wine.

V. 14. *My Love, behold thou art fair, behold thou art fair, thine eyes are like the Doves*; Here is the ſecond Commendation of the Beauty of the Spouſe, and therefore it is doubled, in that ſhe gives up her ſelf wholly to him, forſakes all other, & cleaves to him alone; and the Soul doth this that receives the Doctrine of free Grace, and abhors all conditional Doctrine whatſoever; then is her Eyes like the Doves, full fixt in ſimplicity, not to have comfort in any others, but to be abſolute true as the Turtle to her Mate.

Verſ. 14, & 16. *My well Beloved, behold thou art fair and pleaſant, alſo our Bed is green: The Beams of our Houſe Cedars, our Rafters Fir.* This is the third Commendation of the Beauty of the Spouſe; that ſhe uſeth no Hypocriſie, but abſolute Simplicity; therefore is ſhe alſo pleaſant in the eyes of her Lord Jeſus, and therefore he tells her that their Bed is green, to wit, full of moyſture tending to fruitfulneſs, and their Houſe builded of ſtrong and pleaſant Timber, that ſo they may continue in that fruitful condition without fail; for all is grounded upon the free Grace and unchangeable Love of God.

Chap 2. *Verſe* 1. *I am the Roſe of the field, the Lily of the valley.* Here Jeſus maketh out his goodneſs and beauty to his Spouſe; as in the Goſpel he ſaith, *I am the Life, the Light, the Truth*, &c. Which when the Scribes and Phariſees, Hypocrites heard they ſaid, *Thou beareſt record of thy ſelf, thy record is not true*; but when he opens the ear, then the Soul believes, and the believer hears, not only

only Jeſus, but the Father alſo, and ſo receiveth a twofold record, both Jeſus and the Father; as he ſaith, *He that heareth me, heareth him that ſent me; and he that receiveth me, receiveth him that ſent me*; and this makes the ſoul to love him alone; for this is that ſecret, but powerful Command upon every ſoul that nameth Jeſus, to depart from iniquity: therefore he ſaith,

Verſe 2, *Like the Lily among Thorns, ſo is my Love among the Daughters*: Where Jeſus accepteth and magnifieth his Spouſe, ſhe is become like him, he is a Lily, ſo is ſhe; as it is written, *He that ſanctifieth, and they that are ſanctified are all one*; but alas all others are thorns ſtill, ſeeing they ſee and perceive not, hearing, they hear, and underſtand not; but glorious is ſhe that is a Lily among thorns, that ſhines as a Light in the midſt of a crooked and perverſe generation,

Verſe 3. *Like the Apple-tree among the trees of the Foreſt, ſo is my beloved among the ſons of men, under his ſhadow had I delight, and his fruit was ſweet unto my mouth*: Here the Spouſe commends the Lord Jeſus by way of compariſon to all the Sons of men, thereby ſhe includeth all other means of ſalvation. He is like the Appletree, the ſhadow whereof is delightful, and the fruit pleaſant; all other things are but like trees of the foreſt, which with the wind make a great roaring din, as men that brag and boaſt of the Law and the righteouſneſs thereof, *ſpeaking great ſwelling words of vanity*, ſpeaking what they know not, and affirming what they underſtand not, but their fruit is nothing but as ſome Crabs and Maſt for ſwine.

Verſe 4. *He brought me into his wine-cellar, & his banner*

banner over me was Love. Thus ſhe further teſtifies his kindneſs to her, to give her plenty of wine, that ſhe might be chearful, and do all with a willing mind; that the requirings of God might not be a burden, as it was to *Iſrael* after the fleſh, to whom he threatned by the Prophet, that they which called it a *Burden*, ſhould be cut off from his people; and further *his Banner over her was Love*; to wit, his Enſign, which ſhe ſhould follow to battel, to wit, his Love drew out her ſoul into love of him, as to fight the good fight of Faith againſt all the principalities and powers of darkneſs, *&c.*

Verſe 5. *Stay me with Flagons, comfort me with Apples; for I am ſick of Love.* Here the Spouſe prays for the continuance of his Love. The believing Soul is like a hungry ſtomack, which is ever craving. The more dainty meat is of eaſie digeſtion; and then the ſtomack craves again, not becauſe it will faint if it be not ſupplied; for the food is of ſuch a ſatisfying nature, that it enables to walk forty days and forty nights, but for that it likes it ſo well, that it can reliſh no other.

Verſe 6. *His left hand is under my head, and his right hand doth embrace me.* Thus again ſhe declares to others his great Love, that he puts forth all his power, exerciſeth both his hands, the one to ſupport her that ſhe faint not, and the other to make out his Love unto her with continual Comforts.

Verſe 7. *I charge you, O Daughters of Jeruſalem, by the Roes and by the Hinds of the field, that ye ſtir not up, nor waken my Beloved, until ſhe pleaſe*: Here the Lord Jeſus charges all the daughters of *Jeruſalem* that is below, that is, all carnal profeſſors, to ſuffer

ſuffer his Spouſe, his Church to live by Faith, although they count her ſleepy and careleſs, its her true reſt in the boſom of her beloved, whereby ſhe is withdrawn from all incumbrances, to lie at peace with her beloved.

Verſe 8. *It is the voice of my beloved, behold he cometh leaping over the mountains, and skipping over the hills.* Thus the Chriſtian ſoul quickly diſcerns the voyce of Jeſus; though many falſe Chriſts and falſe Prophets come, they cannot be deceived, for they are his ſheep, and he hath marked them in the hand, and in the forehead, that Satan cannot deceive them; and then the Spouſe declares wherein he differs from others; he comes leaping over mountains and hills; other flatterers come in a ſmooth way, but he hath mountains and hills to leap over, multitude of ſins to forgive, great failings to paſs by, many backſlidings to heal freely, before he come at me poor ſinner, ſaith the Spouſe.

V. 9. *My well Beloved is like a Roe or a young Hart, lo, he ſtandeth behind our wall, looking forth of the windows, ſhewing himſelf through the grates.* Here ſhe goes on ſhewing of what nature the appearance of Jeſus is, like that which is little or young, like a Babe in a manger, or the ſmalleſt ſeed ſown in the garden, we ſee him as it were behind a wall, through windows or grates, much doubting whether he be Chriſt or a Deceiver of the people; our ſtrong Religion and holy ways are a thick wall to hinder us, when we cannot ſee him unleſs we be ſtript of all, the unrighteouſneſs of our holy things diſcovered, that there's nothing left us but ſin and ſhame, O happy window or grate, that then

then we may eſpy a Saviour of loſt Sinners through!

Verſe 10. *My well beloved ſpake, and ſaid, Ariſe my Love, my fair one, and come away.* Here is the day of Love, as it is ſaid in *Ezek.* when the Soul is caſt out unto ſhame and deſtruction, then its the day of Jeſus; then he ſaith to it, *Live*; then he calls it away from death and darkneſs to the life and liberty of the Sons of God.

Verſ. 11, 12. *For behold Winter is paſt, the Rain is changed, and is gone away, the flowers appear in the earth, and the time of the ſinging of birds is come, and the voyce of the Turtle is heard in our Land.* Here is the unregenerate eſtate compared to Winter and ſtormy Rain; and the eſtate of Chriſtianity or Regeneration, to the Spring, which yields pleaſant ſhowers, which cauſes flowers to ſpring, and birds to ſing, and the Turtle to be heard; ſo that the firſt is an eſtate of ignorance, and darkneſs, and barrenneſs, and deadneſs, a ſad and ſtormy winter, wherein is all rioting, and pride, and covetouſneſs, and envy, the works of Satan from the children of the Devil; the latter is the Lord Jeſus, giving life, light, grace, truth, love, joy, peace to the Soul of the Believer, and making it to abound in all goodneſs and fruitfulneſs; therefore he ſaith,

Verſe 13. *The Figtree hath brought forth her young figs, and the Vines with ſmall grapes have caſt a ſavour*; and thence calls again, *Ariſe my Love, my fair one, and come away.* Thus doth the Lord draw with bands of Love, with many invitations; as by *Iſaiah*, *Ho every one that thirſteth, come to the waters*, &c. and in the Goſpel, *All that are weary and*

and heavy laden, come to me, and I will refresh you.

Verse 14. *My Dove, thou art in the clefts of the Rock, in the secret places of the stairs; shew me thy sight, let me hear thy voyce; for thy voyce is sweet, and thy sight comly.* When the Spouse complains of the thick wall of her sins and infirmities, then the Lord Jesus knows she is in him, for he is the rock, and she is rightly fixt in him, for that she is in the holes of the Rock; hid from all the wisdom of the world, and she is in the secret places of the stairs, she is ascending up to God, but by a secret way, which none shall find, though they search for it with all their wit and cunning craft, and strive to enter in and take the Kingdom of Heaven by violence, and imitate all the doings of the man of God, all is but Hypocrisie, and the Hypocrite and his Hope shall perish together.

Verse 15. *Take us the foxes, the little foxes, which destroy the vines, for our vines have small grapes.* Here the Lord teaches his Spouse that when she by her wit, or zeal, or holiness, thinks to order her self aright, to please God, or promote the way of her salvation, to strengthen her hope, to subdue lust and passion, to establish faith, or the like; these are like little Foxes, cunning crafty devices to bring in our own wisdom, and joyn it with faith in Jesus; these destroy the vines; for *he that is circumcised*, saith *Paul*, *Christ*, the true Vine, *shall profit him nothing*; and he that seeks to be justified by his obedience of the Law, is fallen from Grace, therefore take us these Foxes away, and cleave to me, I am the green fir-tree, upon me is thy

thy fruit found, and our Vines have ſmall grapes; though the fruits of Faith be ſmall, yet they are true; ſit down by the waters of *Shilo*, which run ſlowly, and go not to *Nylus*, that ſtrong-headed and ſeven-ſtreamed River of *Egypt*: *He that believeth will not make haſte.*

Verſe 16. *My well Beloved is mine, and I am his; he feedeth among the Lilies.* Here the Spouſes heart is filled with joy; the Marriage is made, her well beloved is well pleaſed with her, though ſhe be black, ſhe is comely in his eyes, yea as the pure white Lilies; for her Garment is waſhed and made white in the blood of the Lamb, and he feedeth among ſuch; for his food is to do the Fathers will, which is to make of ſinners ſons and daughters of God.

Verſe 17. *Until the day break, and the ſhadows fly away, return my well beloved, and be as a Roe, or a young Heart upon the Mountains of Bether.* He is doing the will of God till the work be perfected; that he himſelf, the true day-ſtar, give light in the Soul; and then all ſhadows, falſe lights, and the like, fly away; therefore ſhe prays, *Return my well beloved, and be as the Roe or young Hart upon the Mountains of Bether*; which is, let me have thy preſence, though never ſo young or little, and ſeem helpleſs to others, thou art my only help and delight, I will have no other.

Chap. 3. *Verſe* 1. *In my Bed by night I ſought him whom my ſoul loved; I ſought him, but I found him not.* Here the Spouſe, the Chriſtian, declares how it was in her unregenerate eſtate, the Bed of carnal eaſe, the time of darkneſs, even ignorance of her Souls eſtate; when ſhe lay ſleeping in fleſhly ſecurity,

rity, and forgetfulneſs of God, yet ſhe ſought for her Saviour, after the way that mans wiſdom leads, to go to Church, hear, read and prav, to beautifie her ſelf to procure Love, but ſhe found him not; no, he is not to be found in this way.

Verſe 2. *I will riſe now, and go about the City, by the ſtreets and open places, and ſeek him whom my Soul loveth; I ſought him, but I found him not.* When ſhe found him not in the common way, ſhe tries all Forms of Religion, yet ſhe keeps her in the City, to wit, of Hypocriſie, whereof *David* ſaith, *Pſal.* 55. *Wickedneſs is in the midſt thereof, deceit and guile depart not from her ſtreets*; and ſhe ſeeks in the ſtreets and open places thereof, to wit, in what may be ſeen with eye, and heard with ear, and conceived by the heart; but ſhe found him not, no he is not to be found there.

Verſe 3. *The watchmen that went about the City, found me, to whom I ſaid, have you ſeen him whom my ſoul loveth?* Theſe are the Preachers and Teachers, or Declarers, that profeſs to teach the Truth, but its in the City of Hypocriſie, and the Souls buſineſs is to ſee a Saviour; but they are Idol-makers, and are like unto them, they have eyes, and ſee not, *&c.*

Verſe 4. *When I had paſt a little from them*; (when by the mighty power of God, I was brought unto ſuch a ſight and ſence of my ſins, that my Soul was wounded, my Spirit bruiſed; my Heart broken) that they were all liars to my Soul, they had not the Tongue of the Learned, to ſpeak a Word of Comfort in due ſeaſon, then even then I found him whom my Soul loved; or rather he gave himſelf to be found of me that ſought

him not; yea, when I durſt not enquire after him; ſo loving is he to a broken hearted ſinner; and his Love fill'd my heart ſo with Love to him, that I took hold on him, and left him not, till I had brought him into my Mothers Houſe, into the Chamber of her that conceived me.

Thus when the Soul is brought to Jeſus by the power of God, then it ſticks to him with ſtedfaſt Faith, and brings him to her afflicted Heart; for there was ſhe begotten and conceived in the Regeneration, and there muſt ſhe have Jeſus to pardon her ſins, comfort her Soul, mortifie the Fleſh, and earthly Mind, give her a new Heart, and renew a right Spirit within her.

Verſe 5. I charge you O Daughters of Jeruſalem, by the Roes and by the Hinds of the field, that ye ſtir not up nor waken my Love until ſhe pleaſe. When Jeſus hath found the broken Heart, he comforts it, and brings it to peace and reſt in him, and charges all the wiſe of the world not to touch his Anointed, nor to trouble his Beloved, ſo gives he his Beloved ſleep.

Verſe 6. Who is ſhe that cometh out of the wilderneſs, like pillars of ſmoke perfumed with Myrrhe and Incenſe, and all the Spices of the Merchant? Here is a Queſtion declaring the ſtate of the Soul, come out of the wilderneſs, to wit out of the Natural eſtate, where the wild Creatures live, and man lives like to the brute Beaſts, without knowledge, where the Soul is like Pillars of Smoke, lighter and vainer than vanity; but by Converſion is perfumed with Myrrhe and Incenſe, theſe bitter Gums, even ſorrow for ſin, and brokenneſs of heart, and after that with all Spices

of

of the Merchant, all things that are comfortable and cordial, for she is fill'd with all joy and peace in believing.

Verse 7. Behold his Bed, which is Solomons, threescore strong men are about it, of the valiant of Israel. By *Solomon* understand Jesus, and by his Bed, his Love to his Spouse; and by valiant strong men of *Israel*, the Gifts of God, and Operations of his Grace, whereby the Soul is preserved night and day in peace and rest with God.

Verse 8. They all handle the Sword, and are expert in War, and every one hath his Sword upon his thigh, for the fear by night. This holds forth the Christians Watch, having put on the whole Armour of God, the shield of Faith, to quench the fiery darts, even the strong Temptations of Satan, the sword of the Spirit, *&c.* that he may war against the Powers of darkness, not with carnal but spiritual weapons, that he may be Conqueror through Jesus.

Verse 9 & 10. King Solomon made himself a Palace of the Trees of Lebanon, the Pillars thereof of Silver, the Pavement of Gold, the Hangings of Purple, whose midst was paved with the Love of the Daughters of Jerusalem. Here is still by *Solomon* understood Jesus, by his Palace, the New *Jerusalem*, and by her Daughters, Believers; by Silver and Gold, the Word of God, his Truth and Faithfulness, as may be manifest by the description of the New *Jerusalem* by *Ezekiel* and *Revelations*.

Verse 11. Come forth ye Daughters of Zion, and behold King Solomon with the Crown wherewith his Mother Crowned him in the day of his Marriage,

and in the day of the gladneſs of his heart. Here are all believing ſouls called Daughters of *Zion*, and frequently in the Scripture, and are called out to ſee the Glory of Jeſus, how he alone is author and finiſher of our Faith, the beginner and perfecter of every good word and work for the ſalvation of ſinners, he is the Lord our righteouſneſs, our wiſdom, and all things that pertains to our ſalvation, not a teacher of us to do theſe things, but he is the things abſolutely; he is our Circumciſion, not that he by his Spirit or his Grace circumciſeth our Hearts, although it is true to ſay ſo; for He, and the Holy Ghoſt, and Grace are all one; but the ſubſtance is, that he is our Circumciſion: So it may be ſaid of Baptiſm, and all other the like things; for when the Father revealeth him in us, then are all things wrought in us, and that is his Crown.

Chap. 4. Verſe 1. Behold thou art fair my Love, behold thou art fair, thine eyes are like the doves among thy locks, thy hair is like the flock of goats which look down from the mountains of Gilead; Thy Teeth like a flock of ſheep in good order, which go up from the waſhing, which every one bring out twins, and none is barren among them. The believing Soul, ſenſible of her own ſinfulneſs, and continual weakneſs, and many backſlidings, and all unfruitfulneſs, its the work of Jeſus to comfort her, and commend her beauty and fairneſs in her eyes, becauſe ſhe looks always to Jeſus; for without him the eye is not ſatisfied with ſeeing; in her Locks of hair; for ſhe is not trimmed with Hair curled, and embroidered with Gold, but with that

that hidden man of the Heart. In her *Teeth*, ſet in good order; for they eat not to ſatisfie the Fleſh in its luſts, but they feed on Jeſus the true Bread which came down from Heaven, and gives life unto the Soul.

Verſe 3. In her *Lips*, for they are not exerciſed in vain babling, of heathenish minds, but call upon the Lord in the needful time of trouble, and ſpeak forth his praiſes in the midſt of the great Congregation, even of all that love the appearance of our Lord Jeſus. In her *Temples*, for they are not fill'd with vain imaginations, but with the knowledge of God, which through Jeſus covers the whole earth, as the waters the Seas.

Verſe 4. In her *Neck*; for that ſhe is not ſtubborn and ſtiff-necked, always reſiſting the wiſdom of the holy Ghoſt, but willing to take the yoke of Jeſus upon her, for it is eaſie; for his ſervice is perfect freedom.

Verſe 5. In her *Breaſts*, for they are not fill'd with vanity and folly, but with the ſincere milk of the Word.

Verſe 6. And as he doth, ſo doth ſhe *feed among the Lillies until the day break, and the ſhadows flee away*: Her Communion is with the Saints of God, waiting for the appearance of Jeſus more and more to enlighten her ſoul in the ways of life and truth: And he concludeth, *I will go into the mountain of Myrrhe and Incenſe*, ſignifying that he will withdraw himſelf from her, which will be bitter unto her, but will make her to long more earneſtly for his preſence, and cleave more cloſe to him: And when he finds her ſo, he ſaith,

V. 7. Thou art all fair O my Love, and there is no spot in thee. The greatest purity of the Soul is in cleaving constantly to Jesus by faith, that neither prosperity, nor adversity, life, nor death, nor any other thing can give her hope, nor make her despair of his goodness and faithfulness.

Verse 8. Come with me from Lebanon my Spouse, with me from Lebanon, look from the top of Amana, from the top of Shenir, and Hermon, from the dens of the Lions, from the mountains of the Leopards. Here the Lord calls his Spouse to him from the mountains, even from all high thoughts of her own wisdom or righteousness, though they seem to be as *Lebanon*, a Mountain of *Canaan*, to wit, holy and religious, yet are they dens of Lions, and mountains of Leopards, to wit, the seat of the Heart that trusts in its own goodness, and harbors those cruel Beasts of prey, even Pride and disdain of others; from hence he calls her, and saith, *Come with me*, to wit, Learn of me, for I am meek and lowly in heart; and when she hath learned this, he saith,

Verse 9. My Sister, my Spouse, thou hast wounded my heart, thou hast wounded my heart with one of thy eyes, and with the chain of thy neck. When the eye of the Spouse looks continually after her Beloved, it increases Love, Jesus is delighted in such a soul as tenderly as a Lover in his Beloved; and this Chain of Love, whereby she is bound so close to him, is more delightful than a Chain of Gold about her Neck.

Verse 10. My Sister, my Spouse, how fair is thy Love? how much better is thy Love than Wine? and the savour of thy Oontments than all Spices; Here Je-

ſus lets the Spouſe know, that as ſhe eſteemed of him, his Kiſſes, his Name, his Oyntments, ſo doth he eſteem of her, her Love, her Oyntments, its as delightful to him that ſhe caſts her ſelf and all her Burdens, Sins, Wants, and Weakneſs upon him, as ſhe is pleaſed that he relieves her in all things.

Verſe 11. *Thy Lips, my Spouſe, drop as Honeycombs, Honey and Milk are under thy Tongue, and the ſavour of thy garment is as the ſavour of Lebanon.* The Spouſe, the believing Soul delights in nothing ſo much as in declaring the Mercies of God to ſinners, even to ſinful ſinners, to the rebellious, and hiſſing out all the conceited Holineſs of man, as abominable, filthy, ſtinking Hypocriſie, and magnifying the greatneſs and freeneſs of the Grace of God; this makes her Lips and her Tongue well pleaſing unto Jeſus, and the ſavour of her Garments are fragrant, for they are the righteouſneſs of Jeſus.

Verſe 12. *My Siſter, my Spouſe is as a Garden encloſed, as a Spring ſhut up, and a Fountain ſealed.* This is that our Saviour rejoyced in exceedingly, thanking the Father that he hid theſe things from the wiſe of the world; this is that which neither eye hath ſeen, nor ear heard, nor heart conceived; therefore the Apoſtle ſaith, *The true Jew is not praiſed of men.*

Verſe 13 & 14. *Thy Plants are as an Orchard of Pomegranates, of ſweet fruits, as Camphire, and Spiknard, and Calamus, Saffron and Cinamon, with all trees of Myrrhe, Aloes, and Incenſe, with all chief Spices,* Thus is the Life of a Chriſtian that lives in ſtedfaſt Faith, Hope and Charity, adorn-

ed with all fruits of the Spirit, as Love, Joy, Peace, &c. whereby she is beautiful in the sight of Jesus.

Verse 15. *O Fountain of the Gardens, Well of living waters, and Springs of Lebanon!* Thus he closes up his Commendations of her with an emphatical Admiration of her rare worthiness, attributing to her the vertues of the Holy Ghost, because being led by him, she brought forth such fruits.

Vere 16. *Arise O North-wind, come O South, blow on my Garden, that the Spice thereof may flow out: let my well beloved come to his Garden, and eat his pleasant fruit.* Here the Spouse prays that the winds may blow on her Garden; which is, that the Spirit of God may always guide her in all her ways, that her Lord Jesus may never withdraw his power and presence from her, but evermore be with her, and set his delight upon her; for she her self is his Garden.

Chap. 5. *Verse* 1. *I am come into my Garden, my Sister, my Spouse, I have gathered my Myrrh with my Spice, I ate my Honey-comb, with my Honey, I drank my Wine with my Milk; Eat O Friends, drink and make you merry O well beloved.* This is Jesus's Exultation in the fruitfulness of his Beloved, his Church, whom when he comes to, he finds bitter Myrrhe, and sweet Spice together, sorrow and mourning over her own corrupt Nature, joy and delight in Jesus; so Wine for the comfort of the elder, Honey and Milk for the delight and growth of Children.

Verse 2. *I sleep, but my heart waketh; it is the voice of my well beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my undefiled, for my head*

head is full of dew, and my locks with the drops of the night. Here is the Spouſe declaring the faithfulneſs of Jeſus, but her own weakneſs. Jeſus hath brought her to reſt in him, but her deceitful Heart is waking to carnal pleaſures and earthly profits, and her own holineſs withal, for theſe joyn together; but the true holineſs of Jeſus will joyn with nothing. And Jeſus knocks and calls, but ſhe excuſeth.

Verſe 3. *I have put off my Coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?* Though he intreats with loving words, and ſhews his Sufferings for her, ſhe is unwilling to receive him; ſhe hath another Reſt, and another Cleanneſs. But then ſaith ſhe,

Verſe 4. *My well Beloved put in his hand by the hole of the door, and my heart was affectioned toward him.* Words will not prevail, but when the hand comes, as the Church ſaith by *Iſaiah*, *He laid his hand upon me, and he taught me mightily.* The Kingdom of God is in power. The Captain rides on the white Horſe, conquering and to conquer; now her heart is conquered, her affections are turned to Jeſus.

Verſe 5. *I roſe up to open to my Beloved, and my hands did drop down myrrhe, and my fingers pure myrrhe upon the handles of the door*; now is it a bitterneſs to her that ſhe refuſed the Lord, the grief pierceth even to the fingers end.

Verſe 6. *I opened to my well beloved, but he was gone and paſt, my heart was gone when he did ſpeak, I ſought him, but I could not find him; I called, but he anſwered me not.* Thus when we refuſe him, and regard not his word, he will hide himſelf from us when we ſeek

him; when we call, he will not anſwer, that he may let us know how evil it is to refuſe him, and teach us to wait continually for him, not ſatisfied with any other thing.

V. 7. *The watchmen that went about the City, found me, the ſmote me, and wounded me, the watchmen of the walls took away my vail from me.* Here's the Preachers and Teachers in humane wiſdom, do at every turn afflict the heart of the Believer, as *Ezek.* told them, *Ye make the hearts of the righteous ſad.*

V. 8. *I charge you, O Daughters of Jeruſalem, if you find my well beloved, that you tell him I am ſick of love.* Now the Spouſe charges all profeſſors of formal Religion, if they find her beloved, to tell him that ſhe is ſick of Love, her ſoul grieved that ſhe open'd not to him, begs his pardon, and to return to her, for ſhe can have no peace nor comfort till ſhe ſee him, and he ſhew his old Love to her.

V. 9. *O thou faireſt among women, what is thy well beloved more than another well beloved? what is thy well beloved more than another Lover, that thou doſt ſo charge us?* This is the wiſdom of the world, as in the Goſpel; *Is not this the Carpenters Son?* they could not then eſteem of him, but ſcorn, hate and perſecute him; ſo now: what is believing in Chriſt, ſay all formal profeſſors? if heaven could be attain'd that way, it were eaſily attain'd; it's better to perform all our Duties, ſays one; to keep our Covenant, ſays another; to be baptized after we believe, ſays a third; to ſay Thou, [illegible] You, ſays a fourth; ſo any Toy is better than Faith in Chriſt; but the Spouſe anſwers,

V. 10. *My well beloved is white and ruddy, the chiefeſt of ten thouſand.* Here is the Chriſtians eſteem of him;

him; as if one ſaid, If ye invent ten thouſand ways to pleaſe God, for pardon of ſin, mortifying the fleſh, and ſanctifying the ſoul, and guiding our ways, is not the Son of God to be preferr'd before them all?

V. 11,12,13. *His Head is as fine Gold, his Locks curl'd and black as a Raven; his Eyes are like Doves upon the rivers of water, which are waſht with Milk, and remain by the full Veſſels; his Cheeks are as a Bed of Spices, and as ſweet Flowers; his Lips like Lillies, dropping down pure Myrrhe.* Pure and ſolid is his Counſel, they that follow them, ſhall not periſh; black and comly is his Countenance, whoſo delights in it, though they be diſhonoured of men, they ſhall be bleſſed of the Lord; his Sight rejoyceth in ſimplicity, they that receive it, and reflect on him again, are waſht from all uncleanneſs, and fill'd with joy; ſweet and fragrant are his Cheeks to them that delight in him, and they ſhall be ſo in the ſight of God, although ſmitten and deſpiſed of men, as he was; his Speech ſound and ſincere to the Soul, though bitter to the Fleſh.

V. 14. *His Hands as Rings of Gold ſet with the Chriſolite*; to wit, his Work is the accompliſhment of his Counſel; what he determines, he alſo brings to paſs, and none elſe; for whom he hath choſen, them he hath call'd, juſtified, ſanctified and glorified; and this work is pure and ſolid as Gold and precious ſtones; his Belly is like white Ivory covered with Saphir[illegible] his weakeſt part pure and heavenly, the weakneſs of God is ſtronger than man.

V. 15, *His Legs as pillars of Marble ſet upon ſockets of fine Gold*; he walks in his great ſtrength, and ſtands faſt in the day of trial, as before *Herod* and *Pilate*,

Pilate, and all his adverſaries, and ſo ſhall all they that truſt in him: *His Countenance is as Lebanon*, excellent as the Cedars, mighty and glorious, but terrible to his Adverſaries.

V. 16. *His mouth as ſweet things*; The utterance of his voyce is the greateſt ſweetneſs to the Soul; for he calls them that ſit in darkneſs and in the ſhadow of death, yea that are dead in ſins, unto the life and light of God; therefore he is wholly delectable: *This is my well beloved, and this is my Lover, O Daughters of Jeruſalem:* Can you now compare your forms, your zeal, your works, your Duties, your Covenant-keeping, and the like to this my well beloved? are they not like the Thiſtle that would reign over all the Trees of the Foreſt?

V. 17. *O thou faireſt among women, whither is thy well-beloved gone, whither is he turned aſide, that we may ſeek him with thee?* Thus when Chriſt is truly preached, ſome are perſwaded, and ſet on deſire, and hunger after him; but none can truly preach him but his own Spouſe, even they that have experience of all his work upon their Souls, and can ſay to their Hearers, Come, and ſee what he hath done for my Soul.

Chap. 6. *V.* 1. *My well beloved is gone down into his Garden, to his Bed of Spices, to feed in the gardens, and gather Lilies.* This is the work of Jeſus, even to make himſelf known to the Elect, they are his garden, there is his Bed of Spices; for in his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore; and this is his repaſt or feeding, to call them to the knowledge of the Truth, and they are the Lilies which he gathers, who have their garments waſhed and made white in his Blood; therefore he ſaith, *Verſe*

Verſe 2. *I am my well beloved's, and my well beloved is mine, he feedeth among the Lilies.* Here is a true Marriage; both have one Bed, and one Table; he is the Head, and they his Members; he waſheth, and they are white as Lilies; therefore he ſaith,

Verſe 3. *Thou art beautiful, O my Love, as Tirza; comely as Jeruſalem, terrible as an Army with Banners.* Here is the Commendation of the Church, his People compared for beauty to Cities, which are at unity in themſelves, and have good order and government, by Charter from the King; ſo hath the Church from her King Jeſus, not by Rulers and Precepts, which are the common Laws, but by peculiar Charter, even the Spirit, the pledge of their inheritance, and the Word of Truth given into their hearts: ſo for ſtrength & valour compared to an Army with Banners; for her Colours are continually diſplay'd againſt Satan, Sin, Hell, and Death, and ſhe is more than Conqueror through the Blood of the heavenly Teſtament.

Verſe 4, 5, 6. *Turn away thine eyes from me, for they overcome me; thine hair is like a flock of Goats which look down from Mount Gilead; thy Teeth is like a flock of ſheep which go up from the waſhing, which every one bring forth Twins, and none is barren among them. Thy Temples are within thy locks as a piece of a Pomegranate.* Of theſe before, *Chap.* 4. *verſe* 1, 2, 3.

Verſe 7. *There are threeſcore Queens, and fourſcore Concubines, and of Damoſels without number.* There are many Profeſſors of Religion; many ways of Holineſs, which all eſteem themſelves lovers

lovers of Jesus; but my Dove is alone, my undefiled is the only Daughter of her Mother, and she is dear to her that bare her; the Daughters have seen her, and counted her blessed, the Queens and Concubines have praised her. Here is the commendation of the Church, first, she is alone; for God hath taught her not to make a League with the professors of a formal religion, nor to fear their Fear (for it is taught by the traditions of men) nor to give hand to the Adulterer, nor to run unto excess and riot, nor to have communion, no not to eat with such as are called Brothers, if they live in any way of folly and riotousness.

Secondly, *She is the only Daughter of her Mother, and dear to her that bare her*; for her Birth is from the Love of God to man, and that continues still, and she is kept by the power of God through Faith unto salvation; and this do all see in an outward appearance, and commend it, but they see it not in the truth of it, nor attain it.

Verse 9. *Who is she that looketh forth as the Morning, fair as the Moon, pure as the Sun, terrible as an Army with Banners?* Here Jesus commends his Spouse, to be as fair as the Moon, because she receives her beauty from him as the Moon from the Sun; and to be as pure as the Sun, because she is united to him, who is the Sun of all purity; and that *She is terrible as an Army with Banners*, as before.

Verse 10. *I went down to the Garden of Nuts, to see the fruits of the Valley, to see if the Vine budded, if the Pomegranate flourished:* Here is the low descension of Jesus, as low as to the half Shrubs, even the meanest of his people, to see if they received

ceived any vertue from him, who is the true Vine, any cordial Comforts from him that gives all vertue to the Pomegranates.

Verſe 11. *I knew not, my Soul ſet me on the Chariots of my willing people:* as if he ſhould ſay, I never expected ſuch a ſudden change: The poor people were ſo willing and noble towards me, that my Love was carried out to them as ſwiftly as in a Chariot; I admired the Faith of the *Roman* Centurion, exceeding all *Iſrael*, and of the woman of *Syrophenicia*, and of *Zacheus* the Publican.

Verſe 12. *Return, return, O Shulamite, return, that we may behold thee: What ſhall you ſee in the Shulamite, but as the company of an Army?* The *Shulamite* is the Spouſe, whom her old Companions would call back to her old ways, or elſe would know her new ways; to whom the Lord Jeſus anſwers, *What ſhall you ſee in the Shulamite, but as the Company of an Army?* She hath put on the whole Armour of God, and is ſtrengthened with might in the inner man, to reſiſt all the Temptations of Satan, and Powers of Iniquity.

Chap. 7. *How beautiful are thy goings with ſhoes, O Princes Daughter, the joynts of thy thighs like Jewels, the work of the hand of a cunning workman.*

Here the Chriſtian is magnified for his walking directly and ſtoutly in the ways of the fear of God, which is the beginning of wiſdom, and this is the right exerciſe of the Thighs, and to guide them ſo, is the work of a cunning Workman; for it is God that ordereth all a true Chriſtians goings.

Verſe

Verse 2. *Thy Navel a round Goblet, which wanteth not Liquor.* By the Navel-string is blood communicated to the Infant in the womb, whereby it groweth; so is Life communicated to every true Believer in Jesus, they shall want no Liquor; for he gives them water of the Well of Life freely. *And thy Belly is like a heap of wheat set about with Lilies*; Such an Ornament would be pleasant to see. So Christians enjoy both food and pleasure in the House of God.

Verse 3. *Thy two Breasts as two young Roes that are Twins:* As Twins are both of one Mother, and both fed with the like food, so both the breasts of a Christian, to wit, both his Soul and Body are renewed by Jesus, & fed by the word of life from him.

V. 4. *Thy Neck like a Tower of Ivory*; pure and stiff in the ways of Jesus, not yielding to the strict shew of Religion in the way of hypocrisie. *Thine Eyes like the Fish-pools of Heshbon in the gate of Bath-rabbim.* As the Fish-pools were full of water, so are the eyes of a true Believer full of light, to discern between things that differ, even between the Grace of God, and the works of man, between the fruits of the Spirit and the works of the flesh, between the Covenant of works, and the Covenant of grace, between the faith of Christians, and the faith of Devils and Hypocrites. *Thy Nose is like the Tower of Lebanon that looketh towards Damascus*; to wit, thou art always desirous to give out or receive the smell of Christianity in the Heathens, or the unconverted, that all Nations might receive the Grace of God, and cast away their Idols.

V. 5. *Thy Head is like Scarlet, and the Bush of thy Head like purple*, to wit, died in grain, the colour will

will not fade, for Jeſus the Son of God is thy head, *therefore is the King bound in the Galleries*; Jeſus is thy Head and King, and he walks with thee in all thy paths and turnings.

V. 6. *How fair art thou, and how pleaſant art thou O my Love, in pleaſures?* By way of queſtion here the Lord ſheweth that there are no pleaſures ſo delightful to man, as the light of Gods countenance to a Chriſtians Soul, as *David* affirms, *Pſ.* 4.

V. 7. *This thy Stature is like the Palm-tree, and thy Breaſts like Cluſters*; high in the growth of faith, pliable in uſe, profitable in all things, & to all perſons, & double in fruitfulneſs is the true Chriſtian.

V. 8. *I ſaid, I will go up into the Palm-tree, I will take hold of her boughs, thy Breaſts ſhall now be like the cluſters of the Vine, & thy Noſe like Apples*: When Jeſus takes hold of the Soul, its preſently turned from the ſervice or pleaſures of men to the ſervice of God, that both ſoul and body may be implanted into the true Vine, and ſhe may ſmell the comforts of God as pleaſant as Apples.

V. 9. *And the roof of thy mouth like good wine which goeth ſtraight to my well beloved, and cauſeth the lips of the ancient to ſpeak*: Here is a myſtery, he ſaith to his well beloved that *the roof of her mouth is like good wine, which goeth ſtraight to his well beloved*; therefore underſtand, as the roof of the mouth is the ſtability of the ſpeech, he it is that is the ſtability of all things to his Church, & the wine of conſolation goeth ſtraight unto his beloved, for they are truly afflicted hearts, and it cauſeth them, though never ſo ancient, to ſpeak out his praiſes.

V. 10. *I am my well beloved's, and his deſire is towards me.* This is the Seal that true Believers have certain

certain aſſurance of the Love of God to them to abide firm, notwithſtanding all their weakneſs and failings.

V. 11. *Come my well beloved, let us go forth into the field, let us remain in the villages.* As the Lord in his Humanity did go through fields, & from village to village, to work the works of God, and to give teſtimony of his great works upon the Soul, by his miraculous cures upon mens Bodies; ſo doth he lead his ſervants to be doing good, and declaring the goodneſs of God where-ever they can.

V. 12. *Let us get up early to the Vine, let us ſee if the Vine flouriſh, if it hath budded the ſmall grape, if the pomegranate flouriſh, there will I give thee my love*; to wit, let our diſcourſe be concerning Jeſus, let us ſee if there be any underſtanding of him amongſt men, if there be any works of Grace and Faith in their hearts, if it be but as ſmall buds, if there be any comforts of the Spirit upon them, thereby ſhalt thou know my great love to men.

V. 13. *The Mandrakes have given a ſmell, and in our gates are all ſweet things new and old; my well beloved, I have kept them for thee.* The ſmell of the Mandrake is ſaid to make the barren womb to conceive and bear Children; Jeſus is the Mandrakes to his people, to make them fruitful in good works, which before were as void of any good, as the barren womb of children, for they were dead in ſins; and it is now ſweet and pleaſing unto the Lord that they confeſs their old barrenneſs, and declare their fruitfulnes through Jeſus, for this is the ſetting forth his true praiſe, which none can do but they, he hath kept it for them, they are the *Scribes well taught to the Kingdom of Heaven, which bring forth of their treaſures both old and new.* Chap.

Chap 8. *Verſe* 1. *Oh that thou wert as my Brother, that ſucked the breaſts of my Mother, I would find thee without, I would kiſs thee, then they ſhould not deſpiſe thee*; This is the Believers earneſt deſire for the Converſion of others, making known their natural condition that they are without, that they are not of Chriſts flock; that they live without God in the world, ſtrangers to the Covenant of Grace, and the opening the work of God, the freeneſs of Grace, his great love to man in Jeſus; this is the finding him without and kiſſing him, & when he lays hold on this, though he be deſpiſed in the world, he ſhall not be deſpiſed, but highly honoured of God and all his Saints and Servants.

Verſe 2. *I will lead thee and bring thee into my mothers Houſe*, that is, I will declare all the work of God upon me, how I was begotten by the word of Truth, and born of water and the Holy Ghoſt, and Sucked the ſincere milk of the word, and grew thereby unto the ſtature of a man in Chriſt, and all through the free love of God in Chriſt.

Thou ſhalt teach me, the unconverted being moved by theſe Teſtimonies, on the one ſide troubled with his ſad condition, on the other ſide, his affections moved to deſire ſo comfortable an Eſtate, deſires to be taught by his Teacher, that can declare both the old and new eſtate ſo well, and ſays plainly, *thou ſhalt teach me*.

I will cauſe thee to drink ſpiced wine, new wine of the Pomgranate; Here the Believer goes on to let others know all the ſweet and free mercies of God in Jeſus, *like ſpiced wine*; and all the comforts of the Holy Ghoſt call'd *wine of the Pomgranate*, becauſe they come from Jeſus.

Verſe 13. *O thou that dwelleſt in the Gardens, the Companions hearken unto thy voice, cauſe me to hear it.* Here's the cry of a hungry Soul unto Jeſus, who teſtifies the dead ſhall hear the voice of the Son of God, and they that hear ſhall live; therefore ſhe ſaith, *the Companions*, even thoſe that have fellowſhip with the Father and our Lord Jeſus, as the *Divine* ſaith, *theſe hear the voice of the Son of God*; therefore She cries, *cauſe me to hear it*; it's opening the ear and turning the heart to diſcipline.

Verſe 14. *O my well-beloved flee away, and be like a Roe or a young Hart upon the mountain of Spices* Hear the Spouſe deſires to have her well-beloved to her ſelf; to be unto all the wiſe of the world as a Roe or young Hart, as a young or little thing of ſmall value; but unto his own, as a Mountain of Spices altogether, ſweet and delectable, and greatly to be deſired.

ISAIAH.

THis Prophet ſpeaketh very myſtically, to wit, by external things figuring inward things, by temporal ſpiritual, by things of the body, things of the ſoul. as,

Chap. 1. *Verſe* 2. *Hear O Heavens, hearк O Earth,* is meant, Angels and Sons of men; *Verſe* 5, & 6. By the *Head*, *Heart*, and *Foot*, is meant all faculties of the Soul, and members of the body, and alſo all the whole Nation; the King who is the Head, the Governours who are the heart, the Subjects who

who are the Feet and Limbs; By *Wounds*, *Swellings*, and *Corrupt Sores*, all manner of ſin and iniquity; by *wrapped*, *bound up*, and *mollified with oyl*, the love of God, that wraps up the Soul tenderly, the fear of God, that binds the heart cloſe to God, the covenant of Grace that ſoftens and enlarges the heart of man to all goodneſs.

Verſe 7. Your Land is waſte. The Soul that wants the Spirit of God to mortifie the deeds of the fleſh, and to guide him in the ways of God, is like a waſte place that brings forth nothing but thorns and bryars; *Your Cities are burnt with fire*; The body wherein the Soul dwells being not ſubjected to the will of God, is continually enflamed with raging luſts, which make it as burned cities, where there is nothing left but heaps of rubbiſh, and ſo are become the habitation of Owls and Screech-Owls; *Ziim* and *Jim*, wicked Spirits, a cage of unclean Birds, a Den of Beaſts of Prey; *Strangers devour your Land in your preſence*; your hearts that ſhould be the Receptacle of the Grace of God, & all the operations of it, and the producer of all the fruits of the ſpirit, is devoured by raging luſts; ſo that the abomination of deſolation is ſet up in the place where it ought not to be. *And that in your preſence*; to wit, you knowing that theſe things ought not to be, that you ſhould not yield your members to ſuch wickedneſs, and that the judgment of God is juſt againſt them that do ſuch things yet you have ſo Sold your ſelves to wickedneſs, you are ſo enſlaved to Satan and Sin, that you can take pleaſure in nothing but that, you know will be the perpetual deſtruction of your Souls.

Verſe 8. *And the Daughter of Zion ſhall remain like a Cottage in a Vineyard, like a Lodg in a Garden of Cucumbers, like a Beſieged City.* *Zion* is always uſed for the Church or people of God, which is poor and low like a Cottage; but in a Vineyard, every Soul Planted in Jeſus the true Vine, they have flagons of the beſt wine to cheer the heart, they are like a Lodg, a reſting place for ſtrangers and Pilgrims weaned from the world, but they dwell in a Garden of Cucumbers, which are a ſawce that makes the meat delightful, even Jeſus, that makes the Croſs joyful, the Tree that made the bitter waters ſweet; *and ſhe is like a beſieged City*; ſhe is within ſet about and exerciſed with many & ſtrong Temptations; Satan will winnow her like wheat, without ſhe is afflicted and perſecuted by hateful, envious, wicked hypocrites.

Verſe 10. *Hear the word of the Lord O Princes of Sodom, Hearken to the Law of our God O people of Gomorrah*; Firſt here is to be underſtood, that *Sodom* and *Gomorrah*, were known to be abominably wicked, by the dreadful judgment of God upon them; and therefore it was odious to *Iſrael* to be compared to them, as it is with us to be compared to *Turks* and *Papiſts*; yet the Prophet lets them know that they are as evil as they were, though God be patient and long ſuffering towards them: So if ever the Truth do enter any of our Souls, it will let us know that we are as wicked as *Papiſts* or *Turks*. Secondly, where as he bids them hearken to the word and law of God, and in the Verſes following ſpeaks againſt all the Sacrifices and Services required and enjoyned in the Law of God; this ſhews all our external performance of any Duties (as men Calls them)

them) to wit, whatſoever is required in the word of God is abominable to God, when that work of God is not wrought in the heart, which makes them of Sinners Sons of God; for till then they are ſtrangers and Aliens to the Covenant of Grace,& live without God in the world, every one bearing the Idol of his heart before him; therefore God gives not his word to them, but to his own people, to whom he ſpeaks as to Sons, ſaying, *My Son give me thy heart*; but the other take his word into their mouths and declare his Statutes they profeſs and preach too, obedience to the word, but it's to the Letter that kills, for the Spirit or truth of the word that quickens, hath found no place with them, therefore they abhor it, and all that either profeſs or teach it.

In the remainder of the Chapter he ſhews their wicked hypocriſie in their ſtrict Exerciſe of Religion, and performance of all their duties, ſometimes in plain words, ſometimes in figures, as that their ſilver is become droſs, their wine mixt with water, worſhiping God in ſpirit and truth, which is in the truth of their heart humbled under the ſenſe of their ſin; and hungring after righteouſneſs is pure ſilver or gold, but performing the ſervice, (becauſe ſo commanded) is filthy droſs: So the grace of God is wine to cherriſh the Soul, but when it's mixt with the works of man, it's as wine clearly deſtroyed with over much water.

In the 17th. and 25th. Verſes he touches the works of God in Jeſus, where he ſaith, *come now*, he calls them out of themſelves and from all their own workings, and then tells them, he will work all the works of righteouſneſs in them; which he

ſets forth by cleanſing out their bloudy ſins, and taking away their droſs and their Tin; by which is meant, all that is of mans work and will, and ſubjecting the Soul to the will of God, which is their ſanctification, which is figured by white as ſnow, *&c.*

In the 26th. Verſe he ſaith, *I will Reſtore thy Judges as at the firſt, and thy Councellours as at the beginning*; Is the bringing man to the truth of Gods word, that all that is of man may be judged and condemned and caſt away; and that which is of God may be the whole ſtay and ſtrength of the Soul; that God and Jeſus and the Holy Ghoſt may be his only Judges And then he ſhews that when Gods work is wrought, all the work and workers of Iniquity ſhall be caſt out, and every one ſhall be aſhamed of his own ways, which before he accounted righteous and gain to his Soul, as *Paul* did; which is figured by *Oaks* that he deſired and the *Gardens* that he had choſen; and every one ſhall find himſelf, as unable to do any righteouſneſs, as the Oak whoſe heart is rotten out, and ſap ſo dryed away that the very leaf fadeth, that it neither bears fruit nor bloſſom, and as the Garden that hath no water.

And then ſhall he eſteem his Religion which before he accounted ſtrong, to be as light and uſeleſs as towe, & the Miniſter that taught him as a ſpark, and they ſhall burn together, and no Servant of God ſhall deſire them any more.

Chap. 2. *Verſe* 2. He ſaith, *It ſhall be in the laſt days, the mountains of the Lords houſe ſhall be prepared in the top of the mountains and exalted above the hills, and all nations ſhall flow unto it*; men in their wiſdom Expounding this and other like places con-

concerning a time to come, have feigned to themſelves a triumphant ſtate of the Church, and a Raign of Chriſt with his Servants a thouſand years in this world, and the like vain fooleries, which nothing profit the Soul; but by the laſt days here, is underſtood, the laſt days of any true Chriſtian, whoſe firſt days are days of vanity and folly, his heart being delighted in the pleaſures of the fleſh and vanities of the world; his ſecond days are under the Law, whereby the judgment of God againſt ſin being declared, he betaketh himſelf to all Religion and Holineſs and Zeal, and the like; all that he can do, to attain Heaven and eſcape Hell; theſe are his hills and rocks he cries to, to ſave him from the wrath of God, for he is come to judgment. The laſt days are the days of Jeſus ond faith in him which is the mountain of the Lords houſe, and in whoſe heart the Lord reveals Jeſus and Salvation by faith in him, it is above all his former hills and mountains, they are altogether vaniſhed, his Soul abhors them, and unto this mountain doth every Believing Soul reſort in the day of Jeſus, who is the power and wiſdom of God to ſalvation; and though Jeſus himſelf was put to death, and they alſo ſuffer much for the word of Truth, even many of them cruel deaths, yet are they the Church triumphant; for Jeſus by death triumphed over death and over him that hath the power of death, even the devil; ſo his Servants alſo triumph in him over all their enemies, even Satan, Sin, Hell and death, and though they live but one day, yea but one hour in this faith, the Lord hath bleſt them with long Life; *for one day is with the Lord as a thouſand years*; and therefore *David* ſaith, *one day in thy Courts is better than a thouſand.*

Verſe

Verſe 3. Here the *Prophet* ſhews how they that taſte of this goodneſs of God earneſtly invite others to it, their Souls Long that all ſhould be Saved; and where he ſaith, *the Law ſhall go forth of Zion, and the word of the Lord from Jeruſalem*; underſtand by thoſe words the Church and People of God, for he ſaith before, *that God ſhall teach all*; to wit, by miniſters whom he hath ſent, neither by any miracles or ſtrange ways, nor yet by the common miniſtry that teaches the word by humane wiſdom, but they that teach by experience; that can ſay with *David*, *Come, ſee what God hath done for my Soul.*

Verſe 4. In this Verſe where he ſaith, *They ſhall turn their weapons into Inſtruments of husbandry, and ſhall not fight any more*; It is ſpoken only of the people of God, and the meaning is, that they contend no more for their Opinions and their Forms of religion; they go not about to eſtabliſh their own righteouſneſs, but ſubmit to the righteouſneſs of God that is by faith; the ceaſing of contention he ſpeaks of, is to contend againſt God and reſiſt his wiſdom; for man to contend with man is not forbidden, the Chriſtian is required to contend for the truth, though it ſhould neither be by weapons of war, nor Arguments of Diſpute, but by ſtedfaſt faith in Jeſus.

Verſe 6. *Surely thou haſt forſaken thy people, the houſe of Jacob, becauſe they are full of Eaſt-manners, Sorcerers, as the Philiſtims, and abound with ſtrange children.* Here's the deſcription of *Iſrael*'s Iniquity, and the cauſe of it, becauſe he hath forſaken them; man will have it otherwiſe, that he forſakes them becauſe they are ſuch; but it's want of

of his Grace that makes man wicked, and their wickedneſs is, they are Idolaters, as the poſterity of *Ham*, Sorcerers as the *Philiſtims*, and abound in ſtrange children; which is they have learned their Religion of men, not of God; therefore the works of their Religion are works of the fleſh, or fleſhly wiſdom and humane righteouſneſs, therefore they are ſtrange children, they are not the fruits of Gods ſpirit; and the ſpirit of God by the Prophet calls them Sorcerers, as by *Paul* he call'd the like Religion *witchcraft*.

In the next three verſes he ſhews how they were full of Riches, and of Idols, and feigned humility in Hypocriſie, thereby ſignifying, that the carnal mind always makes an Idol of his Riches in his heart; putting confidence in them, he ſaith, *Eat, Drink, and be merry, thou haſt much goods layd up for many years*; and then he makes a great ſhow of humility and all godlineſs that may be, and flatters himſelf that God gives him riches and bleſſeth and proſpereth him for his goodneſs, and honeſty, and godlineſs; therefore he ſaith to true Chriſtians.

Verſe 10. *Enter into the Rock, hide thee in the duſt, from before the fear of the Lord, and from the glory of his Majeſty*; Herein by (*enter into the rock*) is underſtood (believe in Chriſt) *and by hide thee in the duſt*) is (live in ſenſe of thy ſinfulneſs, and how unable thou art to do that which is good) as if he ſhould ſay, *remember thou art but duſt*, and why? becauſe when the day of God comes, when he ſhews his glory and Majeſty, even his righteous judgments againſt ſin and Hypocriſie, when he ſearcheth mens hearts and ſecret parts, as with candles,

He

He will pull down all proud looks, and high conceits, that man hath of his own goodneſs and godlineſs, which is figured by *Cedars* and *Oaks*, *High mountains and hills*, *High Towers and ſtrong walls*, *and ſhips of Tarſhiſh*, to wit, that went thither for gold and pleaſant pictures, and ſo he will bring man to true Humility and brokenneſs of Heart, and to faith in Chriſt; which is figured by caſting away all his Idols of Silver and of Gold, unto the Bats and Moles of the Earth, even to them that live in darkneſs and earthly mindedneſs, and betaking himſelf into the holes of the Rocks, and tops of ragged Rocks.

In the third Chapter is declared the miſerable eſtate that whole Nations or particular perſons are brought into by the righteous judgments of God, becauſe of Sin; and ſhews that they declare their ſin by their countenances and proud Apparel.

Chap. 4. *Verſe* 1. *In that day ſeven women ſhall take hold of one man, and ſay we will eat our own bread and wear our own garments, only let us be called by thy name to take away our reproach.* Seven is uſed in Scripture as a number of perfection, and is taken for all; as by ſeven Spirits is ſignified all the Spirits of God, and by ſeven Angels of the ſeven Churches is ſignified, all the Miniſters of all the Churches; ſo by *one man* is meant the Lord Jeſus; and by *wearing our own garments and eating our own bread*, ſignifies confeſſing our ſinfulneſs, weakneſs, and failings, and living in the ſenſe of it, where under every truly humbled Soul that believes in Jeſus, and by that faith brings forth fruit, and ſo reproach is taken away.

Verſe

Verſe 2. to 5. And to theſe Souls that are thus eſcaped from the ſnares of Satan, that bud, even the Lord Jeſus ſhall be beautiful and glorious, and his fruit, even true faith and fear of God ſhall be excellent and pleaſant, becauſe the Lord hath taken away their ſin, and ſanctified their Souls by his ſpirit, which he calls the ſpirit of judgment and by the ſpirit of burning; becauſe true judgment is ſo Set up in their hearts that they judg themſelves for every evil thought or haſty paſſion, or earthly affection; *and the ſpirit mortifies the deeds of the body*, as *Paul* teſtifies, which *Malachi* calls *the Refiners fire*; &c. But upon every Believing Soul which he calls *Daughters of Zion*, and *Jeruſalem*, and mount *Zion*, *ſhall the Lord create a cloud and ſmoak by day*, *and the ſhining of a flaming fire by night*; to wit, men that judg them after the outward appearance ſhall condemn them for Hereticks and Schiſmaticks, *but the Lord that beholds the heart*, *ſhall ſee the bright flame of his own ſpirit burning up Iniquity there*: And ſo upon every glory there ſhall be a defence, a covering for a ſhadow to ſave them from heat and from ſtorm and rain, for all the ways and ſervants of God, ſhall be hid from the wiſdom of the world; and freed from the wrath of God.

Chap. 5. Here is a great Parable of a Vineyard, which ſignifies ingrafting the Soul of man into Jeſus, *for he is the true Vine*, and the *fruitful Hill* ſignifies the love of God, through which he gave Jeſus; and this is fruitful for it begets love, *which is the fulfilling of the Law*; by *hedging it* underſtand the Law, which by diſcovering ſin, conſtrains man to cleave to Chriſt for pardon of ſin, & ſanctification of the Soul; by *gathering ſtones out of it*, underſtand

derſtand the Miniſters of Truth, that teſtifie againſt all that is of man; by the *beſt Plants* underſtand, the Promiſes and Prophecies concerning Chriſt, by *Grapes* underſtand, true faith, hope and charity; by *wild-Grapes* the works and wiſdom of man. Hereupon the Lord threatens his judgment, & pronounceth woes againſt covetouſneſs & oppreſſion, drunkenneſs, riotouſneſs and pride, becauſe this carnal Religion and theſe Iniquities joyn together, for the Religion is but an outward ſhow, for all they do is to be ſeen of men, and theſe ſins live in the heart; therefore he complains, *that his people is gone into captivity*; becauſe they are captivated to theſe ſins, and that they are famiſhed and dryed up with thirſt, becauſe they are void of the Grace of God and the fruits of the ſpirit; and therefore concludes, that they are gone down to hell with all their glory and pomp and rejoycing together; To wit, they are concluded ſo under curſe and wrath of God, that they lie in bitter anguiſh, as in Hell becauſe of their ſins; ſo is man and his proud heart and eies humbled, and God alone exalted.

Verſe 17. *Then the Lambs*, to wit, (true believers) feed after their manner, and ſtrangers, to wit, (converted Heathens) or new Converts) eat the deſolate places of the fat; to wit, live by faith, and rejoyce in free Grace, which they that were fat even fed to the full with their own conceited Forms never meddle with. And the ſame word which is a Savour of life to his Lambs, ſhall be a Savour of death to theſe fat ones; firſt becauſe they mock at the work of the Lord, and the councel of the Holy one. Secondly, becauſe they ſpeak evil of good, and good of evil, put darkneſs for light, and

and light for darkneſs &c. to wit, magnifie their wiſdom, zeal, and holy actions, which all are carnal; and reject the mercy, love, and truth of God which are ſpiritual. Thirdly, becauſe they are wiſe in their own eies, &c. Fourthly, becauſe they are mighty to drink wine, &c. Fifthly, becauſe they juſtifie the wicked for a reward, and take away the righteouſneſs of the Righteous from him; to wit, they praiſe wicked hypocrites, that they may be praiſed of them again, and they perſecute the righteous as if he were wicked.

Verſe 14. He threatneth that judgments of God ſhall be upon them, to wit, the Law of God ſhall diſcover their ſinfulneſs, till their root be found rottenneſs and their ſeed duſt; to wit, their foundation rotten, even the heart deceitful, and their fruit of no worth, nothing but hypocriſie; Then doth he teſtifie his calling of the Gentiles, or Converſion of new Believers, which ſhall not faint nor fall, ſlumber nor ſleep, but ſhall have their Loyns girt, &c. their ſhoes faſt, their bows bent, and their arrows ſharp or prepared to battel againſt Satan and Sin; and their horſe-hoofs like flint, and their wheels like a whirlwind, their coming is ſtrong and ſwift, and their teſtimony ſhall be great and terrible as the roaring of Lyons or of Seas, & they ſhall lay hold of the Covenant of life as a rich prey to their Souls, whil'ſt they that contemned it ſhall find nothing but darkneſs in earth, and their Light put out in the Heavens.

Chap. 6. Here the Prophet ſhews a Viſion given unto him, the Lord ſitting upon a high Throne, the lower part whereof filled the Temple; ſignifying, that God which dwells in the Heavens, dwells alſo

alſo in the hearts of his people, they are the Temple of God for he is pleaſed through Jeſus to dwell in them; *And he ſaw Angels call'd Seraphims upon the Temple, crying out, the Glory of God*; which ſignifieth Miniſters of the Truth, in all their miniſtry giving glory to God; *whereupon the Lintels of the door cheeks were moved, and the houſe filled with ſmoak*; to wit, the hearts of his people were ſo Tryed and Searched, that they were filled with the ſenſe of their ſin and weakneſs as *Paul* ſaith, *by our rejoycing in Jeſus I die daily*; more the Servants of God ſee his glory ſo much the more they ſee their own ſinfulneſs and abhor themſelves, as *Job* did: So hereupon the Prophet cries, *woe is me*, lamenting his own and his peoples ſinfulneſs; and then the *Seraphim touch'd his lips with a coal from the Altar*; which ſignifieth, that the Miniſters of Truth teacheth, that if man confeſs his ſin, *God is juſt and gracious to forgive his ſins and cleanſe his Soul by the blood of Jeſus*; (that's the coal from the Altar) *then he heard God ſaying whom ſhall I ſend? &c. then ſaid I, here am I, ſend me*, which ſheweth, when God ſpeaks he opens mans ear, and turns his heart to diſcipline, makes it freely willing, to go to and undergo, whatſoever God commands.

His firſt Meſſage is to let them know, that though they hear and ſee and perceive with the heart, yet they cannot know the things of God, which belong to the peace of their ſouls by theſe means; then he aſks how long ſhall theſe things be thus hid from them? whereto he anſwers, *till the Cities be waſted without Inhabitant, and houſes without man, and the Land utterly deſolate*; *&c.* which ſignifies, till man be hopeleſs and helpleſs, that he

ſees

ſees no poſſibility in himſelf, nor by any other means to attain it, till he return from all things to ſeek to Gods free Grace; and then there ſhall be a tenth, a ſmall number that ſhall return, and they like an Oak or an Elm eaten up, and their leaves fallen, no ſtrength left, no appearance of life, yet have a ſubſtance in them; the holy Seed is the ſubſtance, to wit, the broken heart receives the free Grace of God.

Chap. 7. Here is a Hiſtory of two Kings that conſpired againſt the King of *Judah*, to whom God ſends the Prophet to bid him not fear nor be faint-hearted but truſt in God, though never ſo many come againſt him; for God hath determined that it ſhall not ſtand; and with God, they are but as two burnt ſticks; and to confirm him in the belief of this promiſe, he bids him ask a ſign, to wit, that God would ſhew him ſome miracle; but the King was learned in Religion, that to ask a ſign was to tempt God, therefore he would not ask one; whereupon the Prophet cries againſt all humane Religion; *O houſe of David, will ye not have a ſign or a miracle?* all true Religion ſhall be grounded upon a miracle; *the Lord will give you a miracle; A Virgin ſhall conceive and bear a Son, and ſhe ſhall call his name* Emanuel,; a wonderful miracle, a virgin, and a mother, and yet a greater, his name ſhall be *Emanuel, which is God with us*; a mighty miracle, a Righteous God with ſinful man, and hence the greateſt miracle; no man ſhall have any true Religion, but by the miraculous power and preſence of God with man; Yet more butter and honey ſhall he eat; butter and honey are ſaid to be the fruits of the earthly *Canaan*; whereby is figu-

red, that every man in whom this *Emanuel* is, he is a Child of God, and he shall be fed with the fruits of the heavenly *Canaan* before he know to discern good and evil, to eschew mans Religion, and chuse that which is of God; for that is good, though it be marvelous strange to man; and if thou wouldst be a child of God and learn this, even to trust in God and not in man, the Land that thou abhorrest would be forsaken of both her Kings, they should not be able to stand against thee, to defend their own Land.

Verse 17. Here the Prophet tells the King, that though the Lord will deliver him from this Destruction which he feared, because that he and his people did not learn to trust in him, he will bring a great destruction upon him, even the King of *Ashur*, that should so utterly destroy all they had, as a place that is shaven; whereby is figured, Gods judgments by the Law in discovering sin, and bringing the Soul under the wrath of God because of sin, till he have no peace at all; Then by the hissing for the flie that is in the furthest part of *Egypt*, and the Bee that is in *Ashur*, he figures the Calling of Heathens, or converting Souls that are far off, to bring them by his power to the Hill of his salvation and shew them his glory; and by their lighting in desolate and thorny places, the ways of God are figured out, which are desolate places to the world, and thorny to the flesh; for the Servants of God must live by Faith, contrary to the sense or reason of man, and rejoyce in the cross; yet though they be poor and afflicted as a man that keeps but one Cow and two Sheep, they shall eat butter and honey; to wit, they shall be fed with the fruits of the

the heavenly *Canaan*; even abound in the fruits of the ſpirit, love, joy, peace, &c. which *David* calls the fatneſs of Gods houſe, wherewith they ſhall be ſatisfied as with marrow; but he ſhall not enjoy this abundance of Butter and Honey in the fat places of the Land, to wit, in ways pleaſing to the fleſh; for in thoſe fat grounds ſhall grow Briars & Thorns, that men muſt come thither with Bows & Arrows; which ſignifies, that the man of God muſt be girt about with Armour of God, that he may overcome all Temptatioas of Satan and the World, and mortifie the luſts of the Fleſh; but he ſhall enjoy this plenty in the dry mountains of God even in the life of faith, for there ſhall be good husbandry there; for our Saviour ſaith, *my Father is a husbandman, and there ſhall be no Briars and Thorns there.* The Servants of God are weaned from the Luſts of the Fleſh and Vanities of the world.

Chap. 8. *Verſe* 1. *Moreover the Lord ſaid to me*, to wit, though I have teſtified all the truth of God to you, yet the Lord hath yet more to ſay to you; for he bid me, take a great Roul, which ſignifies, he hath much to ſay; and I muſt write in it *Maher Shalalhaſhbuz*; which is, make haſte to the prey, make ſpeed to ſpoyl, *you have refuſed the waters of Shilo that run ſoftly*, to wit, you will not truſt in God, but in *Rezin* the King of *Aram* and the King of *Iſrael*; you will be Religious and pleaſe God by walking in the ways of mans wiſdom; but you muſt become a prey and a ſpoyl to your enemy firſt, for God will bring upon you the waters of the great River, the King of *Aſſur* with all his glory, &c. *And he ſhall break into Judah, and he ſhall over-*

ſlow and paſs through, and the ſtretching out of his wings ſhall fill the breadth of thy Land O Emanuel. The Spirit of God is ſo intent by the Prophet to declare the myſteries of the ways of God that pertain to Salvation, that in declaring the afflictions that he brings upon the outward man by wars or other judgments, he ſtill intermixes the works of God upon the Soul to ſeparate him from ſin, and bring him to his heavenly kingdom; therefore by his bringing the King of *Aſſur* upon them, for to correct them, by bringing them into diſtreſs, that they may return and ſeek unto him, as it is written; *In their affliction they will ſeek me early*; he figures out the manifeſtation of his judgment upon their Souls becauſe of ſin, that will afflict their minds, break their hearts, wound their ſpirits, ſo that they ſhall not have any reſt night nor day; as it is written, *a wounded ſpirit who can bear?* for they find that ſin is gone over all their parts and powers, members of body, and faculties of Soul all enſlaved to ſin; therefore he ſaith, *the ſtretching out of his wings ſhall fill the breadth of thy Land O Emanuel*; now *Emanuel* is the name of Chriſt, therefore he ſpeaks not of the Land of *Judah*, but of the heart, ſoul, and ſpirit, which is the Land that Chriſt ſhould raign in; and as ſin is ſpread over them all, ſo muſt the wrath of God ſeize upon all; for by ſin and hypocriſie, not only mans natural Abilities are corrupted, but alſo his works, (which he counts righteouſneſs) even his obedience to the word of God; as Prayer, Praiſes, Faſting, Baptiſm, Receiving Sacrament, and keeping Sabbaths, are all hypocritical and abominable in the ſight of God; as *Iſrael*'s Faſts, Feaſts, New-Moons, Prayers, Circumciſion

cumciſion, and all were; and yet further, his faith, hope and charity, is no better than the faith of devils; therefore he ſaith, *it hath fill'd the breadth of thy Land O Emanuel*; therefore now he Preaches the Goſpel, which firſt calls out all the wiſdom, ſtrength, and righteouſneſs of man, as in the 9th. and 10th. verſes, where he calls them, *people of far Countries*; for all are far off, that are not true Chriſtians; then the miniſtry of the Goſpel ſeparates his people from all the world; as Goats from the Sheep, Tares from the good Corn, that his people walk not in their way, nor make a League with them, nor fear their fear; (for their fear of God is taught by the precepts of men) nor be afraid of them, (although they perſecute them grievouſly) as in the 11th. & 12th. verſes; Then the Goſpel binds up the heart of man in the fear of God, as in the 13th. verſe, and then ſhews, that he is and will be to his people a Sanctuary, or holy place, for worſhip, and for refuge and ſafety, but unto carnal Profeſſors of Religion, as both *Iſrael* and *Judah* and the Inhabitants of *Jeruſalem* were, he will be a Stone to ſtumble upon, and a Rock of Offence, and a ſnare and a net, and they ſhall fall and be broken and be ſnared and taken, as in the 14th. & 15th. verſes: Then he gives a Charge, *bind up the Law, ſeal up the teſtimony* among my Diſciples; as our Saviour chargeth his Diſciples, *caſt not your holy things to dogs, nor your pearls to Swine*; Alas, Alas for the wiſe and religious of the world, well might *Jeremy* wiſh, *his head a well of water, and his eies a fountain of tears, to bewail the hurt of his people*; when the Lord Jeſus the Prince of Peace and Love, caſts them out as dogs and ſwine, and thanks the father

that

that he hath hid theſe things from them; In the 17th. verſe he ſpeaks in the name of the Church; *I will wait for the Lord that hath hid himſelf from the houſe of Jacob, and I will look for him*; The Believer waits, to wit, Believes in Chriſt alone, without any thing elſe, and is not weary: In the 18th. verſe, he ſpeaks in the name of Jeſus, *Behold I and the Children whom thou haſt given me, are as ſigns and as wonders in Iſrael by the Lord of hoſts which dwelleth in mount Zion*; to wit, in his Church: even broken-hearted Sinners that live by faith in Jeſus.

In the 19th. verſe, the Prophet admoniſheth the people of God, that makes no League with carnal worſhipers, nor walks not in their ways, &c. when their neighbours that are in thoſe ways adviſe or exhort them to hear their Miniſters, O they are divine ſay they! no ſaith the Prophet, *they whiſper and murmur, they dare not ſpeak out, they cannot ſpeak plainly, they call the Churl liberal, and the niggard bountiful, they ſpeak the language of Aſhdod, they have not learned the language of Canaan, they cannot pronounce Shibboleth.* Anſwer them, ſhould not a people enquire at their God? ſhould we go from the living to the dead? we will go to the Law and teſtimony or Goſpel, if they ſpeak not according to this word; to wit, if they condemn not all that is of man, and him that truſts in it, it's becauſe they are blind leaders of the blind; therefore if the ſoul be afflicted he may ſeek from one form to another, and ſtill be hungry and famiſhed, and curſe the King and his Gods; for he thinks the Magiſtrates are in fault that the true Religion is not Taught, or his Teachers who are great Gods in his eſteem, are not zealous enough to teach that doctrine which he

he accounts right, though they ſuffer never ſo much for it, for he looks high; but when he looks down into himſelf, there's nothing but trouble, darkneſs, vexation and anguiſh, ſo he is driven into darkneſs.

Chap. 9. *Verſe* 1. This darkneſs is not like other darkneſs or troubles that men ſuffer by wars or any more grievous afflictions, every affliction ſhould lead man to ſeek to God for help and comfort, but nothing will, but that darkneſs which God brings upon the ſoul, by the diſcovery of mans ſinful nature, and then nothing can give them comfort but he that afflicted them; then they cry unto the Lord in their trouble and he delivers them out of their diſtreſs, as *David* ſays, for he ſends to them his word, even his living word, the Lord Jeſus, that gives them life and light, that they ſee both their own darkneſs and his glorious light.

V. 2, & 3. *Then the people that walked in darkneſs, do ſee great light, the light ſhines upon them that dwelt in the Land of the ſhadow of death*, even in ignorance of themſelves & their ſinful miſerable eſtate, & of God & his everlaſting mercies, therefore now they ſpeak the praiſes of God and declare his wondrous works, *Thou haſt multiplied the nation but not increaſed their joy*: to wit, All thy multiplying of men, wealth, riches, and every outward bleſſing, hath not brought their hearts and ſouls to rejoyce in thee, but they have rejoyced in thy gifts, and forgotten the giver; but now thou haſt ſent the Lord Jeſus, and they joy before thee as men that have got in their harveſt, and as Souldiers that have got the victory and divide the ſpoyl; for they have got their Harveſt, the Lord Jeſus will be food to them in the winter of affliction, and meat that in-

dures to everlaſting life; and they have got the victory: For,

Verſe 4. *Thou haſt broken the yoak of their burthen, the ſtaff of their ſhoulder, the rod of their oppreſſour*; even Satan, Sin, Hell, and Death, as in the day of *Midian*, as then thou deliveredſt *Iſrael* & ſleweſt all their enemies, the *Midianites* by *Gideon*, and he & his Souldiers had nothing to do but ſhout, the ſword of the Lord and *Gideon*; So now thy people have nothing to do but ſhout the Praiſes of God and of the Lamb, for by him they are redeemed.

Verſe 5. *Surely every Battel of the Warriour is with confuſed noiſe and garments rouled in bloud, but this ſhall be with burning and devouring of fire*; to wit, with that power of God which is compared to a Refiners fire, whereby he refines or purifies all the Sons of *Levi*, as *Malachi* ſaith; *that Baptiſm of Jeſus is by fire and the Holy Ghoſt*, as *John Baptiſt* ſaith, that fiery Tryal that ſhall come upon all Believers; as *Peter* calls it.

Verſe 6. He gives the reaſon why this ſhall be by fire, *even becauſe Chriſt is given to us to be our redeemer*, for his work is to make us new creatures, to take away the heart of ſtone, and to give us a new heart, and renew a right ſpirit within us, to deſtroy the works of the devil; even all luſt and pride, and ſelf-love, and envy, *&c.* and to work the works of God in us, even faith, truth and judgment; and this he ſets forth by his great names.

Verſe 7. He teſtifies that he ſhall continue this Government in peace over them for ever, for he will give them a faith againſt which the gates of hell cannot prevail; therefore neither ſhall the Devil pluck them out of his hands nor deceive them, nei-

ther ſhall they faiſ through their own weakneſs, for he will ſtrengthen them with might in the inner man, he will ſtabliſh their feet, and order all their goings.

Verſe 8. *The Lord hath ſent a word into Jacob, and it hath lighted upon Iſrael*; what is this? theſe two names belong both to one man, who was named *Jacob* at his birth; but had the name of *Iſrael* given him by the Angel when he wreſtled with him and obtained a Bleſſing: Therefore the one betokens man in his natural Eſtate, the other betokens a man ſtriving to prevail with God for a Bleſſing; therefore this ſignifies that the word of God, that reproves all the Luſts, folly and vanity of mans natural eſtate, will alſo reprove all the hypocriſie of mans Religion; he will diſcover the unrighteouſneſs of our holy things.

Verſe 9. & 10. Here he reproves them that they ſay in the pride of heart, *the bricks are fallen down, but we will Build with hewen ſtone, &c.* which figures the pride of Formaliſts in Religion, when they are any way convinced of the failing of their Form, ſo that it fails their hopes; preſently they joyn themſelves to another Form, and then no doubt but they ſhall perform all; thus *Iſrael* beautified themſelves and traverſed their courſes upon the mountains to procure love, but all in vain, for God hath more enemies to ſet upon them. As,

Verſe 11, 12. *Aram before, and the Philiſtims behind, to devour Iſrael with open mouth*; which figures Sin and Luſt within, and Satan, the World, and the Fleſh to ſet it on foot, eat out the heart, and as it were ſwallow up all; *yet his wrath is not turned away, &c.*

Verſe

Verſe 13. *For they turn not to him that ſmote them, neither do they ſeek the Lord*; Hence he declares judgment againſt them for their hypocriſie & Idolatry, to the end of the Chapter, and all in plain words; but yet by bryars & thorns he denotes the moſt high Profeſſors which always are ſharpeſt Reprovers of others, & higheſt juſtifiers of themſelves.

Here alſo he proceeds on to declare their iniquities, and how he delivered them into their enemies power, becauſe of their ſins, and how *Aſhur* was his Rod, till he exalted himſelf againſt him, and boaſted of his own wiſdom and power; then the Prophet intermixes the judgments of God, againſt every hypocrite that truſts in his own conceited wiſdom & righteouſneſs, as in the 15th. verſe, and therefore threatens,

Verſe 16. to 24. *The Lord of hoſts ſhall ſend among his fat ones leanneſs*; meaning by fat ones thoſe that eſteem themſelves righteous, and by leanneſs ſenſe of their ſin and miſery; *And his heart that gloried in his righteouſneſs and wiſdom, ſhall burn with fear of the burning wrath of God becauſe of his ſinfulneſs, for the Lord Jeſus that holy one of Iſrael that gives light to the Soul, ſhall be as fire and a flame, to deſtroy the ſins of the fleſh; as bryars and thorns, for he baptizeth with the holy Ghoſt and with fire; this will conſume all his glory, for by faith in Jeſus all boaſting is taken away*; and he that thought he was wiſer both for the comfort of his Soul and government of the body is become a fool; and he that thought himſelf ſtout enough to bear the Standard, and hold out battel againſt Satan and Sin, faints and lets his ſtandard fall, and is taken captive by Satan at his will; and when he looks upon all his fellows in profeſſion of Religion,

they

they are ſlain or taken captive, there is ſo few left, that a child may count them. *This is the mighty work of God, whereby he brings the remnant that are eſcaped both of Profeſſors & profane to true faith, that they believe Satan (that ſmote them) no more, nor his lies that perſwaded them they ſhould become like God, even wiſe in knowing good and evil, and righteous in doing the good and refraining the evil by their own care and diligence. But they ſhall believe in the Lord Jeſus only, that he may be the Lord their righteouſneſs; but there is but a very ſmall remnant that are thus ſaved; though Profeſſors be innumerable as the ſand of the Sea, for the Lord Jeſus hath his fan in his hand, he will throughly purge his floor; then much is the chaff and light corn, and all the ſeed of weeds, and all theſe muſt be caſt into unquenchable fire; the fire of hell, even the wrath of God that burns for ever againſt ſin; ſo ſhall a great conſumption be made in the midſt of the earth.*

Verſe 24, 25, 26, 27. *O my people that dwelleth in Zion, be not afraid of Aſhur*; Here by way of comforting *Iſrael* againſt their enemies the *Aſſyrians*, he encourageth his Church againſt all afflictions, therefore he calls them Inhabitants of *Zion*, for though he corrects them as a loving father doth his ſon, yet it is but for a moment in his diſpleaſure that he is angry with them for their ſins, & with everlaſting mercies will he heal them; and his wrath ſhall end in the deſtruction of their enemies, as he did upon *Midian* and upon *Egypt*; even the Lord himſelf by the Lord Jeſus who is his ſtrong hand and ſtretched out arm, even his power and wiſdom to ſalvation, both of *Jew* & *Gentile*, ſhall deliver his people from the burden of ſin, from the yoak of Satan, becauſe they are his anointed ones.

In

In the five next verſes he deſcribes the marchings and prevailings of the King of *Aſhur*,& the diſtreſſes of the places where he comes; thereby figuring the power and ſubtlety of Satan, and the miſery he brings upon the ſoul that is taken by his wiles;when *Aſhur* comes to enter into the land of *Judah*, or when Satan lifts up his hand againſt the mount of the daughter of *Zion*; then the Lord will cut off the bough with fear,and all of high ſtature, & the thick places of the foreſt, and *Lebanon* ſhall have a mighty fall; whereby is figured, that every one that is high minded, and thinks himſelf wiſe enough, and ſtrong enough to reſiſt the temptations of Satan, ſhall be overcome; but they that are humbled in ſeeing their own weakneſs, ſhall be ſaved by faith in Chriſt, in whom alone is ſtrength and wiſdom for our ſalvation, as is declared in the following *Ch.*

Chap. 11. *Verſe* 1. *But there ſhall come a Bud out of the ſtem of Jeſſe, a branch ſhall grow out of his root*: This is he to whom all the Prophets give witneſs, *that whoſoever believes in him ſhall be eſtabliſhed in the fear of God, and then they need not fear any thing elſe, the gates of hell ſhall not prevail againſt them*; *no, if* Iſrael *had truſted in him*, Aſhur *could do nothing againſt them.*

Ver. 2. to 5. Whereof he renders a reaſon, *For the ſpirit of the Lord ſhall reſt upon him, a ſpirit of wiſdom and power, and of the fear of God*; and this ſpirit reſts alſo upon them that believe in him, for God gives the ſpirit of his Son into their hearts, therefore are they wiſe in the fear of God. Then the Prophet ſhews, that his judgment is not like mans, for he judges not by ſeeing or hearing, but acccording to that ſecret iniquity that is in the heart, which the hypocrite cannot hide from him; then by *mouth*

and

and *lips* underſtand the word of truth, which is the ſword of the ſpirit; & by *earth* & *wicked*, underſtand all earthly mindedneſs and hypocriſie, which he deſtroyeth in truth and faithfulneſs.

Verſe 6. Here the Prophet falls on to Preach the Goſpel mightily, where by *wolf* and *leopard* & *lyon*, he figures out the cruel fierce bloudy minded, by *lamb* & *calf*, the ſervants of God regenerated or converted by Jeſus, become young and tender, eaſily yielding to the fear of God, that live by ſucking the ſincere milk of the word; and this is his power to make all the ravenous company like unto them, & to rejoyce in their company, for he is the little child that leads them. *Verſe* 7, & 8. This holds forth the ſame work, In the 18th. verſe by the *ſucking* & *weaned child* underſtand, the Chriſtian newly regenerate or elder, by the *Aſp* & the *Cockatrice*, underſtand the devil, by *playing upon, watching and oppoſing*, that as the exerciſe of children is play, ſo the exerciſe of a Chriſtian is to keep continual watch, and to fight againſt the temptations of Satan.

Verſe 9. In this verſe by *mountain of Gods holineſs*, underſtand the life of faith, for there ſhall none hurt nor deſtroy there, for they that live by faith, are full of true knowledg of God, for they bear the glory of God in their earthen veſſels. In the 10th. 11th. 12th. & 13th. verſes, he ſets forth the power of Jeſus to convert and to purifie the hearts of all, both *Jew* & *Gentile* by faith, that they ſhall live in unity together, all hatred and every fleſhly luſt being ſubdued, which is an Expoſition of the 16th. & 17th. verſes *Verſe* 14. *But they ſhall flee upon the ſhoulder of the Philiſtims towards the Weſt, and ſpoyl them of the Eaſt, Edom and Moab ſhall be the ſtretch-*

ing

ing out of their hands, and the children of Ammon ſhall obey them. This is not ſpoken of victories that *Iſrael* ſhould have over theſe nations, but of the victorious outgoings of the Goſpel in converting enemies as the *Philiſtims* were, and haters as *Edom* was, and inceſtuous perſons as *Moab* & *Ammon* were; & in the 15th. verſe he adds the converſion of *Egypt* as the greateſt work of all, which requires power to ſmite *Nilus* in his ſeven ſtreams, which ſignifies, more man hath to confide in of his own wiſdom & righteouſneſs, the greater work of God it is to convert him, for all that is of man muſt be deſtroyed that man may receive the kingdom of heaven as a new born child, which hath nothing but ſin & ſhame, as *Ezekiel* holds forth, or elſe he muſt never enter therein. And he concludes that he will make a high way for all theſe Converts, as he did for *Iſrael* out of *Egypt*, for he hath conſecrated a new way through the vale; to wit, by crucifying the fleſh with all its luſts, that the ſoul may live by faith.

The 12th. Chap. contains nothing but the praiſes of God by theſe Converts, for they cannot ceaſe.

Chap. 13. *Verſe* 1. *The Burden of Babel*; He that Reads this Viſion and takes it to be a Prophecy of a deſtruction upon *Babel* or the *Babylonians* for their ſins, finds nothing by it, but a thinking that they were more wicked then he, and ſo eſteems himſelf better in the ſight of God and contemns them; but he that remembers *Babel* was the City and Tower which men were building, whoſe top they intended ſhould reach to heaven to ſeat themſelves with God, let him conſider what he is intending in all his moſt holy actions, whether he intend not to attain a place in heaven, yea let him conſider whether that iniquity

quity be not in his heart, which *Daniel* calls the *abomination of deſolation*; and ſaith it ſets it ſelf above all that is called God in heaven and in earth, which is no other but mans righteouſneſs according to the Law without the regeneration; or if he look upon the *Babylonians* as great enemies to *Iſrael*, let him conſider whether he be not in a zealous Form of Religion, a perſecutor of the true *Iſrael* of God, that worſhip not God in any Form but in ſpirit & truth; and if he find himſelf in any of theſe conditions as a *Babylonian*, then may he read God in his faithful judgments, executing his juſtice upon his haughty mind; which is figured by lifting up a ſtandard upon the high mountains, and entring into the gates of the nobles, for it is his high mind & proud heart that God will viſit, and the ſanctified & mighty ones of God that rejoyce in his glory are the miniſters of the word of truth, that preach the word, not as Rules or Leſſons for man to learn Holineſs by, but as a battering hammer and a burning fire, and a double edged ſword, that divides between the marrow and the bone, and ſearches out and diſcovers the iniquity of all the ſecret intentions of the heart, the noiſe of a multitude, a tumultuous voice, a great hoſt of many people came from far, whom the Lord numbreth, figureth the cry of our conſcience, which is as a thouſand witneſſes againſt us when the Lord hath awakened it, & ſetteth all our miſdeeds in order before us, the weapons of his wrath is the manifeſtation of his judgment againſt ſin, for that makes every word of God pierce through our ſouls like a ſharp arrow, which made *Job* cry, *the wounds and arrows of the Almighty ſtick faſt in me, this is the day of the Lord, this is the pouring*

out

out of his fierce wrath, that makes all the Land waſte & deſolate that man lived in for he lived and hoped in his own righteouſneſs and wiſdom; Thus doth God bring Sinners out of it, for in this day neither ſtar nor planet, nor ſun nor moon, to wit, neither law, word nor promiſe can give any light, or bring any comfort to this ſoul, for the Lord hath brought his wickedneſs upon him, to bring down his proud heart; thus doth he make man more precious than gold, for thus God ſhakes once more, not only earth, but heaven alſo, which ſignifies the removing of all things that mans heart truſted in, as the Apoſtle to the *Hebrews* expounds it. *And thus the ſinner ſhall be as a chaſed doe or as loſt ſheep that no man taketh up, even whom no man can comfort but the Lord Jeſus only, who ſeeketh and ſaveth the loſt ſheep*; &c. Thus every one that is found, to wit, whoſe iniquities God diſcovers, is ſtricken through; and he that joyns himſelf, to wit, he that fights againſt God and his people (as the helpers of *Babylon* did) by confidence in his own ſtrength ſhall fall by the ſword, even the ſword of the ſpirit; which is the word of truth: The deſtruction of their children, raviſhing of their wives, making their houſes deſolate, ſignifies depriving them of all earthly comforts, that they can take no pleaſure in all their enjoyments, becauſe of the wound and deep affliction of their ſoul becauſe of ſin: And the deſtruction of *Babel* the glory of kingdoms, the beauty and pride of the *Chaldeans*, that it be a lodging place for nothing but fearful ſpirits of the night and darkneſs, and of wild beaſts and birds of prey, figures out the hypocritical religion wherein all that glory and count it beautiful and are proud of it, that know not the regeneration

of

of the ſoul by Jeſus, therefore it is the habitation of fearful ſpirits, a cage of unclean birds, a den of filthy beaſts, for they that live in it never were waſhed by the Holy Ghoſt, never were ſanctified and juſtified in the name of the Lord Jeſus and by the ſpirit of our God: He I ſay that thus reads this Chapter as finding his own ſoul as a *Babylonian*, and falls down under the judgment of God, all his pride and high thoughts will be pulled down & brought into ſubjection unto the obedience of Jeſus, then he that ſmote him, will heal him and make him purer than the fineſt gold, & give him eternal life through Chriſt: But he that finds not himſelf a ſinner, but juſtifies himſelf and condemns others, or at leaſt thinks himſelf better than others, he lives in ſecurity, kindles a fire out of his own ſparks, he may lie down in ſorrow, for his ſoul is the Receptacle of theſe night-ſpirits: *filthy beaſts & ravenous birds even of luſts, pride, envy, & all manner of iniquity for ever*

Chap. 14. *V.* 1. *The Lord will have compaſſion on Jacob*, to wit, man in his natural eſtate; *and will yet chuſe Iſrael*, to wit, man that prevails with God by faith in Jeſus, *and cauſe them to reſt in their own land*, to wit, the land that God hath given them, out of which he hath driven Sinners & Idolaters, even to live by faith in Chriſt, for no unclean thing ſhall lodg there; every Idolatrous hypocrite is driven from thence, for their works are hypocriſie & their faith is of the devil, they believe & tremble; *and the ſtranger ſhall joyn himſelf to them, and ſhall cleave to the houſe of Jacob.* To wit, he that finds himſelf a ſtranger to the covenant of Grace, ſhall hunger after the compaſſions of God.

V. 2. *The people ſhall receive them and bring them to he houſe of the Lord*; to wit, the Miniſters of the

word of truth, for Jesus hath made all Gods people Kings & Priests unto their God, & these bring strangers to the house of the Lord, to wit, they teach that God will have compassion upon all that seek unto him in their trouble, *for a broken heart and troubled spirit is the only sacrifice well pleasing to God*; So shall they be received as Servants of the Lord.

And they shall take them prisoners whose servants they were, and have rule over their oppressors; This figures the Christian crucifying all the lusts & affections of the flesh, and mortifying his mind to the follies and vanities of the world, to which he hath been miserably captivated; that though he knew that the judgments of God were righteous against them that did such things, yet he not only did them, but also had pleasure in them that did them.

Ver. 3. to *v.* 11. Here the Prophet figureth (*by Israels rejoycing over Babel when the Lord had delivered him*) the Christians great triumph over his hypocritical religion whereunto he was captivated, and by the *whole world being at rest and singing for joy*, is meant, all they whom God hath brought to the knowledg of the truth, so likewise by the *Fir-tree & Cedars of Lebanon*, is signified Believers, who were hewed in pieces by the many great burdens that were upon them, for they toyl'd as in the fire for vanity; By *hell moved for the raising of the dead for thee, even all the kings of the earth*, is signified that Satan is the Author of this carnal Religion, as our Saviour told them, *that they were of their father the devil*, for he raiseth the dead, even all that are not quickned by Christ, he causeth to play the Hypocrites in strong Forms of Religion, and to deny the power; yea he makes Kings to establish this Religion in all their dominions, when they or any of them

are

are made ſenſible of their own ſin, they admire that this Religion, which they relyed ſo much upon, and to which they were all ſubject, ſhould be as weak as they, when they perceive it ſo rotten as the corrupted carkaſs covered with worms; *they cry O Lucifer ſon of the morning how art thou caſt down from heaven*; This figures out the *Dragon* caſt out of heaven by *Michael* the Arch-angel, ſo this Religion which man looks upon as the day-ſtar that brings light unto them is caſt down by Jeſus, but in them that know not him, it aſcends into heaven, even makes them believe that it is from heaven and will make them righteous and holy like God, it made the world like a wilderneſs even void of the true knowledg of God; *it opened not the houſe of the priſoner, it brought none out of captivity to Satan and ſin.*

Ver. 18. *All Kings of the Nations ſleep in glory, every one in his own houſe*; to wit, all whom Chriſt hath made Kings to their God, reſt with God, this is the right houſe to the believing ſoul, *but thou art caſt out of thy grave as an abominable branch*, &c. thus by all the enemies of *Iſrael* is figured this formal religion which is always in great enmity unto the truth; as *Babel* & *Aſſur* & *Paleſtina* were to *Iſrael*, and therefore as by their deſtruction he figures the downfall of this formal Religion, ſo by the ſalvation of *Iſrael* he figures the conſolation of Believers; therefore he ſaith, *for the firſt-born of the poor ſhall be fed and the needy ſhall lie down in ſafety*; theſe do not ſignifie *Iſrael* after the fleſh, but poor broken contrite ſouls which are the true *Iſrael* of God after the promiſe, as *Paul* teacheth.

Chap. 15, & 16. Theſe two Chapters are concerning *Moab*, which was one of the ſons of *Lot* born of his own daughter which is called Inceſt, & coun-

ted a most abominable wickedness that a man and woman shall joyn together in marriage or without, who are within the degrees of kindred forbidden; & *Ammon* was his other son born of his other daughter, which came to be two nations, & though doubtless they were instructed in the knowledg of the worship and ways of the true God, yet turned to Idolatry; & besides when *Israel* came out of *Egypt* wearied and tyred in the long and dreadful wilderness, they would not suffer them to pass through their land, such were their iniquities; yet the Lord would not then destroy them before *Israel*, as he did other nations, because those were not the land promised, and because he had given those kingdoms to the children of *Lot*, for though they were wicked, *yet the Lord remembred righteous Lot, and would make known his mercy to a thousand generations of them that love him*; Yet now the Prophet sheweth that their destruction is at hand; therefore now he that readeth this Prophecy and considereth himself an abominable sinner as *Moab*, even from his birth and conception, as *David* did, and therefore said, *in sin was I conceived, in iniquity was I brought forth*, though *David* was not the Son of Incest; and likewise seeth himself an Idolater and living in a formal Religion, even in hypocrisie, and thereby an enemy to the true God; let him consider though he enjoy many and great mercies and blessings in the earth, those are from the free mercies of God; *who causeth his Sunne shine upon good and bad*; and that this is the patience and long sufferance of God, and the goodness of God not leading him to repentance, his judgment and punishment will be more fierce, which the Prophet figures here by his threatnings against *Moab*: And therefore Councels,

Chap.

Chap. 16. *V.* 1. *To ſend a lamb to the Ruler of the world*; to wit, offer thy ſelf both body ſoul and ſpirit, in denying thy ſelf thy being hard & ſtony as the rock of a wilderneſs that thou truſt no more, that any good can come from it, but believe in Chriſt, *that lamb of God, that takes away the ſins of the world*; *that thou maiſt live in the mountain of the daughter of Zion. Ver.* 2. to 13. *that thy own wiſdom may be as a bird that flies away, as a neſt forſaken that thou maiſt be councelled by the ſpirit of God to execute judgment*, to wit, *to mortifie the fleſh and all thy fleſhly members, which are, fornication, pride, envy & covetouſneſs, which is Idolatry*; *and thy ſhadow under which thou dwelleſt*; to wit, faith in Chriſt, *may be as the night in the mid-day*, to wit, a myſtery to them that are without, hid from all the wiſe and prudent of the world, that thy only delight may be in the true *Iſraelite*, that is chaſed away and fled from all the pleaſures of the fleſh, and all the ways of man, *from which I have made them fugitives, and have baniſhed them, that they may reſt and find a covert with thee as with a brother, in the faith and fear of God*; *that all oppreſſion and extortion may be far from thee, and the throne of mercy ſet up in thy heart, as in the tabernacle of David*; *and all pride, arrogancy, and lies may be driven away, then ſhall the Prophet, even every true believer mourn with thee, when thou art wearied of thy high places, even of that Religion wherein thy mind was lifted in pride, and thou flieſt to thy Temple to pray and not to Jeſus the Temple of God, and therefore prevails not, ſo all thy glory and great multitude that followed Idolatry, hypocriſie, and lies, is contemned, and a ſmall feeble remnant is preſerved.*

Ch. 17. *ver.* 1. *to* 14. The King of *Iſrael* being joyned with the King of *Syria* againſt *Judah*, the

Prophet joyns them together and calls it, *the Burden of Damascus*, signifying as the judgment of heathenish Idolaters is, so shall the judgment of hypocritical Professors be from the Lord, *for he will make them of a city a ruinous heap, and where they dwelt shall be a desolate place where flocks of cattel may lie without disturbance, and their fortification and kingdom and glory shall be cast down and impoverished, so that where they had rich harvests as in a fat valley, there shall be but as a gleaning of grapes after the Vintage, or two or three olives in the upmost boughs, or four or five in the high branches after the shaking*; by all which he figures out the work of God in the souls of his people, whereby he casts down all their confidence in their own strength, wisdom, riches, or righteousness, and shews though they are a numerous people, yet they are but few in whom this work is wrought, as two or three in a City, four or five in a Countrey; *but these few shall look to their maker, the holy one of Israel*; to wit, shall trust in him and his free mercy; *& not to the works of their own hands, as Altars, Groves, or Images*; to wit, whatever they do in an outward Form of Religion, *for their cities or dwellings shall be in the forsaken boughs and branches*; to wit, in faith & fear of God, which the ten Tribes of *Israel* did forsake when they followed *Jeroboam* to *worship golden calves at Dan and Bethel*, which though they seemed pleasant, yet they were strange Plants for *Israel* to set, to wit, to put their trust in; who had seen so many wonderful testimonies of Gods goodness, mercy, and power; *therefore in that day a man makes that Plant to grow and the seed to flourish as in one morning*; to wit, trusts in his own conceited Religion, and the great holiness of it; for it flourishes fast as corn sown upon stony ground, but when the Harvest comes

comes, that they ſhould reap fruit of it for everlaſting life, there is deſperate ſorrow, for the root is rottenneſs and the ſeed is duſt: And though they are many that follow this carnal Religion, and perſecute the Servants of God, raging and roaring like the Sea, or like many and mighty waters, yet God ſhall rebuke them, and make them like chaff before the wind, or a light round thing before the whirlwind; this ſhall be their portion from God that avenges the cauſe of his ſervants, who though they have trouble in the evening, in the morning it is gone, their trouble is but momentary as it were for an evening, but their joy is life everlaſting, a morning that ſhall have no end.

Chap. 18. *Ver.* 1. to 7. *Oh the Land ſhadowing with wings which is beyond the Rivers of Ethiopia*; what Land is this? the Prophet names it not, ſurely it's ſome ſtrange land that hath no name, it is no part of *Ethiopia*, as the margin gives it, for he ſaith it is beyond the Rivers of *Ethiopia*; the laſt verſe agreeing with the ſecond, ſhews what it is principally, it is a Preſent brought unto the Lord; whence is it brought? *the Lord hath gathered it out of all lands* ſaith *David*; *Pſal.* 107. *Ethiopia and Seba, and Tenan and Dedan, and Pull and Lud, &c. ſhall bring their ſons and daughters unto thee ſaith this Prophet* Therefore our Prophet ſaith, *it is a nation ſcattered abroad and ſpoyled*; and how? not by ſword of their enemies, that ſpoyls men of their goods, but by the ſword of the ſpirit even the word of truth, that ſpoyls them of all their own wiſdom and righteouſneſs, to make them poor and lowly in heart, and therefore he adds, *that they are a terrible people from their beginning, even hitherto*; to wit, after the Lord begun with them to lay the foundation in truth, he

digged deep that it might not be layd upon the sand but upon the Rock, he made his judgments known against all sin and hypocrisie, he exalted his law to be a searcher of the heart and secret parts, to discover all the wicked devices & intentions of the heart, as *Paul* saith, *he meets them as a bear robbed of her whelps, and tears in pieces the very caul of the heart, yea he tears them in pieces as a lyon or a bear, even day and night*, as *Hezekiah* saith, thus by little and little are they trodden under foot; the flouds have spoyled their land, even the flouds of Gods wrath against sin hath pull'd down all carnal confidence, wherein they lived, that they may be brought to the place of the name of the Lord of hosts Mount *Zion*; to wit, that they may be Gods people which live by faith in Jesus; therefore he calls it a Land shadowing with wings, for they live under the shadow of the wings of Gods mercy, even under the defence of God against Satan and Sin; and he saith it is beyond the rivers of *Ethiopia*, for all the Rivers and great Seas of *Ethiopia* could never wash away their blackness; to wit, mans own righteousness could never remove any sin, it is engraven in his heart, as with a point of a diamond; but the river of God even his free grace, washeth & rinseth till he have taken away all his uncleanness; *for it teacheth to deny all ungodliness and every worldly lust*, this is beyond the rivers of *Ethiopia*; there live the Blackamoors, the Taunymoors and the like, but here shall no unclean thing come; Ambassadors are sent by the Sea to them, in vessels of Reeds upon the waters; to wit, the promises of God go swiftly as in light Vessels to their souls to comfort them, when the waters of affliction are upon them.

Ver. 3. *All ye the Inhabitants of the world and dwellers*

lers

lers in the earth, ſhall ſee when he ſetteth up a ſign upon the mountains, when he bloweth a trumpet ye ſhall hear; Here he ſheweth the work of God, to make the blind to ſee and the deaf to hear, for man that lives in worldly wiſdom and earthly luſts, can neither hear nor ſee the things of God, for they are hid from the wiſe and prudent of the world, as our Saviour ſaith; *yea Satan hath blinded their eies, leſt the light of the Goſpel of Jeſus ſhould ſhine upon them ſaith Paul*; *but God will ſet up a ſign upon the mountains*; to wit, will lift up the Lord Jeſus, as *Moſes* lift up the ſerpent in the wilderneſs, that whoſoever believeth in him ſhall not periſh but have everlaſting life; for he is life, and that life is the light of men, ſo when he is ſet up in their hearts above all other things, then ſhall they ſee; and when he bloweth the trumpet, and makes the houſe of *Iſrael* to know their ſins, & the houſe of *Judah* their tranſgreſſions, to wit, when he by his Law makes known the unrighteonſneſs of their holy things, even of their baptiſm and ſacrament aud ſabbaths, and faſting and prayer, and reading and hearing, then ſhall they Hear, for ſo He openeth the ear and turneth the heart to diſcipline; *for the Lord teſtifieth that he will reſt even upon the ſouls of his people, and in his tabernacle*; to wit, in broken and contrite hearts, in whom he hath choſen to dwell; *ſhall be as a heat drying up the rain*; to wit, the Sun of conſolation to wipe all tears from their eies, and as a cloud of dew in the heat of Harveſt, a cool refreſhment in the burning drought of affliction; for even before the Harveſt when the flower of the Corn is faln, and the ſeed is ripening, to wit, when they expected profit of their own wiſdom and righteouſneſs, then the Lord cut all down and took all away root and branches, to wit, diſcovered all their

their ways to be Hypocriſie, and left it to the fouls of the mountains and beaſts of the earth, even to earthly carnal minds, that are ſtill delighted to feed upon it.

Chap. 19. *Ver.* 1. The Prophet calls his Viſion a Burden, although it is a moſt neceſſary and comfortable Doctrine, becauſe it is a burden to the fleſhly mind, becauſe all the confidence thereof is deſtroyed, and the wiſdom is confounded: And now he comes to the butden of *Egypt*, even of the natural mind, for every one there is as ignorant of God, as *Egypt* was (therefore *Paul* ſaith, *man that is born of a woman knoweth not the things of God*) & as much an enemy to the people of God as *Egypt*; as *Paul* ſaith, *He that is after the fleſh hateth him that is after the ſpirit*; theretore the burden is, *Behold the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the Idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of her*; Man's heart lives in ſecurity by nature, fearing nothing but that all ſhall be well with him, he ſhall be ſaved either by the mercies of God, or becauſe of his works of Holineſs, or ſome thinks there's no ſuch thing as either Heaven or Hell, God or Devil, or ſome thinks, that though there be a God, yet he regardeth no ſuch thing as mans doings upon earth, orſome never thinks at all of it; however, every natural man cries peace, peace, to his Soul, though he walk in the way of his own heart adding ſin to ſin; therefore when the Lord manifeſts his judgments upon them, it is ſaid to come ſwiftly and ſuddainly, and violently, and powerfully, as it is holden forth very frequently in Scripture by many Similies, *as a thief in the night*; *or ſorrow upon a woman in travel*; and firſt it deſtroyeth the Idols, even whatever

whatever man had confidence in, ſo that it makes mans Heart melt within him.

Verſe 2. to 16. Secondly, it ſets a man againſt his Brother, or neighbour, and city againſt city, *for Chriſt comes not to ſend peace on earth but a ſword*; Thirdly, *it makes their ſpirit fail, confounding all their wiſdom, and the wiſdom of all their Teachers*; for their Teachers are their great Idols, and Sorcerers, and Southſayers, deluders of their ſouls; Fourthly, *It lets them know that cruel Lords rule over them*; even luſt, pride, and a mighty king, even Satan the God of this world, the Spirit that Rules in the hearts of the children of diſobedience. Fifthly, *All that hath been their defence or riches, ſhall yield no comfort to them, for the Sea ſhall fail and their great River Nilus, and all its ſeven ſtreams, and all reeds and flags, and graſs, and all their fiſhers, and workers in flax, and makers of nets and ponds*, &c. even all that the carnal mind puts confidence in.

V. 11. *Surely the Princes of Zoan are fools*, &c. By theſe is figured Teachers of Formal Religion that teach men to glory in their own wiſdom and righteouſneſs, and teach Kings to eſtabliſh a Religion ſeemingly Holy, and ſo to think themſelves wiſe and honourable, that they have ſet forth a right Order of Religion, and ſo are nurſing Fathers to the Church; and never teach them, not to judg after the outward appearance, but to judg righteous judgment, for the only King of the Church is the Lord Jeſus; *who judgeth not after the ſight of the eies nor after the hearing of the ear*; and the only nurſing Fathers of the Church are the Miniſters of the word of truth, for they beget them through Jeſus & they miniſter unto them the ſincere milk of the word; they are ſure to be their fathers that beget them,

and

and nurſes that feed them with pure milk, & they are kings, for Jeſus hath made them kings & Prieſts unto their God. But by theſe falſe Teachers the Lord hath mingled among them a ſpirit of errors, for theſe are the miniſters of Satan that lying ſpirit, whom he makes like miniſters of light, and ſo deceives the world, ſo that they err in every work, they can do no work that is good, neither the auncient and honourable man which is the head, nor the Prophet which telleth lies which is the tail; *they are all gone out of the way, they are altogether become abominable in their doings.*

V. 16. *to* 23. *But in the day of the Lord they ſhall be like fearful women under the hand of God*, to wit, God will put his fear into their hearts, that they may ſerve the Lord in fear, & rejoyce in him with trembling as *David* councelleth, *and they ſhall fear as the land of Judah or the true Iſrael of God, becauſe the lord hath determined this councel upon it, even to eſtabliſh them in the true faith and fear of God. Thus a remnant of Egypt as it were five cities, ſhall ſpeak the language of Canaan*, to wit, ſhall profeſs the worſhip of the true God; *whereof one ſhall be called the city of deſtruction*; to wit, a very ſmall remnant of theſe Profeſſors ſhall be the true ſervants of God; *for many are called but few choſen:* and they ſhall be hated by all the reſt and accuſed to deſtroy all order, & zeal, & religion, and to teach a licentious doctrine. But for theſe few ſake, *Egypt ſhall not be deſtroyed, but the Altar of the lord ſhall be there, even the true worſhip of God; for they ſhall offer themſelves body, ſoul, and ſpirit, unto the lord, this is a ſtrong pillar to uphold them, and a faithful teſtimony of their truth, and they ſhall pray to God to ſave them from their oppreſſors; even from Satan and ſin, and he ſhall ſend them a Saviour, a great*

man,

man, even the lord Jesus, & he shall do it; so shall Egypt worship God in truth, when he hath smitten and also healed them, to wit, destroyed all sin and hypocrisie & given the true knowledg of God & faith in Christ unto them.

V. 23, 24, 25. *Then shall there be a path from Egypt to Ashur, to wit, the lord raise or redeem to himself a few out of Ashur, after the same manner as he did out of Egypt, so shall they be joyned together, and both joyned to the Lord; and Israel the third with them as a Blessing in the midst of a land; to wit, all new Converts shall honour and rejoyce to see the true servants of God; And the Lord shall give them a great blessing for he shall own them saying, Egypt and Ashur is the work of my hands, and Israel mine inheritance, so are they brought into the Covenant of grace, where he saith, they shall be my people and I will be their God.*

Chap. 20. *v.* 1. *to* 6. Here the Prophet is commanded, *to go naked and bare footed*, for a testimony that the King of *Ashur* who had overcome the *Philistims* & taken *Ashdod*, should also overcome *Ethiopia* and *Egypt*, in whom the land of *Judea* trusted, & carry them away captives old and young, nay and *barefooted*; that the people of *Judea* might be ashamed that they trusted in those that were not able to save themselves, whereby is figured that God will discover the weakness and unprofitableness of all things that man trusts in, that he may make him ashamed, *that he hath trusted in vain things that cannot help him in his distress, and to trust in the Lord.*

Chap. 21. *v.* 1. *The Burden of the desart Sea*, in the mind of man that is void of the fear of God, is a sea of iniquity, and it is desart or desolate, because the spirit of God is not there, there is no grace in it; but it's a dwelling place for spirits of darkness and unclean birds, and filthy beasts, even for all manner

of luſts as hath been ſhewed before, therefore herein he Prophecieth againſt many nations and great, becauſe that ſuch a mind is in them all, *and the burden upon them is as the whirlwinds in the South uſe to paſs in the wilderneſs, ſo ſhall it come from the horrible land*; The whirlwinds ſignifie the power of God the *wilderneſs* ſignifies the heart of man in his natural eſtate, the *horrible land* ſignifies, the judgment of God againſt ſin, ſo that it plainly ſhews, that when God makes his power to be known to man, of what nation ſoever, he brings judgment upon him becauſe of ſin; man teaches that God will do this except He pray and confeſs his ſins, and leave off iniquity, and unleſs He repent and believe and the like, He ſtammers and ſpeaks not plainly; but the Truth ſays, *all fleſh have corrupted their ways, and therefore the Lord will ſearch the heart and tryth reins, and diſcover the very fountain of their ſins, and even the unrighteouſneſs of their holy things*; then he ſaith,

Ver. 2. to 6. *A grievous Viſion was ſhewed me, a Tranſgreſſor againſt a tranſgreſſor, and a deſtroyer againſt a deſtroyer*; One ſinner againſt another, the Prodigal againſt the Covetous, the Profeſſor againſt the Profane, one Hypocrite againſt another, I ceaſed to weep or be ſorrowful that the judgments of God ſhould come upon them, for that is for their good; *but my loyns were fill'd with ſorrow, yea my heart fail'd for very ſorrow that men ſhould be ſo wicked to perſecute one another, and ſo blind to account it godlineſs They ſay prepare the Table, even for the multitude*; to wit, of Idols, to wit, remember all your leſſons and precepts, and rules and inſtructions, let them be as your meat and drink O Princes, to wit, ye ſtrong Profeſſors ariſe, anoynt the ſhield, that ye may be ready to reſiſt Satan & ſin. *Ver.*

Ver. 6. *to* 13. *The Lord ſaith, go ſet a watchman, let him declare what he ſeeth*; Theſe are falſe teachers, ſet a true Miniſter that will declare faithfully what they do, *and he ſaw a Chariot, a couple of horſemen, a Chariot of Aſſes, and a Chariot of Camels and he hearkened diligently with much heed*; Firſt he ſaw men, provided with all wiſdom and power to reſiſt the wiſdom of God in their double zeal and double Holineſs; *then he hearkened diligently what would be the end of it, and he cryed a lyon my Lord, the Lyon of the Tribe of Judah is riſen againſt them*: I keep Watch and Ward night and day, I ſo greatly deſire to know the end; *And behold here cometh a Chariot of men, a couple of Horſemen, they make bold to fight againſt the Lyon, and what is the end of the Battel? He anſwered and ſaid, Babylon is fallen, is fallen, and all the graven Images of her Gods hath he broken down to the ground*: The Lord Jeſus hath prevailed and deſtroyed all the Forms of Religion, about which they contended. *O this is my threſhing, and the Corn of my floor*; to wit, this is the end and benefit of my Prophecy to bring men from Idolatry and every falſe Religion, unto the Lord Jeſus; and I have ſhewed you that which I heard from the Lord and nothing elſe.

V. 11. *The Burden of Dumah*, or a Viſion for the Sons of *Eſau*, whoſe younger brother got the Bleſſing and Birthright, but the time comes when he ſhall break his yoak from him, if ye will ask after this time from morning to night; *Inquire, return, and come*; it's not ſeeking after a time; but if ye will, to wit, if God hath made you a willing people, it's the day of his power, it's the appearing of his grace; *return and come*, you have gone out after ſtrange Gods, after earthly profits, and fleſhly pleaſure, *return and come*.

Ver.

Ver. 13, 14. *The burden againſt Arabia, In the Foreſt of Arabia ſhall ye tarry all night*; to wit, man will abide among wild beaſts, even luſt, folly, and vanity; all the time of his ignorance of God, He is a Son of darkneſs, and not a child of light, therefore deſart Foreſts are his delight where the Heath grows, which neither Sun nor Rain profits. But now the Lord calls on theſe, *O Inhabitants of Idumea, remember your father Iſhmael had periſhed, but that the Lord gave him water, when he looked upon your mother Hagars affliction, and bring water to the thirſty and prevent him that fleeth with bread, even them that flee from the drawn ſword and from the grievouſneſs of war*; To wit, live by the free mercies of God, by which your Father was preſerved, and eſteem highly of the judgments of God, even that ſword that's drawn againſt iniquity, for it is of more worth than fine gold, and ſweeter than the Honey-comb; for the Lord hath appointed out a ſhort time wherein all your glory ſhall fail, and your ſtrong Archers ſhall be few, that you may truſt no more in the arm of fleſh, the ſtrength or wiſdom of man, but in the living God.

Chap. 22. *v.* 1, 2, 3. *The burden of the Valley of Viſion*; The valley of Viſion is the people of God, to whom He hath ſent his Prophets with true Viſions early & late, yet there is a burden for them, He hath ſomething againſt them; *why art thou wholly gone up into the houſe tops*; to wit, *why glorieſt thou ſo much that thou alone art the people of God? why thinkeſt thou of thy ſelf above what is meet? what haſt thou to glory of? what haſt thou that thou haſt not received? this thy noiſe and brute and rejoycing is not good, thou ſhalt be pulled down and ſlain, but not by ſword nor in battel*; *All thy Princes*, to wit, *Thy higheſt Boaſters*, *thoſe of thy*

thy ſtricteſt Sect or Form of Religion ſhall flee together from the bow, the arrow of the Almighty ſhall wound them; for they ſhall be bound that they cannot eſcape; all that ſhall be found glorying as thou, although they glory that they are fled from far, to wit, that they have turned from great prophaneneſs or much wickedneſs to the profeſſion of Religion.

Verſe 4. Therefore the Prophet refuſeth to be *comforted*, he will not *ceaſe weeping*, he is ſo perplexed that there ſhould be ſuch a ſtarting aſide in the people of God, that when there was trouble upon them from the Lord,

Verſe 5. *They cry unto the mountains to hide them from his wrath*, even to their high conceited Religion, and turn not to him that ſmote them, that he may heal them.

Verſe 6. And when the enemies came into their Land with Chariots, and Horſemen, and Armies, and *verſ.* 7. fill'd their valleys, and ſet themſelves in array againſt the gate, then, *verſ.* 8. They looked to their Armour, and *verſ.* 9. and repaired the breaches of the walls, and provided to have water, and the like; they did all things *verſ.* 10. that wit and policy led them to; *verſ.* 11. but *looked not to the maker thereof, had no reſpect to him that formed it of old.*

By all this is figured that when the Lord leaves them open to the enemies of their Souls, even Satan and Sin, then, *verſ.* 12, they fall to Sacrifices, and Prayer, and Faſting, and all the exerciſe of Religion, , as it is written, *In their affliction they will ſeek me early*; but its but a ſhew, the heart is not ſo; for he then *calls to weeping and*

baldneſs, and girding with Sackcloth, but behold joy and gladneſs, eating and drinking, and ſaying, to morrow we muſt die, putting the evil day far off, and jearing the true Prophets that told them, *The wages of Sin is Death.* But the Lord heard this, and ſaid,

Verſe 14. *Surely this iniquity ſhall not be purged away till ye die.* Ye your ſelves ſhall know that the wages of ſin is Death; not the Death of the body, for ye ſhall live in the body, to feel a more bitter Death than that, even anguiſh and bitter perplexity of Soul becauſe of Sin.

In the latter part of the Chapter he propheſieth the removing of *Shebna* the Treaſurer from his Office, as a man of low degree, that *the Chariots of his Glory ſhall be a diſgrace to his Lords Houſe*; whereby he figures placing confidence in any thing below Chriſt; for it would not be to the Glory of God, that any but he ſhould be our Saviour; and then he propheſies the placing *Eliakim* in his Office; by whom he figures Chriſt; for he attributes ſuch Glory to him as belongs only to Chriſt.

Chap. 23. *The Burden of Tyrus.* This was a great Mart; for many Nations came thither to vend or exchange Commodities; ſo that prophecying its deſtruction, he ſhews that *Tarſhiſh*, and *Zydon*, and *Egypt* will greatly lament the loſs of it; whereby is figured out the carnal mind with all its wiſdom and righteouſneſs, this is the great Mart that all Nations, all prophane perſons, all earthly worldlings, all Idolaters, all Hypocrites, all carnal profeſſors meet at, to vend or change their Commodities; all would have eaſe, peace, plenty, pleaſures, riches, honours and praiſes of men, all which

which are commodities the carnal mind hunts after, and trafficks in, but the Lord of Hoſts hath decreed to ſtain the pride of all fleſhly Glory; to bring to contempt all theſe things which are ſo glorious with all earthly minds, and when he converts a Soul, ſhe is forgotten for ſeventy years, a certain time, but then ſhe returns to her wages, and commits fornication with all the Kingdoms of the Earth, for all would joyn Religion and Pleaſures of the fleſh, and praiſes of men together; but her wages ſhall be holy unto the Lord; for more ſhe allures to the world, more will the Lord wean them from it, that they ſhall deſire to lay nothing in ſtore, but be ſufficed with Meat and Cloathing.

Chap. 24. Here by the *Earth and the Inhabitants made empty and waſte*, *Prieſt and People* all alike, underſtand the work of God extolling the Law in the hearts of men, and diſcovering earthly mindedneſs in all; and where that is, they *live without God in the world*, they have not Jeſus to give them life and light, therefore the Prieſt cannot preach him, he is a dumb Dog, he cannot bark, the people have ſtopt their Ears like the deaf Adder, they cannot hear. They have not the Spirit of God to guide them, nor his Grace to teach them to deny all ungodlineſs, and to live godly, *&c.* therefore are they all like a deſolate wilderneſs, that hath nothing but weeds, bryars and thorns growing in it, and wild beaſts and frightful Spirits inhabiting it, though there be never ſo glorious ſhews of Religion, it deceives men, for its like Corn that hath no meal in it but duſt. This is the City wherein is left deſolation, and the gate ſmitten with deſtruction; for whoſoever enters

into it, its to the deſtruction of his Soul, for they tranſgreſs the Laws, they change the Ordinances, for God hath ordained that nothing that is of man ſhall ſtand, but Jeſus ſhall be all in all to the Soul of man; but they will either do all themſelves, and make their works meritorious, or elſe they will joyn ſomething with Chriſt, either Works or Opinions, or ſomething in man ſo neceſſary as without which he cannot be ſaved; therefore the Wine faileth, for Jeſus the true Vine is not there, there's no mirth, for the joy of the holy Ghoſt is not upon them, they are a City of Vanity.

When it ſhall be thus in the midſt of the earth, there ſhall be a few among the people as the ſhaking of an Olive tree, or a few grapes when the Vintage is ended, this is an uſual Type with this Prophet, to figure the people of God, who ſhout for the magnificence of the Lord, to wit, with humbled Sou's give praiſe to God that he hath caſt down the pride of mans heart, and taught him to deny himſelf, even to forſake all his Luſts, and to have no confidence in his own wiſdom or righteouſneſs, but to believe in Jeſus only to ſalvation, and to righteouſneſs; and to acknowledge and admire the greatneſs and freeneſs of the Grace of God; and there ſhall be found of theſe in all Nations and Iſles of the Sea that thus magnifie the Lord and his Mercies, yet are they ſo few, that the Church cries, *my leanneſs, my leanneſs, wo is me.*

And the Prophet complains again of the great and grievous wickedneſs of men, and ſets forth the Jugdments of God upon them by *Fear*, & *Pit* & *Snare*, By *Fear* is meant want of the fear of God; for they

they that fear not him, fear all things elſe, to wit, want, and poverty, conſenage, and oppreſſion of men, and appearance of Gods Power, as Thunder, and Lightning, and Storms, and War, *&c.* in all which the righteous man is couragious and bold as a Lion. By the *Pit*, underſtand deep and deſperate wickedneſs, the Heart ſo hardned, and the Mind ſo blinded, that man lives in ſecurity, neither regarding God nor Devil, Heaven nor Hell. By the *Snare*, underſtand Hypocriſie; for if man eſcape this careleſneſs, and turns to Religion, if it be not by the Grace of God, and power of Jeſus, he falls into Hypocriſie; thus mans earthly mind reels to and fro, *&c.* but *the Lord will viſit the hoſt above that is on high, the Kings of the earth*, even thoſe whoſe hearts are lifted up as Kings, and they ſhall be ſhut up as priſoners, to wit, concluded under Sin and Death, till the Lord viſit them in mercy, and then ſhall their light ſhine brighter than Sun or Moon, for the Lord ſhall reign in them as in his ſervants of old.

Chap. 25. In the ſecond Verſe underſtand by *City, a ſtrong City*, mans confidence in an external ſhew of Religion and Zeal, and his own obedience to the Scriptures; for its that which is the *Palace of ſtrangers*; for ſuch are ſtrangers to the Covenant of Grace, and in whom God throws it down, they will never build it up again.

Verſe 3. In this, by *a mighty People*, underſtand the People of God, for they are mighty through Faith in Chriſt, even againſt Satan, Sin, Hell and Death; and by their *City*, underſtand *Jeruſalem* from above, even the free Grace of God, whereby every Believer is what he is; and theſe only fear the Lord, for

Verſe 4. *He was a ſtrength and refuge* unto their Souls when they were poor and needy, and the blaſt of their mighty enemies was but as a blaſt againſt the wall; and he hath brought down all their Noiſe and their Song, even all their Glory to the Duſt.

Verſe 6. By *this Mountain*, underſtand ſtill the free Grace of God; by *all People*, underſtand the Servants of God gathered out of all Nations. By *a Feaſt*, the Lord Jeſus; by *fat things*, and *refined Wines*, forgiveneſs of Sin and Sanctification of the Soul, *&c.*

Verſe 7. By *Covering and Vail*, underſtand careleſs ſecurity and carnal Religion; for one of theſe covers all.

Verſe 8. By *deſtroying Death*, underſtand the natural eſtate wherein man lies dead in Sin.

Verſe 10. By *Moab*, underſtand any or every Sinner, whom the Lord hath choſen to Salvation; by *Threſhing*, underſtand convincing them of their Sin, and making it ſo grievous a burden to them, that their very heart is broken with it, whereby he brings down all their pride, to wit, their high conceit of their own holineſs, and caſts down the height of their walls even to the duſt, that man may have nothing to glory in but the Lord and his free Mercies.

Chap. 26. In the fifth Verſe, By *them that dwell on high*, underſtand Hypocrites, and by their *City*, Hypocriſie. In the ſixth Verſe, by the *poor and needy*, underſtand the people of God, who are truly poor in ſpirit, and needy, to wit, wanting the help of God; for they are not able to keep their own Vineyard, by treading Hypocriſie down under

their

their feet, underſtand their abhorring of their own Righteouſneſs and form of Religion which once they admired; as *Job* abhorred his own Soul, and *Paul* accounted that Loſs and dung which before he accounted his gain.

In the 13th. Verſe, By *Lords beſides thee have had dominion over us*, underſtand Luſt, Folly and Vanity, and Satan, by them.

In the laſt Verſe, by *the earth ſhall diſcloſe her blood, and ſhall no more hide her ſlain*, underſtand, that by Gods power upon the Soul man ſhall confeſs all his ſinfulneſs, and play the Hypocrite no longer.

Chap. 27. By *Leviathan and the Dragon*, underſtand all the inventions of mans Heart to make himſelf righteous without the Regeneration, as *Solomon* calls it; *God hath made man righteous, but he hath found out many inventions*: *Paul* calls it *the Wiles of Satan*; for it is that deceit of Satan whereby he would ſtill teach man to become like God in wiſdom and righteouſneſs: So by *Sea*, underſtand the Sea of Iniquity and Hypocriſie that is in the Heart of the natural man, by the deluſions of Satan.

Verſe 8. In the 8th. Verſe, By Gods *blowing with his rough wind in the day of the Eaſt-wind*, underſtand the revealing of Chriſt in man; for he is compared to the dawning of the day, and to the Sun, and to the Day-ſtar; therefore his coming is call'd the *day of the Eaſt-wind*; for all theſe are in the Eaſt, and his coming is rough to the fleſh; for he hath his Fan in his hand, and will throughly purge his Floor; he cometh to Judgment to put out al the light that is in man, to turn his wiſdom to

folly, to reprove ſharply all Hypocrites, and pronounce woes unto them, and let them know that they are the Children of the Devil, and that they will do his Luſts: Expoſitors of Scripture expound by *Leviathan and the Dragon* to be underſtood the Devil, ſo man thinks that's right, man eſcapes; thus he put the evil day far off, but its the Devil in the heart of man, for there's no time of viſiting the Devil with a rough wind, to wit, in Judgment, for he lies under Judgment for ever, whatever is ſpoken of Time, concerns man.

Verſe 9. By *Stones of the Altar*, underſtand all the ſtrong foundations that man hath to prove his Religion to be the true Worſhip of God; as to prove it by Scripture, wherein he perverts the Scripture, which is the ſpiritual Word of God, to confirm his carnal doings.

Secondly, He will prove it by Reaſon, and his Reaſon is the Wiſdom of the world, which is fooliſhneſs with God, and the wiſdom of God fooliſhneſs to it. By *Groves and Images*, underſtand all Forms of Religion; for all muſt down when that Eaſt-wind blows, even when Chriſt comes; for he is the power of God, and the form is againſt the power; therefore he will contend with it in all the branches thereof, to wit, in every form of Religion, but yet in meaſure, to wit, that the fleſh be crucified, and the Soul ſaved, that all that is of man may be pulled down, and Chriſt exalted.

Verſe 10. By *defenced City and Habitation* underſtand Hypocriſie, and by the *Calf that feeds* on it, and *lies there*, underſtand the natural man in his fooliſhneſs, ſatisfied with forms, and denying the power

power; therefore the Prophet ſaith, *they feed on Aſhes inſtead of Bread.*

Verſe 11. By *a People of no underſtanding*, is meant Hypocrites, who are the wiſe and prudent of the world, and live in their own wiſdom, and reject Chriſt the wiſdom of God, therefore God their *Maker will have no mercy on them.*

Verſe 12. By the Lords *Threſhing from River to River*, underſtand working his work in his Servants throughout all the world, call'd Threſhing; becauſe by that work he ſeparates his people from all the wicked, as Cord is ſeparated from Chaffe, and ſo gathers his own one by one.

Verſe 13. By the *great Trump*, underſtand the Miniſtry of the Goſpel; and by *Aſhur* and *Egypt*, all that are ignorant of the true God; for its for want of true knowledge that all worſhip Idols, and periſh from the right way.

Chap. 28. *Verſe* 1. By *Ephraim* underſtand all worſhippers of God after the wiſdom of man: By the *Crown of pride*, underſtand the ſtricteſt way of worſhipping; for pride in Religion is the higheſt of all prides, puffs up the heart of man moſt: By *Drunkards*, underſtand ſtrict Profeſſors, who are ſo beſotted with their conceited holineſs, that they have no feeling of any burden of ſin, or want of Gods mercy, but are prided in making a ſhew of ſorrow for ſin, and of praying much to God; and by *Head of the Vally*, underſtand their hearts, that are as wild and high ſpirited as fed horſes, or as men overcome with wine.

Verſe 2. By *the Lords mighty ſtrong hoſt, tempeſt of hail, and overthrowing whirlwind*, underſtand the Judgments of God againſt ſin, not Armies of men,

men, but by his power, handing the Law upon their hearts, for its only that which overthrows; loſſes, and croſſes, and wars, dearth and plague trouble men, and they fret, and grieve, and complain how ſinful the Nation is; but this overthrows not. Every one lays the blame upon others, but when Judgment comes from God upon any Soul, that his Sin is ſo great, that he is forced to mourn alone, and to weep bitterly, then he cries with the Prodigal, *I have ſinned, I have ſinned.* This treads under foot the Crown of pride, and makes the the glorious beauty like a fading flower.

Verſe 5. *Then will the Lord Jeſus be a Crown of Glory, and a Diadem of Beauty to his Servants*; *and Verſe* 6. *will give them a ſpirit of Judgment*, to diſcern betwixt that which is of God, and that which is of his own corrupt Nature or deceived heart, and ſtrength to overcome all the temptations of Satan and Sin, that they enter not into his heart.

Verſ. 7, 8. By *ſtrong Drink and Wine*, underſtand mens ſtrong and high conceits of their own wiſdom and righteouſneſs: By *Prieſt and Prophet*, underſtand all Teachers, that teach the word of God after the wiſdom of man: By their *Tables*, underſtand all their whole Doctrine that they feed their hearers with. By *filthy Vomit*, underſtand the Word of God, and all Ordinances corrupted with the wiſdom of man, ſo that there's nothing clean.

Verſe 9. By thoſe that are *weaned from the milk*, and *drawn from the Breaſts*, underſtand the Servants of God that art ſeparated from all worldly wiſdom, or teaching of men, and that they ſay not *a League to whom they ſay a League*; to wit, that

that they worſhip not God in their way, nor fear their fear; for they *teach for Doctrines the Traditions of men*, though drawn from the Scriptures, their Fear of God is taught by the precepts of men.

Conſider the next four Verſes, for they are the greateſt Curſe that is in all this Book of God, though generally preach'd, and expounded, and holden forth by Teachers, and received by Hearers for a Bleſſing.

Verſe 14. By *making a Covenant with Death, and an Agreement with Hell*, underſtand man crying peace to his Soul, by confidence in his Religion, that no Judgment of God ſhall befal him; for he thinks that he keeps Covenant with God, and walks in his way; but alas he builds without a foundation.

Verſe 15. This holds forth the foundation that God lays, even Jeſus, that tried, precious Corner-ſtone, and Faith and Patience the effect of it.

In the remainder he ſhews the work of God in the heart of man, that firſt brings Jugment and Curſe upon him, and takes away all his vain confidence, and brings a terrible ſcourge upon him night and day, making him know the ſtreightneſs and ſhortneſs of all his Religion, and exhorts him to hearken and conſider that this is the right way, by the example of the Plowman, that breaks all the clods, and makes it even before he ſow his Corn, and how Corn is threſht or beaten out before it be made into bread.

Chap. 29. *Verſ.* 1 *and* 3. By *Altar* and *Lambs*, underſtand all mans Religion; as alſo by *ſtrangers* and *ſtrong men*, underſtand every thing that man puts

puts confidence in, and not in the Lord; and by *Thunder, and Whirlwind, and Tempeſt, and devouring fire*, underſtand Judgments of God againſt Hypocriſie, and all formal Religion; but in

Verſe 7. By *Altar*, underſtand the Lord Jeſus.

Verſe 9. By *they are blind*, underſtand falſe Teachers, againſt whom, and they that are taught by them, is all ſpoken to the 17th. Verſe.

Verſe 17. By *Lebanon turned into Carmel*, underſtand the ſame as by *a wilderneſs turned into a fruitful field*; and by *Carmel*, counted as a Foreſt, underſtand the ſame as by *a fruitful field into a barren wilderneſs*; to wit, the carnal mind, that is not ſubject to the Law of God, nor can be, made obedient by Jeſus, who is the day of Gods power, and the Hypocrite that abounded in all external works of Religion, confounded, and all his righteouſneſs diſcovered to be abominable iniquity. The former of theſe is manifeſted in the 18th. and 19th. Verſes; and the latter in the 20th. and 21th. verſes; ſo the work of Grace ends the Chapter; for all Believers are the true *Iſrael*, the Children of *Abraham* according to the promiſe.

Chap. 30. Here the Prophet pours out woe (as our Saviour did) upon Hypocrites, that profeſs to worſhip God, but truſt in their own ways of holineſs which they have choſen, ſetting it forth by *Iſrael* truſting in *Egypt* for help againſt their enemies; ſo man truſts in his conceited Holineſs to defend him from Satan and Sin; therefore he tells them *their ſtrength is to ſit ſtill*; for as *Moſes* ſaid at the Red Sea, *Stand ſtill and ſee the Salvation of God*; to ſtand ſtedfaſt in Faith and Patience, waiting on God, is the ſureſt way of Victory over all Enemies

mies ſpiritual and temporal. But all the Chapter following ſhews that this is not ſpoken to the people of *Iſrael* that were then, and their State, but it belongs to all Nations of the world, that all may know the way of life and peace is by Faith in Jeſus, and that every one that lives not therein is accurſed, and the wrath of God is upon him; but God brings Judgment upon his people ſharply, that he may bring them to ſeek unto him, and he may have mercy upon them; for when he hath brought them to exalt him, he will have compaſſion on them, and then they ſhall caſt away their Idols of ſilver and gold, to wit, all the righteouſneſs that formerly they eſteemed as pure as ſilver, and ſolid as gold, they ſhall account as loſs and dung.

Then (ſaith the Prophet) will God pour out all Bleſſings upon him, and all that he hath; and therefore he ſpeaks as of temporal Bleſſings; yet by them is figured ſpiritual Bleſſings, the Gifts and Graces of Gods Spirit; and by freedom from external evil, is figured freedom from Satan and Sin; for the people of God muſt not be freed from external evils, but exerciſed with them, much to inure them to ſufferings for the trial of their Faith, and exerciſe of Patience, and that they may be perfected through ſufferings, as the Lord Jeſus was.

Verſe 25. *And upon every high Mountain, and every high hill ſhall be rivers and ſtreams of water in the day of the great ſlaughter, when the Towers ſhall fall.* Here by *Towers*, underſtand the high eſteem that man hath of his goodneſs and holineſs; and therefore he calls it *the day of the great ſlaughter*, becauſe

becauſe the Lord Jeſus then deſtroys all the workings of Satan in the heart of man, whereby man is lifted up in his mind, and teaches him to be meek and lowly in heart, as he was; and by *Rivers*, underſtand the joys and comforts of the holy Ghoſt; and by *high mountains and hills*, underſtand the mind, and heart, and ſoul of man, that is barren of all goodneſs by Nature.

From hence is the great and abundant mercies of God to the Souls of his people held forth ſometimes by figures, ſometimes in plain words, with the power of the Croſs to crucifie the fleſh with all its luſts, figured by the deſtruction of *Aſhur*; which is manifeſted, for that he ſays *it ſhall be deſtroyed by the voyce of the Lord*; for by the word of the Goſpel, which is ſharper than a double edged ſword, is the fleſh crucified; and he concludes, that as theſe fiery Trials, or great ſufferings are ordained for his people, ſo Hell is ordained for all others, from which the King, the moſt Sovereign Power on earth, cannot eſcape, figured by *Tophet*.

Chap. 31. The very ſame things are holden forth in this Chapter; therefore he ſaith,

Verſe 8. *Aſhur ſhall fall by the ſword*, not of man, to wit, the fleſh with all its luſts ſhall be crucified, but not by mans wiſdom, zeal, or holineſs, but by the Voice of God, as before.

Chap. 32. From the beginning to the ninth Verſe, he declares the glorious Kingdom of Chriſt in the ſouls of his people, and how total an alteration is wrought in them in all their ſences, as hearing, ſeeing, *&c.* and in all their members and actions; and he declares his great Bleſſings in the 15th verſe, and

and to the end; but in the 9th. verſe, and to the 15th. he declares his Judgments againſt falſe Teachers, under the name of *careleſs women*; for they care not for the ſalvation of Souls, but for to fat themſelves; therefore he ſhews his Judgments upon them, and men that are led by them, by compariſon of deſtroying the crop of pleaſant fields, and fruit-vines, that Thorns and Briars ſhall grow upon their Land, and upon all the houſes of joy in the City of rejoycing, to wit, their Doctrine is pleaſant, and they and their hearers rejoyce exceedingly in it, and its fruitful in bringing forth all external and hypocritical ſhews of holineſs and zeal; but its but Briars and thorns: therefore the end of it ſhall be utter deſtruction.

Chap. 33. Under the figure of giving *Victory* to *Iſrael* againſt *Babylon*, here is figured his giving victory to the Soul againſt the fleſh, or to the Believer againſt the Hypocrite; where he exceeding gloriouſly ſetteth out the unſpeakable riches of the glory of his Grace (as *Paul* calls it) to Believers, whom he names *Zion* and *Jeruſalem*, and by *Zion* is always underſtood the Church of God, which *Paul* calls *Jeruſalem from above*.

Chap. 34. Under the Figure of deſtroying all Nations that were againſt *Iſrael*, he ſetteth forth the deſtruction of all carnal Forms of Religion; for therein do all Hypocrites contend againſt all Believers, the true *Iſrael* of God, therefore he ſaith, *Verſe* 4. *All the hoſt of heaven ſhall be diſſolved*; becauſe Hypocrites count themſelves a heavenly people, yea ſet themſelves above all that is called God in heaven or earth, as *Daniel* ſaith.

In the Cloſe of the ſixth Verſe, he ſaith,

The

The Lord hath a great ſlaughter in Edom; to wit, of the enemies of Believers; for *Edom* was the elder Brother of *Jacob*, he was in great wrath and envy againſt *Jacob*; ſo had the Elder Brother againſt the repentant Prodigal; he brags he hath done all the Father commands. So *Iſhmael* was elder Brother to *Iſaac*; ſo are all that are doers of the Law after the fleſh, haters of them that are after the Spirit; but God will deſtroy them, or the pride of hearts that they have in their Holineſs; for this is that *Unicorn* that muſt come down, the *Heifers* and the *Bulls* that muſt be ſlain; and *their Land*, to wit, hypocriſie, ſhall be the habitation of Night-Spirits, as *Zijm* and *Jim*, and ravenous Fowls and filthy Beaſts, to wit, of all fleſhly Luſts; for Hypocrites are ſome proud, ſome covetous, ſome whoremongers, *&c.* and Religion is the covering for all; but God will rent it and ſweep it away with the beeſom of deſtruction, to wit, that none of his Servants ſhall poſſeſs it; for he hath given it for a poſſeſſion to thoſe filthy creatures for ever.

Chap. 35. This is even a Song of Joy for the great Mercies of God to his people; for that he makes them flouriſhing, and fruitful, and ſeeing, and hearing, and underſtanding, and ſuffers none of theſe Night-Spirits, ravenous Birds, nor filthy Beaſts, to wit, no fearfulneſs nor fleſhly Luſts among them.

From hence to the 40th. Chapter, is the Hiſtory of *Hezekiah*, and his teſtimony of the mighty work of God upon his Soul.

Chap. 40. Here is the great Commiſſion to all Miniſters of the Word, that they preach the Gopel,

ſpel, glad Tidings, a word of comfort in due ſeaſon to broken hearts, they are the only real people of God, and this is Bread to the Soul, and the Childrens Bread muſt not be given to Dogs, to wit, no glad tidings, no comfort to Hypocrites, even the zealous walkers in ways of formal Religion.

Verſe 3. Here he propheſieth of *John Baptiſt*, as *John* himſelf teſtifieth, to wit, the Doctrine of true Repentance; when man ſees the Glory of the Lord, even the riches of his free Grace, forgiving Sin for Chriſt's ſake; then is *every high mountain caſt down, every valley exalted, rough places made plain, and crooked ways ſtraight*; to wit, pride of heart pull'd down, afflicted Souls comforted, and all Gods Servants guided in ſtreight ways.

Verſe 6. Then, and only then, doth the Soul of man know and confeſs that he is nothing but a maſs of ſin, and ſo comes to be humbled in heart, and aſcribe all the work of his Salvation to God.

Verſe 9. Here by *Zion* and *Jeruſalem*, underſtand Believers; for they always give good tidings, even that the Lord will work all the whole work of their ſalvation, and that in comfortable ways, eaſing them of all their Burdens and Oppreſſions, and refreſhing them with comforts in all their weakneſs, and encourages them to believe in him, conſidering his great power over all Creatures in his dayly Providence, and his mighty wiſdom, that doth all theſe things without any Counſeller, and to whoſe greatneſs all Nations are but as a drop of water. *Verſe* 16. Here he ſhews the work cannot be done with Sacrifice; for *all the wood of Lebanon would not be ſufficient for fire, nor all the Beaſts of the Foreſt for Sacrifice.* Hence he reproveth the

The Lord hath a great ſlaughter in Edom; to wit, of the enemies of Believers; for *Edom* was the elder Brother of *Jacob*, he was in great wrath and envy againſt *Jacob*; ſo had the Elder Brother againſt the repentant Prodigal; he brags he hath done all the Father commands. So *Iſhmael* was elder Brother to *Iſaac*; ſo are all that are doers of the Law after the fleſh, haters of them that are after the Spirit; but God will deſtroy them, or the pride of hearts that they have in their Holineſs; for this is that *Unicorn* that muſt come down, the *Heifers* and the *Bulls* that muſt be ſlain; and *their Land*, to wit, hypocriſie, ſhall be the habitation of Night-Spirits, as *Zijm* and *Jim*, and ravenous Fowls and filthy Beaſts, to wit, of all fleſhly Luſts; for Hypocrites are ſome proud, ſome covetous, ſome whoremongers, *&c.* and Religion is the covering for all; but God will rent it and ſweep it away with the beeſom of deſtruction, to wit, that none of his Servants ſhall poſſeſs it; for he hath given it for a poſſeſſion to thoſe filthy creatures for ever.

Chap. 35. This is even a Song of Joy for the great Mercies of God to his people; for that he makes them flouriſhing, and fruitful, and ſeeing, and hearing, and underſtanding, and ſuffers none of theſe Night-Spirits, ravenous Birds, nor filthy Beaſts, to wit, no fearfulneſs nor fleſhly Luſts among them.

From hence to the 40th. Chapter, is the Hiſtory of *Hezekiah*, and his teſtimony of the mighty work of God upon his Soul.

Chap. 40. Here is the great Commiſſion to all Miniſters of the Word, that they preach the Gospel,

ſpel, glad Tidings, a word of comfort in due ſeaſon to broken hearts, they are the only real people of God, and this is Bread to the Soul, and the Childrens Bread muſt not be given to Dogs, to wit, no glad tidings, no comfort to Hypocrites, even the zealous walkers in ways of formal Religion.

Verſe 3. Here he propheſieth of *John Baptiſt*, as *John* himſelf teſtifieth, to wit, the Doctrine of true Repentance; when man ſees the Glory of the Lord, even the riches of his free Grace, forgiving Sin for Chriſt's ſake; then is *every high mountain caſt down, every valley exalted, rough places made plain, and crooked ways ſtraight*; to wit, pride of heart pull'd down, afflicted Souls comforted, and all Gods Servants guided in ſtreight ways.

Verſe 6. Then, and only then, doth the Soul of man know and confeſs that he is nothing but a maſs of ſin, and ſo comes to be humbled in heart, and aſcribe all the work of his Salvation to God.

Verſe 9. Here by *Zion* and *Jeruſalem*, underſtand Believers; for they always give good tidings, even that the Lord will work all the whole work of their ſalvation, and that in comfortable ways, eaſing them of all their Burdens and Oppreſſions, and refreſhing them with comforts in all their weakneſs, and encourages them to believe in him, conſidering his great power over all Creatures in his dayly Providence, and his mighty wiſdom, that doth all theſe things without any Counſeller, and to whoſe greatneſs all Nations are but as a drop of water. *Verſe* 16. Here he ſhews the work cannot be done with Sacrifice; for *all the wood of Lebanon would not be ſufficient for fire, nor all the Beaſts of the Foreſt for Sacrifice.* Hence he reproveth the

fooliſhneſs of man to make an Image that can do nothing, and truſts in that rather than in God that doth ſo wonderful things both in heaven and earth.

Chap. 41. *Verſe* 1. Here he goes on with the work of Grace, whereby all mans wiſdom is confounded, and his ſinfulneſs diſcovered; ſo that his mouth is ſtopped; therefore he ſaith, *Keep ſilence before me*, &c. ſignifying, that all ſhall be confounded that plead for their own Righteouſneſs.

Verſe 2. By *Juſtice*, underſtand not *Abraham*, as the *Tranſlator* ſays in the Margin, but the Lord Jeſus. Neither in the 25th. verſe underſtand *Cyrus*, but the Lord Jeſus ſtill; for theſe Teſtimonies belong not to temporal, but to ſpiritual works and Deliverances. They that expound the Prophets to ſpeak concerning temporal things, forget that Teſtimony, That *all the Prophets give witneſs to Jeſus*; and that of our Saviour, *Search the Scriptures, for they teſtifie of me; in them ye think to have eternal Life.* In vain ſhall he think to have eternal life by the Scriptures, that follows or believes ſuch expoſitions as expound them not to give teſtimony of Chriſt in every teſtimony either plainly or typically. Therefore by raiſing Juſtice from the Eaſt, underſtand the Lord Jeſus to give the firſt light to the Soul; and therefore by *Peter* he is called the *Day ſtar*, and *dawning of the Day*, becauſe thoſe things temporally are from the Eaſt. And by *ſubduing Nations and Kings*, underſtand all Sins, and the Principalities and Powers of darkneſs, over which, he makes us more than Conquerors, when he gives us a Faith againſt which the Gates of Hell cannot prevail: And who doth theſe things? ſaith he, *I the Lord, the firſt and with the laſt the ſame.*

Verſe

Verſe 6. Here he ſets forth the fooliſhneſs of man in making Idols; by material Idols figuring ſpiritual; which is call'd *ſpiritual wickedneſs in heavenly places*, to wit, in the heart of man, which ſhould be the place of heavenly things only, even mans confidence in his own duties; wherein men encourage one another to be ſtrong and make it beautiful, that it may ſeem truly holy, and highly religious: Oh this is an excellent Religion, it brings forth fruit, many good works, it's not a dead Faith; it's not an idle Opinion, but careful Zeal; thus they gild it, it muſt have a beautiful outſide; for all they do is to be ſeen of men.

Verſe 8. Here is the Mercy of God to take man to himſelf, to be his Servant, and to miniſter mercy unto him daily, and deſtroy his enemies, even all Sin and Luſt, figured by them that are againſt thee, for theſe war in our Members, as *James* ſaith; but in this war the Lord will help them, and make them as a threſhing Inſtrument to beat the mountains (even all high thoughts) to powder.

V. 17. More poor and needy man is in himſelf, the nearer will God be to him; he will *open Rivers in the tops of hills* (to wit, miniſter comfort to him in his dry barren condition) and fountains in the midſt of Valleys (even refreſhment in his low eſtate) and ſo wholly turn him to a new eſtate, as if a barren land were turned into a fruitful place, and all trees of beauty, ſtrength, profit, or pleaſure planted in it; for in his heart, thus void of all goodneſs, will the Lord place all the fruits of righteouſneſs and peace, in which work there is no Counſel, Wiſdom or Power of man that can do any thing, they are all vain as Images of Wood

or Stone. They are but wind, and ſhall be brought to Confuſion.

Chap. 42. Here the Lord ſpeaks by the Prophet, and calls all to look unto Jeſus, whom he calls his Servant, not becauſe of his Manhood, as the Margin ſaith, but becauſe he is his only Servant to redeem his elect; for which Office is required both his Humanity and Divinity, in the one, to ſuffer for Sin, in the other, to overcome Satan, Sin, Hell and Death.

Verſe 3. *A bruiſed Reed ſhall he not break*, &c. to wit, he comes not with the Law to curſe and condemn all that do not obey; but *he ſhall bring forth Judgment in truth*, to wit, he will condemn all that think themſelves able to obey, and he will comfort them that mourn under their Sinfulneſs.

Verſe 11. This is commonly expounded to be a Prophecy of the converſion of the Gentiles, as though it were a greater matter to convert Gentiles than Jews; no, no, every man by nature is like a barren wilderneſs, he can bring no good fruit; every one is a ſtranger to the Covenant of Grace, as far from God as the *Arabians*; therefore the Apoſtle ſaid God put no difference between them and us, purifying the hearts of all by Faith; ſo that this is the greatneſs of Gods Grace, in making of Sinners Sons of God, and filling their Souls with joy and peace in believing; giving out his ſtrength to reſiſt Satan, that he be as a Gi-ant in them, and make all deſolate that was in high eſteem with them before, and ſo lead them though blind, by a way they have not known, even by his great Love to Sinners, and deſtroying all Sin and Hypocriſie, enlightning their Souls, that they

they may ſee their own ignorance and crooked ways, and be aſhamed of their idolatrous minds, which have worſhipped and ſerved the Creature more than their bleſſed Creator.

Verſe 19. *Who is blind but my ſervant? deaf as the Meſſenger that I ſent, or blind as the perfect?* &c. This is commonly expounded to be the falſe Prieſts and Prophets that made themſelves teachers of others, and themſelves knew not the Truth; but unto thoſe he ſpeaks in the foregoing Verſe, and ſhews here that they account ſo evil of nothing as of the Lord Jeſus and his Servants that believe in him; for theſe do ſtill ſay, that they ſee all, and teach well, but they do not as they ſay, but live licentiouſly, and teach licentious Doctrine, ſaying, *Let us do evil that good may come thereof*; but the Lord will exalt the Law againſt them; for as *Paul* ſaith, *their damnation haſteth*; for they are robbed and ſpoyled (to wit, of all goodneſs by Satan) and hid in priſons and dungeons; Satan holds them captives in great ignorance; for the Lord hath left them to hardneſs of heart, and blindneſs of mind, becauſe they ſinned againſt him; which is his fierce wrath upon them, but they knew it not.

Chap. 43. Here the Prophet proceeds in the Name of the Lord, magnifying his Mercy to his People, as before; but in the 14th. Verſe, he ſaith, *For your ſake have I ſent to Babel, and brought it down*, to wit, I have confounded all your wiſdom, that you may become fools in your ſelves, and truly wiſe in Chriſt: The *Caldeans*, to wit, every one that truſteth in his own wiſdom, are fugitives, to wit, they flee from God, even in ſhips, but his

Judgments will overtake them, and fill them with ſorrow.

Verſe 16. *Thus ſaith the Lord, which maketh a way in the ſea, a path in the mighty waters, when he bringeth out the Chariots and Horſe, the Army and Power lie together, they ſhall not riſe, they are extinct and quenched as Tow.* Expoſitors underſtand this, as ſpoken of Gods Mercy to *Iſrael* at the Red Sea; but it is that whereof that was a Type, even that when God brings the Soul out of captivity to Satan and Sin, to bring them to the life of Faith, that ſpiritual *Canaan*, a Sea of Sins is in their way, even blood-red Sins, Fear and Unbelief, like great Rocks, are on both ſides, and Satan purſues in great rage to bring them back; but God gives them a fair way through all, and victory over their enemies, that they may ſing forth his praiſes, as *Moſes*, *Aaron* and *Miriam* did.

V. 18, 19. *Remember ye not the former things*, &c. *Behold I do a new thing, I will even make a way in the Deſart*; as if he ſhould ſay, it avails you not to know the great things I did of old, I will even do the like in you, for I will make a way in your deſolate ſouls, and give your dry barren hearts flouds of comfort, that the wild Beaſts, Dragons, and Oſtriches, even filthy luſtful Minds and Affections may honour me, becauſe I viſited you in your diſtreſs; for *when I bring again my Captives Jacob will rejoyce, and Iſrael will be glad:* and I do not this, O *Iſrael*, for thy Holineſs, thy Sacrifices, and thy Offerings, *&c.* but when thou madeſt me to ſerve with thy ſins, and wearieſt me with thy tranſgreſſions.

Verſe

Verſe 27, & 28. *Thy firſt Father hath ſinned, thy Teachers have tranſgreſſed againſt me; therefore I have prophaned the Rulers of the Sanctuary, and made Iſrael a Curſe, and Jacob a Reproach.* This is the Teſtimony concerning *Iſrael* after the fleſh, to wit, all carnal worſhippers, that it may be manifeſt that all the former Promiſes, Mercies, and Bleſſings belong to the true *Iſrael* of God, as *Paul* ſaith to them that walk in the ſteps of the faith of *Abraham*: But unto all that glory in their wiſdom, faith, zeal, and righteouſneſs is reſerved indignation, and wrath, blackneſs, and darkneſs for ever. The God of Mercies grant the light of his countenance unto us, and turn away his judgments from us, for his own Names ſake.

Chap. 44. Here the Lord ſpeaketh to his people, his Elect, whom he ſeparates from all others, and herein is the wiſdom of the Miniſters of the word, to declare plainly that all Bleſſings, Promiſes, Mercies, Priviledges, Comforts, Deliverances, and every good thing holden forth by the Word, as the gift of Faith and Repentance, the Spirit of Prayer and Praiſes, the Fruits of the Spirit, as Love, Joy, Peace, *&c.* all belong to the elect of God only; and who are they? They that fear the Lord.

Verſe 3. They that hunger and thirſt after righteouſneſs; they that acknowledge they are the Lords, though all other forſake them, ſtand far off, and cannot help them, like miſerable comforters in the day of adverſity, then the Lord takes them up, though caſt out to deſtruction, as a child in its gore-blood, as it is by *Ezekiel*: But,

Verſe 5. *All that make an Image are Vanity, their delectable things ſhall not profit them*; to wit, they that glory in their own wiſdom and holineſs. This is the great and general Image-making, and this is a delightful Religion that man may have it in his own power, that his doings may be of ſome worth to him, that he may outſtrip his Companion, that he may have praiſe of men; but all is vanity, it ſhall not profit them, they ſhall be confounded.

Verſe 20. *They feed on aſhes, a ſeduced heart hath deceived them, they cannot deliver their ſoul out of this deceit, nor ſay, is there not a lie in my right hand?* Then charges he his people to remember theſe things, and not forget what the Lot of the wicked is, and to cleave unto their God for ever.

Verſe 28. Here he names the King plainly by whom *Jeruſalem* ſhould be built again; which firſt ſhews, that what God determined, he declared plainly by his Prophets, which he did not of the Return of the ten Tribes, or of the reſtoring that People, the *Jews*, after the crucifying of the Lord Jeſus) but as they took the guilt of his Blood upon them and their Children, ſo it remains. Yet ſecondly, by *Cyrus*, is figured the Lord Jeſus; and by *Jeruſalem*, is meant *Jeruſalem that is from above*, to wit, the ſtate of Chriſtianity, or the life of Faith; for he ſaith, *the Foundation ſhall be ſurely laid*; which hapned not unto that *Jeruſalem*, nor to that Temple, but unto the Church of God; for her Foundation is ſurely laid in Jeſus, for he is the power and wiſdom of God.

Chap. 45. *V.* 4, 5. Here the Prophet foretelleth plainly what great things he would do for the *Jews*,

by

by *Cyrus*, how much he would make his Power known in him, though he had not known him; but under all this Chriſt and the Church is figured, and the great things God doth for man in and by Chriſt, though man hath not known him; as *breaking the brazen doors*, and *burſting the iron bands* (which is breaking the power of Satan, and Sin, and,

Verſe 3. *Giving them the Treaſures of darkneſs, and things hid in ſecret places* (to wit, giving them to know the Myſteries of the Goſpel, which are hid from all the wiſe of the world) and yet,

Verſe 6. are made known by Chriſt from *Eaſt to Weſt*, even that God in mercy,

Verſe 7. Gives true *Light* and Peace to his Servants, and in juſtice ſhuts up the wicked in *Darkneſs* (to wit, in ignorance of him; that they commit all evil; that every Soul may know,

Verſe 8. That *Righteouſneſs* comes from Heaven, as the dew of the birth of Jeſus; and,

Verſe 9. That he is accurſed that *ſtriveth with his Maker*, to wit, he that accounts not of Gods goodneſs according to the freeneſs of his Grace to his People, but thinks evil of God in his heart, out of his own corrupt Reaſon.

Verſe 13. *He ſhall let go my captives not for price nor reward.* Here by this Type of *Cyrus* giving the *Jews* free liberty to return to their own Land, is figured Gods free Grace, that ſaves not the righteous for their righteouſneſs ſake, but calls ſinners to repentance, to wit, gives them repentance and faith in Chriſt; and calls not the *Jews* only, but *Verſe* 14. the *Ethiopians* and *Sabeans*, to wit, the moſt ſinful (figured by the black *Ethiopians*) and them that are far off from the ways of righteouſneſs,

neſs, and ſtrong in their own conceited holineſs figured by the *Sabeans*, *men of Stature*.) And that this is the work of God by Chriſt, is manifeſted in the words following; *They ſhall be thine, they ſhall follow thee, and go in Chains* (to wit, drawn by the Chains of thy Love) *they ſhall fall down before thee, and make ſupplication unto thee, ſaying, ſurely God is in thee, there is no other gods beſides thee.* Theſe are not the words of men to *Cyrus*, but of Believers to Jeſus. Which all the reſt of the Chapter teſtifies in plain words, that he muſt be wholly ignorant of the work of God, and very perverſe unto it, as every one is that eſtabliſhes a righteouſneſs in mans Obedience to the Law, even to any Teſtimony of the Word, as to a Precept, Rule, or Leſſon.

Verſe 20. By *Abject of the Gentiles*, underſtand them whom the Lord hath caſt down from glorying in their own wiſdom, to be abject miſerable ſinners in their own hearts.

Verſe 25. By *the whole Seed of Iſrael*, underſtand true Believers, which are the Seed of *Abraham*, as *Paul* ſaith.

Chap. 46. *Verſe* 1. By the *Overthrow of* Babylons *Idols*, is figured the bringing down of mans heart, which is always moſt prided in a carnal, formal Religion, conſiſting in many actions, whereby they would ſubdue the beaſtly carnal mind, which was a great burden to them, but did not profit them; and therefore he ſays,

Verſe 2. *Their Soul is gone into captivity.*

Verſe 6. By deſcribing the *making gods of Gold and Silver, and their unprofitableneſs*, he ſhews, the moſt beautiful form of Religion that man can ſet up,

up, cannot avail any thing at all to his ſalvation. He only is God from everlaſting, that can ſay, *My Councel ſhall ſtand, I will do whatever I will.*

Verſe 11. *I call a Bird from the Eaſt, the man of my Councel from far:* By this is figured Chriſt, who is ſaid to come from the Eaſt, becauſe he brings Light and Life with him; ſo he calls him a man of his Councel, becauſe he is the wiſdom of God in which all his works are wrought; and he is ſaid to come from far, becauſe the knowledge of him is far from the wiſdom of man.

Chap. 47. *Verſe* 1. *Come down, ſit in the duſt, O Virgin Daughter of Babel.* Here by the deſtruction of *Babylon* is figured the diſcovery of Hypocriſie, and bringing the Hypocrite to Judgment. Therefore he ſays, *Come down* (for the Hypocrites heart is lifted up in his conceited Religion) *and ſit in the duſt* (the higher man is lifted up in himſelf, more ſhall he be humbled and abaſed of God) *O Virgin Daughter of Babel* (thou that eſteemeſt thy ſelf a pure Virgin, and Daughter of God, yet art thou *Babel*, a confuſion, a vain thing, in which there is no comfort.

Verſe 2. *Take the Milſtones*, &c. (to wit, thou laboureſt in the very fire for very vanity, to cover thy Sin and Luſt, but all in vain) *for thy filthineſs ſhall be diſcovered, and thy ſhame ſeen, becauſe thou boughteſt not thy garments of me, but haſt worn a ſpiders web.*

Verſe 6. *I have given my people into thy hand, and thou didſt ſhew them no mercy, but didſt lay thy very heavy yoke upon the ancient*; and ſo our Saviour ſaid, the Hypocrites did bind very heavy burdens upon others.

Verſe

Verſe 7. Thus the Hypocrites heart boaſts and glories, and lives in ſecurity, in hope of eternal happineſs, and knows not that her day is coming, wherein,

Verſe 9. She ſhall ſee the loſs of all; miſery ſhall fall upon her in great extremity; for thy wiſdom and knowledge have cauſed thee to err, through the multitude of thy Enchanters and Soothſayers, *&c.* (to wit, thy Teachers, Preachers, and Declarers,

Verſe 12. *With whom thou haſt wearied thy ſelf from thy youth* (to wit, thy Teachers in whom thou delightedſt, and therefore haſt paſſed all thy time in learning at them.

Verſe 13. And now is the Age come which makes thee weary of all thy former delights.

Verſe 14. Thou and they ſhall burn together in the day of Gods Judgment, *they ſhall not be able to deliver their own Souls.* Their Doctrine ſhall yield thee no coals to warm at, nor light to ſit by (to wit, no comfort to warm thy cold, frozen and benummed mind, nor knowledge to guide thee in the ways of Life; for they will be gone every one to ſeek his own Glory, and leave the afflicted Soul; they cannot ſpeak a word of comfort in due ſeaſon.

Chap. 48. *Verſe* 1. Here he declares to his people what they were of old, to wit, though they profeſſed the Worſhip and Service of God, and to truſt in him, it was not in truth and righteouſneſs, for,

Verſe 4. They are an obſtinate generation, *their ſinew like Iron: and their brow like braſs.*

Verſe 5. That they may know that their *Idol*, even

even their carnal Religion could not do it; for it cannot open the ear, and turn the heart to Diſcipline.

Verſe 5. But *I have ſhewed thee new things before they come to paſs, things which thou kneweſt not*, to wit, I have made thee to know,

Verſe 8. That thou art a grievous *Tranſgreſſor from the womb.*

Verſe 9. *But for my Name ſake I put away my wrath, and purified thee, I choſe thee in the furnace of affliction.*

Verſe 14. *I loved thee, and my Arm ſhall be againſt the Chaldeans*, to wit, all Hypocrites; their way is wicked, therefore they ſhall be confounded.

Verſe 17. *But I teach thee to profit*; and by my teaching ſhalt thou abound in all goodneſs.

But go out of Babel, flee from the Caldeans, to wit, joyn not with any in a formal Religion, avoid all Hypocriſie, and rejoyce therein.

Verſe 21. For he that cleaveth to me, ſhall be ſatisfied with comforts that flow from Jeſus the Rock of their ſalvation.

Verſe 22. But the wicked hypocrite ſhall not enjoy my everlaſting peace, though they bleſs themſelves, and cry peace to their Souls in their deluſions; they have made lies their refuge, and under falſhood have they hid themſelves, it will not be peace in the end.

Chap. 49. This is a plain Teſtimony of Chriſt, and his glorious work in the ſalvation of his people.

Verſe 2. By *hid*, underſtand from all the wiſe of the world. By Gods *Quiver*, underſtand his ſecret Counſel, which is hid in Jeſus, but made manifeſt to his Servants.

Verſe

Verſe 4. This Complaint is becauſe the hearts of men are ſo deluded that few receive his Grace.

Verſe 8. By *raiſe up the earth*, underſtand that the world is glorious by thoſe few choſen ones of God; for by them it is compared to a *fruitful field*, otherwiſe to a *deſolate wilderneſs*, an *habitation of Night-Spirits*, *unclean Birds*, *and filthy Beaſts*; for ſuch are all Sinners and Hypocrites in the ſight of God.

Verſe 9. By *Priſoners*, underſtand Sinners that are priſoners to Satan & Sin: By *Darkneſs*, underſtand Ignorance of God and his free Grace, or the work of Regeneration. By commanding them to *ſhew themſelves*, underſtand the working this work upon their Souls; for it fills their mouth with praiſes. By *feeding in the ways*, and *paſturing upon the tops of the hills*, underſtand finding mercy and loving kindneſs of God through Jeſus in every Text of the Scripture.

Verſe 14. By the Churches Complaint, that *God had forſaken her*, underſtand that the believing Soul finds ſo much ſinfulneſs in himſelf, and ſo great want of Gods help, that he cries out often, that God would not forſake him.

Verſe 17. By *Builders*, underſtand the true Miniſters of the Goſpel: By *them that made thee waſte*, underſtand falſe Teachers that teach mens actions, and zeal, and diligence to do ſomething, and do not attribute all to free Grace. By (*are departed from thee*) underſtand (that thou canſt not receive their Doctrine) which before thou honouredſt.

Verſe 19. By *Deſolations*, *waſte places*, *and Land deſtroyed*, underſtand Heart, Soul, and Spirit, made waſte and deſolate through Sin. *Verſe*

Verse 20. By *Children of thy barrenness*, understand the fruits of the Spirit, brought forth abundantly by Faith in Christ, whereunto thou wast barren by nature, as himself saith; *without me ye can do nothing.*

Verse 23. By *Kings and Queens being Nurses to the Church*, understand true Ministers of the Gospel; for they are made Kings to God, and they nourish the Church with sincere milk of the word. By *worshipping with their faces to the earth*, understand, that all that truly worship God are lowly in heart. By *licking the dust of thy feet*, understand receiving the Doctrine of free Grace; as shaking the dust of the feet against them that refused that Doctrine, was a testimony against them; for the same Doctrine is to one the savour of Life, and to the other the savour of death.

Verse 24, & 25. By *prey of the mighty, and captivity of the Tyrant*, understand the captivity of Souls to Satan and Sin.

Verse 26. By *feeding them that spoil the Church, with their own flesh, and making them drunk with their own Blood*, understand making them know their own iniquity and hypocrisie; that they may be brought in subjection to God also, and know the Lord Jesus, and the redemption that is by him.

Chap. 50. *Verse* 1. By *Mother*, understand the Church under the administration of the Law: By the whole verse understand, that they were not, nor any are not rejected, but they who are not by the Law brought to the sight of their sins and sinful nature, and in sorrow and mourning thereunder, seek to God for mercy.

Verse

Verſe 2. In this firſt is ſhewed that God waits when men will come to him in that way ſo oppreſſed in their minds through their ſinfulneſs, and that ſo few are found to ſeek to him ſo, and therefore the Lord complains that there is none; as if the Lord had no power to forgive their ſins, and change their ſinful nature; then he teſtifies his power by his works formerly wrought for *Iſrael*.

Verſe 4. By *Learning*, underſtand skill how to miniſter the Word aright, to comfort the mourner, and declare the Judgments of God againſt the impenitent ſinner. By the *Morning*, underſtand when God reveals Chriſt in the Soul; for he brings light with him; all mans former eſtate is ignorance, and therefore is called Darkneſs, or Night.

Verſe 6. By this underſtand patient ſuffering all affliction and perſecution, though unto Death, for the teſtimony of the Word of Truth, even for cleaving to Faith in Jeſus, or the Doctrine of free Grace only; for all other ſuffering, though for Religion, wherein man either ſpeaks or acts any thing againſt temporal Government, or adds any thing to the Doctrine of free Grace, that he accounts he ought to do as available to ſalvation, is of no worth.

Verſe 7. By *I have ſet my face like a flint*, underſtand the Chriſtians, either Teacher or Hearers reſolution to ſtand to the Doctrine of free Grace, though it be ſpoken againſt every where, as, *Acts* 28. 22. From thence to the laſt Verſe, is a moſt glorious witneſs of the Doctrine of Faith; and the laſt Verſe, of mans confidence in his own wiſdom and righteouſneſs ſet forth by *kindling a fire at his own ſparks, and walking in the light of it.*

Chap.

Chap. 51. In the first Verse, By *Look unto the Rock*, *&c.* is not meant (*Abraham* and *Sara*) as it is in the Margin, but to their own sinful Nature, which they have from fallen *Adam*, whereby every one is conceived in sin, and brought forth in iniquity, as *David* confesseth he was; that so every one may know, that unless he be regenerate, made a new Creature, and partaker of a divine Nature, he cannot enter into the Kingdom of Heaven, as our Saviour teacheth.

Verse 2. By *Consider Abraham*, &c. is to consider that what he was better than others, was by Gods Calling, not by his own Nature.

Verse 3. Understand that by *Zion*, is meant the true Church, which are broken-hearted people, under the sense and burden of their sins, and therefore confess themselves to be fruitless like a *desolate wilderness* that brings forth nothing that is good, and the word of God is to comfort them, and his work to make them fruitful.

Verse 8. By *Sons that she hath brought forth*, understand all the ways of Religion after the wisdom of man; for by them man seeks for souls comfort; but when God discovers the hypocrisie of mans heart, then there's nothing can comfort him but the free Grace of God.

Verse 9. By *Famine*, understand hunger for the word of truth, when all Teachers are found false and deceitful; and by the *Sword*, understand the Word of God, which is the Sword of the Spirit; for these two make man see the desolation and destruction of his Soul under Satan and Sin, ruling and raging in his heart and affections.

Verse 22, 23. Understand by the *Lords spoyling them that spoyl his Church*, that he will destroy Sin

and Hypocriſie, for thoſe are they that ſpoil the Soul, and the word of Truth deſtroys them, and when they are deſtroyed, then the Soul abounds in fruits of righteouſneſs, and this is not underſtood of deſtruction of other Nations that were enemies to *Iſrael*; for ſuch temporal deliverances work not Truth in the heart, but moſt commonly fill them with pride to boaſt of their ſword, and power, and policy in war, or at leaſt of the goodneſs of their Cauſe.

Chap. 52. *Verſe* 1. By *Ariſe*, underſtand the ſame as *Look up unto me, and be ye ſaved*; which is, ceaſe to look at thy ſelf, thy own ways, wiſdom, or holineſs, (which alſo is meant by *ſhake thy ſelf from the duſt*; as *Paul* calls it *Dung*) and look up to me for all: By *Put on thy ſtrength*, underſtand, believe in the Lord Jeſus, for he is *the Power of God unto ſalvation*; By *Put on the Garments of Beauty*, underſtand the righteouſneſs of Jeſus; for that is beautiful in the ſight of God; for in him alone he is well pleaſed. By *uncircumciſed*, underſtand unregenerate; for they are not circumciſed in heart, therefore they are unclean in the ſight of God.

Verſe 2. By *Sit down*, underſtand Stand ſtedfaſt in the Faith: By *looſe the bands of thy neck*, underſtand hearken not to the teaching of men, which teach the word of God as Precepts and Leſſons of righteouſneſs; for that binds man in ignorance of the grace of God, which only deſtroys all luſt, and brings forth all righteouſneſs.

Verſe 3. By *ſold for nought*, underſtand that this teaching of external holineſs to which man is ſo eaſily captivated, is nought, and brings forth nought but Hypocriſie. By *redeemed without money*, underſtand by free Grace; for all mans wiſdom and righteouſneſs

neſs which he hopes to pleaſe God with, and by it to be ſaved, ſhall avail him nothing; for Jeſus ſhall quicken him when he is dead in ſin, and work all his works in him.

Verſe 4. By *Egypt*, *where* Iſrael *were captives*, is figured mans captivity to Sin: By *Aſhur* that was *ſtrong in multitude of men*, is figured carnal Religion, which is ſtrong in humane wiſdom, and reaſons, and ſeeming holineſs.

Verſe 5. By *they that rule over them*, *cauſe them to howl*, underſtand the ſame as *their Teachers cauſe them to err*. By *my Name continually is blaſphemed*, underſtand, becauſe every form of Religion is taught in the Name of God, and his word made the Author of it.

Verſe 6. *My people ſhall know my Name*, underſtand, ſhall diſcern betwixt that which is of God, and that which is of man.

Verſe 7. Sets forth the great joy that the Converts have in the Miniſters of the Truth of the Goſpel.

Verſe 8. Holds forth the great joy they have one in another through the work of God upon their ſouls.

Verſe 9. By *deſolate places*, underſtand always broken and contrite hearts.

Verſe 10. Underſtand not only Converſion of Gentiles, but alſo that God makes every one to know himſelf to be as a heathen, before he convert him.

Verſe 11. Underſtand the ſame as *Go out of Babylon*, which is interpreted the City of confuſion; which is out of hypocriſie, or every form of Religion. By *Veſſels of the Lord*, underſtand new hearts, and that right ſpirit which God gives to his Converts.

Verſe 12. Underſtand that the Converſion of man is not by the wit and will of man, which is haſty and violent, but by the grace of God, which draws by

bonds of Love, which alſo is meant by *Sit down by the waters of* Shilo, *that run ſlowly, and rejoyce not in* Nilus, *that ſeven-headed River of* Egypt.

Verſe 13. Speaks concerning the exaltation of Jeſus in the heart of man by Faith.

Verſe 14. Shews how all Believers, though Kings, ſhall believe and admire, that by his ſufferings wherein he was judged moſt wicked, and ſeemed moſt miſerable of all men, he overcame Hell, Death and the Devil, and redeemed all that believe in him, from Curſe and Condemnation, and from Satan, Sin, Hell and Death, over which he triumphed gloriouſly in that his great humiliation.

Chap. 53. This is ſo plain a teſtimony of Chriſt and his ſufferings, and our redemption by him, without Types and Figures, that Expounders of the Scripture cannot but expound it concerning him, becauſe it agrees ſo fully with the Goſpel; but they expound it but after the Letter, becauſe they have no knowledge of Chriſt, but after the Fleſh; but (as *Paul* ſaith) *Iſaiah* ſpoke of him when he ſaw his Glory, which is, when he had experience of his gracious work upon his Soul; as *John* the Divine alſo calls his Experience, *that which our eyes have ſeen, and our hands have handled of the word of Life*; although *Paul* ſaith, that this is a Myſtery, and ſuch as *neither Eye hath ſeen, nor ear heard, nor hath entred into the heart of man to conceive*: and *John* alſo ſaith, *it is a new Name which no man can read but he that hath it*. The Lord in mercy open it unto the hearts of the Readers.

Chap. 54. Here the Prophet comforts the Church under the Figure of a barren woman, and deſolate widow, or a young wife forſaken and afflicted in ſpirit; becauſe that in ways and works of humane Religion,

Religion, man seems to be married to the Lord, and to bring forth fruits abundantly, as *Israel* multiplied Sacrifices, and all observations and traditions, and all ages, in all Nations, never cease inventing new and more seemingly holy forms of Religion; but when God exalts his Law upon the Soul, and discovers all his unrighteousness, even of mans holy things, then mans heart is found barren, void of all goodness, and lies in great distress, unto such speaks the Prophet, and to direct such to obey, or believe, or repent, or any thing whatsoever to attain salvation by, were to make their hearts sad; or as the Prophet calls it, to *break the bruised reed*, or *quench the smoaking flax*, which Jesus will not do; but he calls them to singing and exceeding joy; for now she shall have many Children from the Lord; to wit, shall bring forth abundant fruits of righteousness, by faith in Christ, and then he declares the great Mercies, Comforts, Glories and glorious deliverances which shall be upon the Church through Christ, all which are to be understood of spiritual Joys and Deliverances of the Soul from Satan and Sin, and spiritual estate and enjoyments in Christ; for in the body the word stands unmoveable; *He that will live godly in Christ, must suffer affliction*; and therefore they that have understood it as of temporal enjoyments, as of a Church triumphant, or the millenary Reign of Christ with his Saints, or of the *Jews* returning, *&c.* have erred, and are deceived; for their foolish heart is hardned from the knowledge of the Truth.

Chap. 55. Here the Prophet calls to the sons of men to receive the free Grace of God, and not to seek to satisfie their Souls with their zealous, carnal forms of Religion, in the three first Verses.

Then he teſtifies of Jeſus and his Grace, and cal all to ſeek the Lord by faith in him; for in him he near, and in him will he be found.

Verſe 7. By *man forſaking his own ways and imag nations*, is meant of ways of Religion, and imagin ry holineſs, conſiſting in works of zeal, and gre devotion, as may be well underſtood by his promi of Mercy and Forgiveneſs; for they are not obtai ed by Works, but given freely by Grace.

Verſe 8 & 9. Here by *mans thoughts*, is meant hi moſt religious intentions to pleaſe God with hi working, repenting, believing, praying, and the like: By *Gods Thoughts*, is meant his eternal pur poſe of Love and Mercy to rebellious Sinners (whoſe Works, Repentance, Faith, Prayers, and all) are abominable in the ſight of God; for he will ſave them by free Grace in Chriſt.

In the reſt of the Chapter he ſhews the efficacy of his Word, even the fruitfulneſs of free Grace upon all to whom he ſends it in Chriſt, by way of compariſon, and then by types; by Mountains, and Hills, and Trees of the field, figuring the hardneſs and highneſs of the thoughts of men ſubjected, and filled with joy in Chriſt; and by the *Fir-tree* and the *Myrrhe-tree*, *growing inſtead of Thorns and Nettles*, figuring all fruits of the Spirit, as Love, Joy, Peace, &c. abounding in their hearts, which before were full of Hatred, Hypocriſie, Luſt, and all Ungodlineſs.

Chap. 56. *Verſe.* 1. By *keep Judgment*, underſtand judge rightly betwixt that which is of God, and that which is of man. By *do Juſtice*, underſtand, Honour that which is of God, and caſt out that which is of man (though it ſeem never ſo holy) tread it under foot as Dung, as *Paul* did; for this muſt

be

be done, when the righteousness and salvation of God is revealed, as it was with *Paul*.

Verse 2. By the *Sabbath keeping unpolluted*, understand, standing stedfast in Faith, and adding nothing to it as any righteous work or help to salvation; for believing is keeping the Sabbath; as is fully and plainly declared, *Heb.* 4. and Believers only keep their hands from doing any evil; *for they are kept by Faith through the power of God to salvation.*

Verse 3. By *the Son of a Stranger*, understand man in his natural condition; for he *lives without God in the world, a stranger to the Covenant of Grace*, as *Paul* saith. And by *joyned to the Lord*, understand, him upon whom the Lord hath so handed his Law, that he lies under the sence and burden of his Sins, and hungers after righteousness.

Verse 4. By *Eunuch*, understand the same; and by *Keep my Sabbaths*, understand, believeth) as before; By *chusing the thing that pleaseth me*, understand, trusts not in any righteousness that he can perform by obeying the Law, or any Word of God, but chuseth the righteousness of God, which is by faith in Jesus; for in him alone God is well pleased, and that is the righteousness of God, and the taking hold of his Covenant; for to believe forgiveness of sins by Christ, is the Covenant of Grace.

Verse 7. By *Holy Mountain*, understand justification by Faith, sanctification of the Spirit, and peace of Conscience. By *House of Prayer*, understand subjection to the will of God; for the Believer rejoyceth that God reigns, and prays for nothing but in submission to the will of God. By *Burnt Offerings and Sacrifices*, understand, offering up themselves, Body, Soul and Spirit unto the Lord, which is his acceptable service, as *Paul* saith. By *Altar*,

understand the Lord Jesus; for in him are all things accepted.

Verse 8. By *Scattered of Israel*, understand, those that trusted in their own righteousness; for thereby are men scattered from God and his Grace, into many Opinions and Forms of Religion. And by *those that are to be gathered*, understand, those that live in their Lusts, which in *Israel* were called *Sons of Belial*, and there is no difference between them and the Gentiles; for as they do worship Idols, so these make either their Gold or their Belly their god.

Verse 9. By *calling beasts to devour*, understand the Judgments of God against Sin, that every Soul may be torn in pieces as by Lion and Bear (as *Hezekiah* was) that so they might be brought to seek unto the Lord in the day of their Misery (as the Prodigal did.)

Verse 10 & 11. Here all Teachers of Forms of Religion are described: By *Blind*, understand, that they are ignorant of the difference betwixt that which is of God, and that which is of man, so that they have no knowledge to divide the Word of God aright. By *they are dumb, they cannot bark*, understand, that they cannot reprove Hypocrisie, for they are hypocrites themselves; neither can they reprove particular sins, for they lie in lusts themselves, they cannot reprove joyning a profession of Religion, and love of the world together, for they do so themselves. By *Sleep*, understand Security, that they are void of the fear of God, they are not troubled for their sinfulness.

Verse 12. Notes both Priest and People, flattering themselves in their way, wherein they shall have peace and plenty of Joy.

Chap. 57. In the two first Verses he declares the blessed-

blessedness of the righteous in departing out of this Life, and for ever.

Verse 3. By *Witches Children*, &c. understand false Teachers and their Hearers, as by whom *Paul* told the *Galatians* that they were bewitched, and in whom it is written, that *a Spirit of Whoredom is in the midst of them*; for they go a whoring from their God after their own conceited wisdom and righteousness, things that cannot profit them.

Verse 4. He intimates that all their Doctrines is a scorning of God and his Word, and his Servants that live in his fear.

Verse 5. By *inflamed with Idols*, understand their minds lifted up with a high conceit of the goodness of their way. By *every green Tree*, understand a fair external shew of Holiness: By *Sacrificing Children in the valley, under the tops of the rocks*, understand, deluding the souls of their hearers to believe that they shall be fruitful as Valleys, and have a strong defence by their Holiness, as by Rocks.

Verse 6. By *smooth stones*, understand a pleasing Doctrine, that man may attain to salvation by his own ways; this is the ground of all his Offerings and Sacrifices, to wit, of all his praying, and whatsoever he doth in way of Religion, he doth nothing because he delights in the Law of God, nor speaks because he believes in Jesus; but all to beautifie himself to procure Love; but the Lord saith, *Should I delight in these?*

Verse 7. *Thou madest thy Bed upon a very high mountain*; to wit, thou restedst upon thy wisdom and righteousness, which thou accountedst so high, that thou esteemedst thy self a Child of God, touching the righteousness of his Law, blameless; this is a high Mountain indeed; and in this conceit thou servest God.

Verse

Then he teſtifies of Jeſus and his Grace, and calls all to ſeek the Lord by faith in him; for in him he is near, and in him will he be found.

Verſe 7. By *man forſaking his own ways and imaginations*, is meant of ways of Religion, and imaginary holineſs, conſiſting in works of zeal, and great devotion, as may be well underſtood by his promiſe of Mercy and Forgiveneſs; for they are not obtained by Works, but given freely by Grace.

Verſe 8 & 9. Here by *mans thoughts*, is meant his moſt religious intentions to pleaſe God with his working, repenting, believing, praying, and the like: By *Gods Thoughts*, is meant his eternal purpoſe of Love and Mercy to rebellious Sinners (whoſe Works, Repentance, Faith, Prayers, and all) are abominable in the ſight of God; for he will ſave them by free Grace in Chriſt.

In the reſt of the Chapter he ſhews the efficacy of his Word, even the fruitfulneſs of free Grace upon all to whom he ſends it in Chriſt, by way of compariſon, and then by types; by Mountains, and Hills, and Trees of the field, figuring the hardneſs and highneſs of the thoughts of men ſubjected, and filled with joy in Chriſt; and by the *Fir-tree* and the *Myrrhe-tree*, *growing inſtead of Thorns and Nettles*, figuring all fruits of the Spirit, as Love, Joy, Peace, *&c.* abounding in their hearts, which before were full of Hatred, Hypocriſie, Luſt, and all Ungodlineſs.

Chap. 56. *Verſe.* 1. By *keep Judgment*, underſtand judge rightly betwixt that which is of God, and that which is of man. By *do Juſtice*, underſtand, Honour that which is of God, and caſt out that which is of man (though it ſeem never ſo holy) tread it under foot as Dung, as *Paul* did; for this muſt

be

be done, when the righteousness and salvation of God is revealed, as it was with *Paul*.

Verse 2. By the *Sabbath keeping unpolluted*, understand, standing stedfast in Faith, and adding nothing to it as any righteous work or help to salvation; for believing is keeping the Sabbath; as is fully and plainly declared, *Heb.* 4. and Believers only keep their hands from doing any evil; *for they are kept by Faith through the power of God to salvation.*

Verse 3. By *the Son of a Stranger*, understand man in his natural condition; for he *lives without God in the world, a stranger to the Covenant of Grace*, as *Paul* saith. And by *joyned to the Lord*, understand, him upon whom the Lord hath so handed his Law, that he lies under the sence and burden of his Sins, and hungers after righteousness.

Verse 4. By *Eunuch*, understand the same; and by *Keep my Sabbaths*, understand, believeth) as before; By *chusing the thing that pleaseth me*, understand, trusts not in any righteousness that he can perform by obeying the Law, or any Word of God, but chuseth the righteousness of God, which is by faith in Jesus; for in him alone God is well pleased, and that is the righteousness of God, and the taking hold of his Covenant; for to believe forgiveness of sins by Christ, is the Covenant of Grace.

Verse 7. By *Holy Mountain*, understand justification by Faith, sanctification of the Spirit, and peace of Conscience. By *House of Prayer*, understand subjection to the will of God; for the Believer rejoyceth that God reigns, and prays for nothing but in submission to the will of God. By *Burnt Offerings and Sacrifices*, understand, offering up themselves, Body, Soul and Spirit unto the Lord, which is his acceptable service, as *Paul* saith. By *Altar*,

understand the Lord Jesus; for in him are all things accepted.

Verse 8. By *Scattered of Israel*, understand, those that trusted in their own righteousness; for thereby are men scattered from God and his Grace, into many Opinions and Forms of Religion. And by *those that are to be gathered*, understand, those that live in their Lusts, which in *Israel* were called *Sons of Belial*, and there is no difference between them and the Gentiles; for as they do worship Idols, so these make either their Gold or their Belly their god.

Verse 9. By *calling beasts to devour*, understand the Judgments of God against Sin, that every Soul may be torn in pieces as by Lion and Bear (as *Hezekiah* was) that so they might be brought to seek unto the Lord in the day of their Misery (as the Prodigal did.)

Verse 10 & 11. Here all Teachers of Forms of Religion are described: By *Blind*, understand, that they are ignorant of the difference betwixt that which is of God, and that which is of man, so that they have no knowledge to divide the Word of God aright. By *they are dumb, they cannot bark*, understand, that they cannot reprove Hypocrisie, for they are hypocrites themselves; neither can they reprove particular sins, for they lie in lusts themselves, they cannot reprove joyning a profession of Religion, and love of the world together, for they do so themselves. By *Sleep*, understand Security, that they are void of the fear of God, they are not troubled for their sinfulness.

Verse 12. Notes both Priest and People, flattering themselves in their way, wherein they shall have peace and plenty of Joy.

Chap. 57. In the two first Verses he declares the blessed-

blessedness of the righteous in departing out of this Life, and for ever.

Verse 3. By *Witches Children*, &c. understand false Teachers and their Hearers, as by whom *Paul* told the *Galatians* that they were bewitched, and in whom it is written, that *a Spirit of Whoredom is in the midst of them*; for they go a whoring from their God after their own conceited wisdom and righteousness, things that cannot profit them.

Verse 4. He intimates that all their Doctrines is a scorning of God and his Word, and his Servants that live in his fear.

Verse 5. By *inflamed with Idols*, understand their minds lifted up with a high conceit of the goodness of their way. By *every green Tree*, understand a fair external shew of Holiness: By *Sacrificing Children in the valley, under the tops of the rocks*, understand, deluding the souls of their hearers to believe that they shall be fruitful as Valleys, and have a strong defence by their Holiness, as by Rocks.

Verse 6. By *smooth stones*, understand a pleasing Doctrine, that man may attain to salvation by his own ways; this is the ground of all his Offerings and Sacrifices, to wit, of all his praying, and whatsoever he doth in way of Religion, he doth nothing because he delights in the Law of God, nor speaks because he believes in Jesus; but all to beautifie himself to procure Love; but the Lord saith, *Should I delight in these?*

Verse 7. *Thou madest thy Bed upon a very high mountain*; to wit, thou restedst upon thy wisdom and righteousness, which thou accountedst so high, that thou esteemedst thy self a Child of God, touching the righteousness of his Law, blameless; this is a high Mountain indeed; and in this conceit thou servest God.

Verse

Verse 8. *Behind the doors also and posts thou hast set up thy remembrance*, to wit, Thou hast kept thy sin under the shew of Religion, which thou hast made to shine in the sight of men; there hast *thou enlarged thy Bed*, to wit, thou hast endeavonred by a large shew of Holiness, to get the praises of men, and therein hast thou rested, as in a Bed; this hast thou loved and sought in all things.

Verse 10. *Thou weariedst thy self in thy manifold journeys, yet thou saidst not, there is no hope; thou hast found life by thy hand*, &c. to wit, Thou hast gone from one form of Religion to another; yet when thou wast weary of one, because it answered not thy hope, , thou wouldst not say there was no hope for thy salvation in any thing that thou couldst do, that thou mightest turn to God, and confess thy self an unprofitable Servant; but thou hast hoped to have Life by thy new way, therefore thou wast not grieved that thou failedst in the former.

Verse 11. By *lied on me*, understand, Thou believedst, and saidst to others, that I required those things of thee, and of all people, and have laid them as a Burden upon them that they must perform, and hast not remembred the freeness of my Grace and Love, nor hast set thy mind upon it, that whatsoever my people do, they do it with a chearful mind, as a free-will offering, and rejoyce in it.

By *I held my peace*, understand, I did not exalt my Law in thy heart to discover all thy sins, and bring thee under the Curse, therefore thou fearedst me not.

Verse 12. *I will declare thy righteousness*, &c. to wit, that all thy obedience of my Laws is carnal as thou art,

Verse

Verſe 13. By *them that thou haſt gathered*, underſtand, thy Hope, and Confidence, and Peace which thou promiſedſt to thy Soul out of that carnal Obedience. By *Wind*, underſtand, the Wrath of God. By the *Land*, underſtand, That which King *Hezekiah* called *the Land of the living*, to wit, eternal Life through Chriſt: And by *Holy Mountain*, underſtand aſſurance of forgiveneſs of ſins by Chriſt, and juſtification by free Grace, and ſanctification by the guidance of the Holy Ghoſt.

The reſt of the Chapter is a plain declaring,

Verſe 14. Firſt, Of ſending *John Baptiſt* to prepare the way.

Verſe 15, 16. Secondly, Of the Lord Jeſus to give Life; or as *Paul* ſaith, to quicken them that are dead in ſin by free Mercy.

Verſe 17. Thirdly, Of the Judgment of God, and withdrawing his comforts becauſe of iniquity and covetouſneſs.

Verſ. 18, 19. Fourthly, Of the Miniſtry of the Goſpel.

And Laſtly, Of the ſtate of the wicked in this Life, and for ever.

Chap. 58. The firſt Verſe is a Command of God to the Prophets, and to all Miniſters, to reprove the Hypocriſie of Profeſſors. In the four next is Hypocriſie deſcribed: In the reſt is declared true Chriſtianity, conſiſting in Faſting and Sabbath-keeping; for by Faſting is figured the breaking of mans heart under the ſence of all his Sin and Hypocriſie, by the Law; and from Self-love, to the pity of the poor: And by Sabbath-keeping, is always figured ſtedfaſt Faith in Chriſt, whereby man is wholly turned from all his own Delights, Ways, Will, Word and Works, and ſubmitted to the Will and Work

of

of God in all things, by the Miniſtry of the Goſpel or Doctrine of free Grace.

Chap. 59. In the ſecond Verſe, by *Iniquity* underſtand Hypocriſie, to wit, that all profeſſion of Religion is nothing but wicked hypocriſie, when the foundation is not laid in regeneration, that work of God in Chriſt whereby the Soul of man is ſanctified, the fleſh crucified, and the mind wholly ſubdued to the will of God; and without which all that man can do in the ſtricteſt way of Religion, avails nothing; for his heart is turned from God, his ear is ſtopped, it will not receive the Truth of God, that diſcovers mans corrupted Nature, but receives the lies of Satan, that ſtill perſwades him that by his own doing he ſhall be like God; ſo his hands are full of Blood, and all his members ſervants of Satan and Sin; ſo that there is no true Judgment, to wit, no diſcerning between that which is of God, and that which is of man; no Juſtice, to wit, no execution of the Law upon Sin and Sinner, the Law is uſed as a Rule to walk by; ſo that every one in his form of Religion glories that he obeys the Law and Word of God, better than they of other forms; yea moſt ſuppoſe they outſtrip their own Companions, as *Paul* did, or at leaſt are little behind the beſt; there is no Light, to wit, no knowledge of the true God and his free Grace; all are in darkneſs, to wit, Ignorance of the ways of Life; but there's roaring as of Bears, for hypocrites are ever covetous, greedy of their prey; and there's mourning as of Doves, for they have loſt their Mate; there's nothing but like a wild deſart or barren wilderneſs in all the world about them; yet ſo they rage in their wickedneſs, that every man is the Object of their Hatred and Cruelty.

Verſe

Verse 16. The Prophet having thus complained that iniquity reigned and raged so in the earth, here sets forth the freeness of Gods Grace, and riches of mercy, That he will not leave all men to utter destruction, to perish in their sins, but with a strong hand & stretched out arm (as in *Egypt*) he will subdue Satan and Sin, the enemies of our souls, and put his fear into the hearts of his people, and by his Spirit crucifie the fleshly Lusts and worldly mind, those Enemies of our peace, and Jesus shall dwell in us, and we in him, and his Spirit shall be upon us, and all true Believers (which are his seed and his seeds seed) for ever.

Chap. 60. Here first is the Church call'd forth as it is in the sight of God, for to him it shines in brightness; he that believes in Jesus is without spot or wrinkle in his sight; but he is not approved of men, but hated, persecuted as a Heretick, a prophane person, a Blasphemer, *&c.* as Jesus was.

Verse 2. Here is the Hypocrite described, who in the eyes of men seems most holy and religious, shining in his righteousnes and zeal, wherewith he beautifies himself to procure the Love of God, but gross darkness is upon him; for he is ignorant of God and his free Grace; therefore he and all that he doth is abominable in the sight of God, because the Glory of the Lord is not upon him.

From hence, the whole Chapter is the setting forth of the glorious estate of the Church; not that there is a time when it shall be triumphant in the world, but when it is most persecuted; for then it most triumphs; for then it is most conformed unto its Lord Jesus, its Captain and Leader. And by *the many Nations, and their Kings, and the Isles, and the Seas* that shall be converted, understand,

not

not only the Converſion of other Nations, but the converting of Hypocrites and Idolaters from all their falſe worſhips, wherein ſome reign as Kings (as *Paul* ſaid) ſome flock together in great multitudes, worſhipping in humane wiſdom, as *Gamaliel* teſtified; for *all high things ſhall be abaſed*, and all wiſdom confounded in the day of the Lord. By *bringing in their Riches, and Cattel, Gold and Incenſe, &c.* underſtand whatever delighted them, or they gloried in, or luſted after, ſhould all be ſubjected, that mans heart ſhould be wholly given up to God, that he may poſſeſs theſe things as not poſſeſſing, and uſe the world, and not abuſe it.

Verſe 11. By *the Gates of Jeruſalem being open night and day*, underſtand the freeneſs of the Mercy of God always, and to all perſons that are humbled by his Power. Kings cannot enter in but that way.

Verſe 12. *The Nation and Kingdom that will not ſerve thee, ſhall periſh*; underſtand how greatly all Converts do honour the people of God; ſo that they which do not honour them, are hypocrites, and therefore accurſed.

Verſe 13. *By the Glory of Lebanon, and the Trees thereof*, underſtand that Gods free Grace ſhall bring unto his people all Strength, Glory, Beauty and Fruitfulneſs,

Verſe 14. This ſhews that many Perſecutors of the Church ſhall become Preachers of the Word which they hated,

Verſe 15. This ſhews that every true Convert is brought from a moſt deſperate loſt condition, to a moſt glorious and comfortable eſtate.

Verſe 16. By *ſucking the milk of the Gentiles, and Breaſts of Kings*, underſtand, that when ſuch perſons

ſons are converted, all their Heart, Soul, Might and Strength is drawn out to the Love of God, and Life of Faith.

Verſe 17. This alſo ſhews the great change of Converts, as the fifteenth Verſe; ſo that Converſion is not an increaſing of our Righteouſneſs, Zeal, and Devotion, but it is a total caſting out of all that we eſteem'd before, as Loſs and Dung.

Verſe 18. This ſhews that Converts do know and acknowledge that their former Religion was a violent thing, there was no free willingneſs to it, it was a heavy Tax, and a Burden, and therefore brought Deſolation; but now the Soul praiſes God with Joy for his ſtrong Salvation.

Verſ. 19, 20. Theſe ſhew that Believers rejoyce not in the enjoyment of any Gifts, Qualities, Creatures, Ordinances, or any thing whatſoever; for all theſe are but Types or Figures for the time of him that is to come, and now he is come, and their Joy is full, and all theſe things are fulfilled in him, he is the living word of God; in him is the Law of the Spirit of Life, in him they are circumciſed, baptized and nouriſhed, as with Bread and Wine; all old things are done away, all things are become new and true in him.

Verſe 20. By *poſſeſſing the Land for ever*, underſtand, it cannot be meant of the Land of *Canaan*, for that is not an everlaſting Land; but it is the praiſe of God for their ſalvation, for that they enter to in this life, aſſoon as they are converted, and ſhall live in it for ever.

Verſe 22. By this *ſtrength of Believers*, underſtand their ſtrength by Chriſt againſt Satan, Sin and Luſt, and by *a little one*, and *a ſmall one*, underſtand, leſſer and weaker man is in himſelf, more is Jeſus, the ſtrength

ſtrength of God, manifeſted in him, to give him Victory over all the Enemies of his Souls peace.

Chap. 61. This is a plain Teſtimony of Chriſt, and his glorious work in the Redemption, Sanctification, Salvation, and Conſolation of our Souls, in the three firſt Verſes.

Verſe 4. By *old waſte places*, and *former Deſolations*, underſtand all things that pertain to the Salvation and Sanctification of the Soul, as the true fear of God, and love to God and man, even to Enemies, and ſtedfaſt Faith in Chriſt, and all the works or fruits of the Spirit, as Love, Joy, Peace of Conſcience, Temperance, Chaſtity, Contentedneſs with our Eſtates, true ſubjection to all Superiors: Theſe things are either wholly neglected, or but ſlightly taught or obſerved, till man be regenerated in Chriſt, and the Spirit given to mortifie all the deeds of the Fleſhly mind, and to guide us in the ways of God; yea many are the Profeſſions of Religion wherein is neither true ſubjection to Superiors, nor true Love to men, except them of their own Societies; which is here figured by theſe things *lying deſolate through many generations*; but by the Doctrine of free Grace all theſe things are raiſed up, and as it were, builded in the heart of man; for he is void of Grace in whom theſe things are not, and abound.

Verſe. 5. By *Strangers feeding our Sheep, and plowing our Ground*, underſtand, that we ſhall follow our Callings, not in Covetouſneſs, to increaſe our Eſtates, or to ſatisfie our Luſts, but in the fear of God and ſubmiſſion to his will for giving us increaſe or not, and contentedneſs in adverſity, and ſuffering Loſſes, Croſſes, Troubles, and Afflictions, as well as in proſperity, and in proſperity to fear and

and pray that our hearts be not lifted up above others, or withdrawn from the fear of God, and Love of his poor afflicted Saints; which thing have been ſtrangers to our hearts and minds in the days of our Ignorance.

Verſe 6. This ſets forth the great honour and admiration which new Converts have of true Believers.

Virſe 9. This expreſſes Gods Mercy to Believers; (but thoſe Mercies are always to be underſtood of ſpiritual Bleſſings.)

Verſe 8. By *Robbery for burnt Offering*, underſtand a Profeſſion of Religion with a covetous mind; for ſuch a one often giveth gifts to Churches, or Miniſters, or poor, for a ſhew of Godlineſs, when he hath wreſted and wrung it out of all men he had to deal with, by cunning covetous practices.

Verſe 9. Underſtand that the People of God are not known by Gentiles, nor any till they be converted therefore by ſeeing them, is meant ſeeing their true Faith and Fear of God, which none can ſee but they that are converted from worldly mindedneſs into the ſame faith and fear; and therefore our Saviour ſaith by the Prophet, *I and the Children whom thou haſt given me, are a ſtrange thing to both the Houſes of Iſrael.*

The Cloſe is the Churches rejoycing in Gods Mercies.

Chap. 62. Here is the Prophets zeal, and the zeal of all true Miniſters, to declare the riches of the free Grace of God, for the comfort of all true Believers, although it is ſuch a Myſtery that others cannot receive it, but count it Hereſie, and hate, and perſecute them for it. By *Salvation being as a burning Lamp*, underſtand, the free Grace of God in the

hearts of his people; for it burns with a perfect zeal againſt all the wiſdom and righteouſneſs of man; which cauſed St. *Paul* to account his own loſs and dung, and to wiſh that the falſe Apoſtles which troubled the Church with it, were cut off.

Verſe 2. The Prophet ſaith, that the Church ſhall *be called by a new Name, which the mouth of the Lord ſhall name.* The Divine ſaith, that it ſhall be *written in a white ſtone, and no man can read it but he that hath it*; and this Name is that which *Jeremy* teſtifies in the new Covenant, wherein the Lord ſaith, *I will be their God, and they ſhall be my People; I will be their Father, and they ſhall be my Sons and Daughters.* This is the Name that God teſtifies to the Soul, *Thou art mine*; none knows this but he that hears it; and this is that which *David* hearkned for, *I will hear what the Lord will ſay unto my Soul, when he ſpeaks peace to his people*: and therefore he ſaid, *Bleſſed are they whom the Lord chuſeth to take them for his own.*

Verſe 5. Underſtand by *Sons*, the fruits of the Spirit, or works of Grace; for they are fixed in the heart of a Believer, as a young mans affections in the heart of his Lover.

Verſe 6. By *Watchmen*, underſtand the free Love and Mercy of God, wherein he watches over his people for good, as in his Judgments and Wrath he watches over the wicked to deſtroy, yet not them, but their Hypocriſie.

V. 8. By *Give thy Corn to be meat for thy Enemies*, underſtand, Thou ſhalt not profeſs Religion to pleaſe men, which contents Satan and thy carnal mind, thoſe great Enemies of thy Soul; but thy exerciſe of Religion ſhall be to receive the Lord Jeſus, the true Bread, and to feed on him to eternal Life, and to drink of that Water of Life, which ſhall be in thee

a fountain flowing to everlaſting life, even to receive the Spirit.

Verſe 9. By *Courts of Gods Sanctuary*, underſtand Faith in Jeſus; this is Gods holy place, and the Believer receives the Spirit, not by the works of the Law, but by hearing of Faith.

Verſe 10. This teſtifies to *John Baptiſt*, the preparer of the way, that Preacher of Repentance, whereby ſtones are gathered out, and the Standard is ſet up, to wit, a Teſtimony whereby all ſhall know that Jeſus is come.

The Cloſe is this Teſtimony of Jeſus and his people.

Chap. 63. Here by Queſtion and Anſwer, the Prophet declares unto us the Lord Jeſus and his Mighty Redemption and Salvation; wherein, by *Edom*, the Land of *Eſau*, and *Bozrah*, one of his chief Cities, underſtand all Wiſdom and Religion which is after the fleſh, which is always figured by the elder Brother, becauſe that which is after the fleſh, is always before that which is after the Spirit; for Luſt, Pride, Envy, *&c.* are before true Love and uprightneſs to God and man, and carnal and formal Religion is always before the Regeneration, and the free Grace of God which teaches to deny ungodlineſs and every worldly Luſt, and eſtabliſheth Faith, Hope, and Charity in the heart of man; and Jeſus when he comes, deſtroys all that's after the Fleſh; therefore he is ſaid to *come from Edom and Bozra, with garments red, or died in blood*; for he hath crucified the Fleſh, he hath *troden the wine-preſs of his Fathers wrath alone*; and becauſe amongſt all forms of Religion he found them all wiſe, and knowing, and talking, as with the tongue of an Angel, but none crucifying the Fleſh, and appeaſing the wrath of God

againſt Sin and Hypocriſie; therefore he is ſaid to tread them underfoot in wrath and fury, and the day of vengeance to be in his heart, and becauſe the deſtruction of ſin is for the ſalvation of the ſinner, therefore he ſaith, *The year of my redeemed is come.*

Verſe 6. By Gods *wrath and indignation*, always underſtand the execution of the Law to ſuch a diſcovery of Sin, that man is brought to ſee himſelf as void of any ſtrength to do good, as the drunken man to go on the way.

Verſe 8. Underſtand that thoſe whom he hath brought ſo faithfully to confeſs their ſins, they are his People, and he will ſave them.

Verſe 9. By *Angel of his preſence*, underſtand the Lord Jeſus; for as by the Law he afflicts, ſo by him he ſaves and comforts.

Verſe 10. Underſtand a time of deſertion, when God is not preſent with them, then are they overcome by temptations of Satan, luſts of the Fleſh, and vanities of the world, thoſe enemies of their Souls health, which withdraw them from God, and lead them into Rebellion; for when God gives them into the hands of men that are their enemies, it is to bring them to know their weakneſs, and the want of his help to ſeek to him again.

Verſe 11. By *he remembred*, underſtand, he made them to remember all the mercies of God to his people, and to pray unto him, and to cleave unto him alone, and not to glory, that *they were the Children of* Iſrael, *the poſterity of* Abraham.

Verſe 17. *Why haſt thou made us to erre?* &c. Underſtand, why haſt thou withdrawn the Light of thy countenance from us? whereby alone we are preſerved from erring from thy ways, therefore they Pray him to return.

Verſe

Verſe 18, 19. This ſhews the weakneſs of Believers, that ſtand not ſtedfaſt in the Faith, and thereby poſſeſs peace but a little while; and when Chriſt is not with them, then Sin enters, and they are as if he had no Rule over them; which is that which our Saviour ſaith, *yet a little while I am with you*; and again, *a little while and ye ſhall ſeek me, and cannot find me, and where I am, thither ye cannot come*; and again, *a little while and I will ſee you again.*

Chap. 64. *Verſe* 1. The believing Soul that hath known that the execution of Gods Law to the diſcovery of ſin upon the Soul, is the work of God, to bring every Soul to ſeek after God, and to be humbled under the ſence and burden of their ſins, prays to God that he would ſhew that his power as mightily and terribly as upon Mount *Sinai*; and by melting the Mountains, underſtand bringing down the haughty imagination of every mans heart.

Verſe 2. By *Fire melting*, underſtand the Law, as the Apoſtle calls it, *the fiery Law*; and by *waters boyling*, underſtand the ſubduing of iniquity, and by *Gods Adverſaries*, underſtand the unconverted; for all ſuch are in enmity and hatred of God through love of the world.

Verſe 3, 4. Here the Church confeſſeth, that is a ſtrange way to man, which no power or wiſdom of man ever underſtood.

Verſe 5. This ſhews that when man rejoyceth that God hath ſo diſcovered his ſin, and thirſt after righteouſneſs, God will meet him in abundant Mercies; as our Saviour ſhews in the Parable of the Prodigal.

Verſe 6, 7, 8, 9. Here the Church confeſs their ſins, and pray for Mercy, as the Prodigal did.

In the rest, by *holy Cities* and *Sanctuary lying waste, and burnt*, is a Type of the prevailing of Satan and Sin, to withdraw the heart of man, wherein God should dwell, and the Souls where all should be sacrificed to God, and the affections, that should love him above all things, and cleave to him alone, even to lead them captives to Sin and Hypocrisie, and therefore they pray that he will arise that all their enemies might be scattered before them at his presence; for while he is absent, they are afflicted above measure.

Chap 65 *Verse* 1. This shews that the conversion of Sinners is by Gods power alone, and that every unconverted Soul knows him not, and that the work of God is the manifestation of himself to man; which is plain from this word, *I said, behold me*, &c.

Verse 2. Here begins the description of hypocrites.

Verse 3. By *Sacrificing in Gardens*, understand worshipping God in a way that is pleasing to the fleshly wisdom, and makes a great shew of fruitfulness. By *burning incense upon Bricks*, understand trusting in their own works; for Bricks are made by man.

Verse 4. By *remain in the graves, and lodge in the desarts* understand, lie dead in sins, and barren of all goodness: By *eat Swines flesh*, &c. understand, feed their souls with a conceited holiness of their Religion, whilst they themselves are unclean and polluted; for all unclean birds and beasts are a type or figure of the unclean heart, affections and conscience of unbelievers, as clean birds and beasts are a figure of Christ, and his Word, and the Holy Ghost.

Verse 7. By *burning incense upon the mountains, and sacrificing upon the hills*, understand that their minds were

were lifted up in pride to esteem themselves above that which is meet by their Religion.

Verse 8,9. Here is shewed the gathering of the chosen people of God, how few and how rare they are.

Verse 10. By *Sharon* and *Achor*, fruitful valleys for Cattel, is figured the Gospel, whereby the Soul is replenisht with the fruits of the Spirit.

Verse 11. Here he proceeds to declare Hypocrisie; where, by *holy Mountain*, understand the free Grace of God: By *multitude* and *number*, understand lusts and fleshly affections, which are the Idols of all mens hearts except the people of God, in whom they are mortified by the holy Ghost.

Verse 13. Here is holden forth the Mercies of God to his people, and his Judgments upon Hypocrites, which are not to be understood of temporal things, but spiritual; for in this world *they that are Christs, must suffer affliction, and have tribulation*, that they may be perfected by sufferings, as he was; but *the wicked flourish like a green Bay tree.*

Verse 16. By *Blessing*, understand comfort, or fix his heart and hope; and by *Swearing*, understand confirming his mind, that he will not change, as that which is confirmed by oath of witnesses, must not be changed.

Verse 17. By all these Blessings, understand the Ministry of the Gospel, the Doctrine of free Grace, the Life of Faith, the Fruits of the Spirit, the works of Charity, the Patience of Saints, which are as new Heavens, new Sun, new Moon, new Stars shining gloriously upon the Saints, our Lord Jesus, and his Saints Believers suffering with patience all scorning, reviling, and afflictions, even to death, are as renewed Earth; and in these things they rejoyce, and

are as it were, builded, planted, established, nourished, and fed, and no man takes this joy or food from them.

Verse 25. By *Wolf, Lamb and Lion*, understand conversion of Sinners of all natures, to feed on the Word, and live in Faith and Fear of God. By *Serpent eating dust*, understand Hypocrites, who are the seed of the old Serpent, or (as our Saviour calls them) children of the Devil, trusting in their own wisdom and works of righteousness, which are but as dust in comparison of the free Grace of God.

Chap. 66. Here is the taking away of all external things; as first, the House of God, testifying its the poor and contrite spirit, that is the house that he will dwell in, and the sacrifice that he will never refuse; and he declares, that all other Sacrifices, Oblations, Incense, *&c.* are an abomination unto him, though commanded in the Law and Letter of the Word, for they were only Types or Figures of the giving up Heart, Soul, and Spirit unto God, and therefore they that make them a worship well pleasing to God, have chosen their own ways; for its the way of man to please God with a strict form of external Religion, but such thoughts are abominable to God; for his way to quicken him when he is dead, to lead him that is blind in the ways of Life and Truth, to draw him by draughts of Love, even when he is an enemy, to make him of a sinner a son of God, to forgive his sins, and sanctifie his Soul, and all by free Grace; but they that receive this Grace, are hated, persecuted, and slain by them that follow the external Religion; and,

Verse 5. When they kill them, they say, *Let the Lord be glorified.*

Verse 7. Here he compares the Church to a woman

man that bears Children, and hath no pain or travel, becauſe all the righteouſneſs of the Saints are not their own works, but the fruits of the Spirit of Jeſus.

Verſe 10. Underſtand that *Jeruſalem* is not the earthly City, but the Church of God, which he calls *Jeruſalem* from above. And by *rejoycing with her*, underſtand, being made of barren in themſelves, fruitful by the Lord, and then they are comforted with the ſame conſolations that ſhe is comforted with.

Verſe 15. Here is manifeſted, that as Believers are comforted, ſo Hypocrites are caſt out by the Goſpel; the ſame Doctrine which is the ſavour of Life to one, is the ſavour of death and damnation to the other.

Verſe 17. Here is Hypocriſie deſcribed, man ſanctifying himſelf; and where? *in the gardens*, to wit, in fleſh-pleaſing forms of Religion, and *behind one tree*, to wit, under one form, that he eſteems above all other; and how? *eating Swines fleſh*, and moſt abominable things, *even the Mouſe*, to wit, feeding his mind with his own conceits, which are filthy and moſt abominable in the ſight of God.

From hence, to the laſt Verſe, is declared the fruit of the Goſpel in converting Sinners of all Nations and Iſles afar off, that heard not his fame, nor ſaw his Glory, to wit, that were deaf through hardneſs of heart, that they could not receive the Truth till God opened the ear, and turn'd the heart to diſcipline, and ſo blinded by the wiſdom of the fleſh, that they could not ſee the bright beauty of the free Grace of God, till he draw them in by cords of Love.

The laſt Verſe declares that Converts ſhall plainly know the miſerable eſtate of the wicked.

JEREMIAH.

JEREMIAH.

THe Prophet *Jeremiah* ſeemeth to reprove *Iſrael* for Idolatry, in worſhipping Images of *Baal*, made of wood and ſtone, the work of their own hands; both which do figure unto us, our confidence in our worſhipping of God in our own conceited righteouſneſs, our long Prayers, our Faſts, our Zeal, *&c.* Therefore he ſaith,

Chap. 2. *Verſe* 33. *Why doſt thou prepare thy way to ſeek amity?* And,

Verſe 36. *Why runneſt thou ſo much about to change thy ways?* As *Iſrael* ſometimes truſted in *Aſſur*, ſometimes in *Egypt*, and all in vain, ſo man truſting ſometimes in one form of Religion, ſometimes in another, will be deceived; for all is but the work of his own hands, and a way of his own invention, for the way of God to *Iſrael* was,

Verſe 6. *To deliver him out of the Land of bondage, out of* Egypt, *through the wilderneſs, a deſart, a waſt Land, a dry Land, the ſhadow of death, a Land that no man paſſeth by, and where no man dwelt*; and when *Iſrael* followed him there,

Verſe 2. It was *the kindneſs of his youth, the day of his Marriage*; then was *Iſrael* to the Lord,

Verſe 3. *A thing hallowed, his firſt fruits, all they that eat it, ſhall offend, evil ſhall come upon them*; which plainly figures out the work of God delivering his people from their captivity to Satan and Sin, and giving them to live meetly by Faith in Jeſus; this is that wilderneſs, that Deſart, dry Land, where the Believer confeſſeth, *in him there is no good thing*; of this *David* ſaith, *I dwell in a Land of drought, where there is no moyſture at all*; and *Paul* complains he is a *wretched man*, lying under *a body of Death*; no man will dwell here, nor paſs by this way, but by the mighty

mighty power of God, when he hath eſpouſed him to himſelf in faithfulneſs and judgment, that he be to him and to none other days without number; and this is *the kindneſs of his youth*; when God hath made him a new creature, then he follows him in Love, and all his delight is ſet upon him, as the heart of the young Spouſe upon her beloved. Again the Lord ſaith by *Hoſea, Thou ſhalt call me no more Baali, which is my Lord, but thou ſhalt call me Iſhi, which is, my Husband*; whereby it appears, that the worſhipping *Baal*, doth figure the worſhipping God as a Lord under the adminiſtration of the Law, whereby is threatned death and curſe; and therefore man comes with all the Sacrifices, Faſts, and Feaſts, and long Prayers, and all Holineſs that he can to pleaſe God, and procure his love, but all in vain; his Love is not procured ſo; but ſaith he, *Thou ſhalt call me Iſhi, thy Husband*, to wit, thou ſhalt be united unto me under the adminiſtration of the Goſpel, even through Jeſus, in whom I will pardon all thy ſins, and heal all thy backſlidings, and love thee freely, thou ſhalt not offer me thy birds and thy beaſts, I will have no meat-offering nor ſacrifice, I have no pleaſure in them; think not to pleaſe me with thy prayers, and faſtings, and alms, all is hypocriſie, and abominable unto me, thou ſhalt render nothing to me for all my benefits and loving kindneſs, but take the cup of ſalvation, and return thanks, I will work all thy works in thee, I have given thee the Lord Jeſus and with him all things, even wiſdom, righteouſneſs, and all things needful to ſalvation, this is the cup of ſalvation, *drink O my beloved, drink abundantly*, to wit, believe in him, I have eſtabliſhed all fulneſs in him, if thou believe in him, thou art filled with that fulneſs, I have given in him my Spirit to guide thee in all thy ways, and comfort thee

in

in all thy afflictions, and my Grace to teach thee to caſt off all ungodlineſs, and to make thee abound in all goodneſs, and my Word to ſanctifie thee, to be a light unto thy feet, and a lanthorn unto thy paths; I am not unto thee as a barren Land; if thou believe not, thou canſt not be eſtabliſhed; for then, *Ver.* 13. Thou *forſakeſt me the fountain of living waters, and digeſt unto thy ſelf broken Ciſterns that can hold no water. Ver.* 22. *And though thou take Nitre and much Sope to waſh thee, yet thy iniquity is marked before me. Verſ.* 16, 17. *The Children of Noph and Taphanes have broken thy head; haſt thou not procured this unto thy ſelf, becauſe thou haſt forſaken the Lord thy God when he led thee by the way*, to wit, when any Sin or Luſt prevails over thee, it is becauſe thou didſt not cleave to Jeſus by faith, whereby alone the heart is purified; but thou haſt had confidence in thy own works, and ſaidſt, *Verſe* 25. *I am not polluted, I am guiltleſs; I will enter into Judgment with thee becauſe thou ſayſt*, Verſe 35. *I have not ſinned. The Lord hath rejected thy confidence, thou ſhalt not proſper.* Every mans confidence is in his form of Religion, that's the Idol he hath choſen to himſelf; but God hath rejected them all; man ſhall never proſper but in ſubmitting himſelf to the righteouſneſs which is of God by Faith in Jeſus; for he is the power and wiſdom of God to ſalvation; and it is impoſſible to pleaſe God by any other holineſs but by Faith in him.

In the third Chapter he beginneth to preach the Goſpel, even the greatneſs and freeneſs of the Grace and Love of God; for by the Law, *if a man put away his Wife, and ſhe become another mans, if he return to her again, the Land is polluted*; but though *Iſrael hath played the harlot with many Lovers, yet if ſhe return to him, he will receive her*; yea he woes her to return; this is

the

the true Miniſtry of the Goſpel; therefore *Paul* ſaith, *We beſeech you in Chriſt's ſtead, be ye reconciled unto God.* Then he ſhews how *Iſrael* played the harlot upon the high places and in the ways, to wit, truſted that worſhipping God in thoſe ways that ſhe highly eſteemed of, was true Holineſs, and well pleaſing to God; and therefore ſhe called God her Father, and the guide of her youth, and hoped he would not be angry with her for ever, for ſhe was his people, therefore any afflictions that he laid upon her, as that *ſhowers were reſtrained, and the later rain came not*, was but for the trial of her Faith, and exerciſe of her patience: thus all Hypocrites flatter themſelves, and cry peace to their ſouls, when they are far from the ways of peace.

Secondly, He complains that in the days of *Joſiah*, that godly King that was terrified by hearing the Curſe of God declared againſt Sin in the Book of the Law, and therefore reformed all that he could, and ſet up Religion with all his power, that *Iſrael* played the harlot ſo much that he caſt her off; and yet this was no warning to *Judah*, *but ſhe rebelled more*; all which is but to ſhew that all Reformations that are by fear under the Law, avail not, they are but hypocritical; the greater profeſſion they make of godlineſs and zeal, the more hypocritical they are; it's not the way that the Lord hath ordained for converſion of ſinners, therefore it is written, when any King did many things in reforming Religion, as *pulled down the Altars of* Baal, *and the Groves, and repaired the houſe of the Lord, and commanded the people to worſhip there, as God had commanded, yet the high places were not taken away, but the people worſhipped in the high places ſtill*; which figures to us, that all external Reformation takes not away pride of heart, but that continues ſtill.

But

But then he comes to shew the work of the Lord; *I will take you one of a City, and two of a Tribe, and will bring you to Zion.* Alas, how few are the people whom God takes to himself! how many thousands in every City, and in every Tribe, & but one or two whom the Lord chuseth to himself? And what means this? *I will bring you to Zion*: was not *Zion* in *Jerusalem*? and doth he not speak to *Jerusalem*'s Inhabitants? here is the mystery, for by *Zion* is always signified his Church, and *they are all glorious in apparel*, but it's *within*; therefore this manifests they whom the Lord takes to himself, he brings them from their forms of Religion, to the living power of the Truth. The Psalmist figures this by forsaking *her kindred and fathers house*, *so shall the King delight in her beauty, for he delights not in burnt offerings and sacrifices, but in a broken and contrite heart, that's the only sacrifice which is always acceptable unto him.* So he proceedeth to propheſie of the Gospel, that he *will give them Pastors according to his heart, who will feed them with knowledge*, to wit, that will preach Jesus unto them; *for in him are hid the treasures of wisdom and knowledge*; and then they shall *remember the Ark of his Covenant no more*, to wit, the Covenant of works, for the Book of the Law was in it; neither shall the *Manna* that was in it be any more admired, which was a figure or shadow of Jesus; for now the Substance, even Jesus himself is revealed to their Souls; neither shall the *golden Mice and Emrods* be mentioned, the Plagues wherewith he smote his Enemies; for now hatred of man shall be overcome by the love of God in Jesus, and enemies shall be reconciled by his death, and saved by his life. So he says *Jerusalem shall be the Throne of the Lord at that time*; and every word of time to come, signifieth, when Jesus is revealed in the Soul, then by *Jerusalem* is figured Believers,

or

or true Christians, whom *Paul* calls *the New Jerusalem which comes down from heaven*: and then here is holden forth the in-dwelling of God in them, or the life of Christianity; it is God sitting upon a Throne in the Souls, whereby they are judged continually in all their thoughts, words and deeds, *that they may be condemned in all things in the flesh, and justified only in the spirit by his Grace.* And that *all Nations shall be gathered to it*, signifies, that Jew, and Gentile, and every one whosoever, shall be converted by the same power, and preserved by the same grace; only by this means *Israel and Judah, and their enemies out of the North shall be united together*; this unites all forms of Religion, making them cast away their Forms which they idolized so much, to the Bats and Moles, that they may rejoyce to live under the power of Grace, and the ignorant Heathen, and heathenish prophane Person are joyned together in the same life and light of God, as *Isaiah* saith; *The people that sate in darkness saw a great light*, &c. Therefore he saith, *I gave thee a pleasant Land, the glorious heritage of the armies of the heathen*; when a heathenish mind is converted unto God, and tastes how good & gracious he is, and beholds the largeness of his free Grace, and feels the warmth of his love, then they have a glorious heritage, & it is the same which he gives to all his people; then lays he down the backslidings or failings of the people of God, who, *as a woman rebelleth against her husband, so they rebel against the Lord*; then he holds forth their repentance; that *their weeping, and supplication, and confession was heard upon the high places*, to wit, their high minds, wherein they offered sacrifice; as it is said, *they sacrificed still in the high places*, which figured high minds; so are they said to *weep upon high places*, to signifie that their minds are now pull'd down, that they are brought

brought to ſacrifice nothing but a broken & contrite heart, confeſſing iniquity, & crying for mercy, and acknowledging that nothing elſe availeth to ſalvation, therefore they ſay, *in vain is ſalvation hoped for from the hills and multitude of mountains*; whereby is figured the many inventions & profeſſions of holineſs, whereby mans heart is lifted in a high conceited holineſs.

Ch. 4. Upon this begins the Lords Exhortation; *O Iſrael, if thou return unto me*, as if he ſhould ſay, *return not as thou haſt done to thy own works, wiſdom, holineſs, for whatever thou doſt in way of obedience to my Law, thou being carnal, and not regenerate by me, is carnal, and therefore an abomination to me; and if thou wilt put them away, thou ſhalt not be removed, but ſhalt be confirmed (as by oath) to live in the truth, righteouſneſs and judgment of God, in whom all Nations (that are converted) ſhall be bleſſed, and ſhall glory. Ver.* 4. Therefore be firſt *renewed in mind*, think not that the righteouſneſs of God can proceed from a carnal mind, wherein love of the world and fleſhly luſts grow as thorns in an untilled field, *be circumciſed in heart*, not in the fleſh, for that's but carnal and hypocritical, againſt which my wrath burns for ever as againſt all inventions of man. *Verſ.* 5, 6, 7. Here is the exhortation of the falſe Prophets, who perſwade men to *ſtrengthen themſelves, and fly to ſtrong holds*, to wit, to uſe all their care and diligence, to exerciſe all zeal and devotion to eſcape the wrath of the Lord, as men flee to ſtrong Cities to eſcape the enemy; but it cannot be eſcaped, for *he is like a Lion, he is th deſtroyer of the Gentiles*, all heatheniſh wickedneſs and prophaneneſs muſt be deſtroyed, wiſdom muſt be confounded, nothing left, but like *Cities deſtroyed, without inhabitants*, ſo that neither King nor Princes can help by their power, nor Prieſt and Prophets by their wiſdom.

V. 8ſe

Verse 9. to 14. So that the people are deceived as by the Lord, *because they trusted unto the false Prophets who prophecied peace unto them in the name of the Lord and he sent them not, therefore their word is but as a dry wind that neither fanneth nor cleanseth. But the word of the Lord shall be as a mighty wind, and shall give sentence upon them and upon all their wisdom and righteousness that they fled into and trusted in, and shall be destroyed, for his word and his judgments are fierce r than storms and like horses swifter than eagles.*

Verse 14. to 23. *Therefore O Jerusalem submit thy self to this word, these judgments of God, for this is the washing the heart from wickedness, yea even from every wicked thought that remains in thee, that the flesh and all that is fleshly may be destroyed, and the soul may be saved. A voice declareth from* Dan *and publisheth affliction from Mount* Ephraim; *Dan* is a City in the utmost border of the land, which signifieth the further man is from God, the nearer to destruction, and the higher mans heart is lifted up like a Mount, sharper will the judgments of God be upon him; So the word of God is unto the Soul, *as Scouts that declare that a mighty Army is at hand, which they cannot escape*; for it discovers all mans ways and inventions to be wickedness, therefore it will pierce even to their heart, & then will they find it a bitter thing that they followed lying vanities, and have forsaken Gods everlasting mercies. Hence follow the cries of an afflicted Soul under the wrath of God, as of a land wasted by an Army; Here is the complaint of God, that his people, to wit, they that profess'd his worship were foolish children, yet wise to do evil; to wit, to exercise a carnal Form of Religion, a blind zeal, a proud knowledg, but to do well they had no understanding to wit, to submit to the righteousness of God which

is by faith, and purifieth the heart, pleaseth God, and worketh by love all righteousness towards God and man.

Verse 23. to 30. Hence He sheweth that whilst man is without being therefore without God and Christ and Holy Ghost and Grace, and therefore all the world is unto him as before it was created, the earth void, the Heavens without lights, the Mountains a trembling Chaos, and no man there, no birds the fruitful field a barren wilderness; Cities broken down, the whole land desolate as if destroyed by great wars, to wit, the wrath of God for sin, so confounding the soul of man, that all the Creation brings no comfort, but increaseth his terrors because they testifie to the righteousness of Gods judgments against him; therefore He asketh him, *what wilt thou do when thou shalt be destroyed? though thou cloath thy self with scarlet* &c. thou trims thy self in vain; all Hypocritical Forms of Religion will do no good when Gods judgments are upon the soul; *I heard a voise as of a woman travelling of her first child*; after the judgment of God hath made all the world nothing to mans soul, then brings he forth first-fruits to God, then he stretcheth out his hands to God for mercy, and mourneth because of murtherers; to wit, delusions of Satan and his confidance in carnal Religion that destroyed his soul.

Chap. 5. *Verse* 1. to 10. This is the work of the true ministry of the word, this is the true effect of the word, even to search every heart, (as He that runs to and fro searching every house for a man) but when the word searches the heart of man faithfully, every man is found out of the way; as *David* saith *Psal.* 14. But the Minister of the word hopes to find some, He thinks its for want of understanding, there-

therefore he will try the wiſe and learned, and the zealous Profeſſors of the word; but theſe are far worſe, the wiſdom of the world is fooliſhneſs in Gods word; the Profeſſors zeal is without knowledg and therefore full of envy and hatred and contradiction. *Therefore the word ſhall be as a battering hammer and a burning fire, and the Lord will by it tear them in pieces, as the ſheep are torn in pieces by a Lyon, a Wolf, or a Leopard, as he did Hezekiah, from day to night he will make an end of them; he will make known their ſins to be filthy Idolatry and Adultery, hunting Harlots houſes, & like horſes every one neighing after his neighbours wife*; whereby he ſignifies that Adultery is deteſtable to God; and therefore he compares Hypocritical Profeſſion of Religion to it, which is always moſt abominable to him; for it makes even his prayers abominable, therefore he will not ſpare ſuch a nation.

Verſe 10. Here again the Lord gives Commiſſion and Command to his Miniſters to direct his word againſt their zeal and Holineſs, whereby they think themſelves fortified as with walls, and to throw it all down except that which is founded on the Rock, even upon Chriſt by faith; and therefore He ſaith (not all) and He commands them to caſt down their hopes whereby they think themſelves ſecure from falling down (as he that walks upon a Houſe is ſecured by Battlements) for theſe Battlements are not the lords, for the word of the lord is, *Let him that thinks he ſtands take heed leaſt he fall.* But *Iſrael* and *Judah* even all Profeſſors and Practiſers of external Religion ſtand out ſtubbornly, and deny that this is the word of the Lord; they eſteem themſelves ſecure enough by their Holineſs and Zeal, and account the promiſes of God to belong to them; that plague, ſword, or famine, nor any evil ſhall come upon them; *therefore the Lord*

will make his word in the mouth of a true miniſter ſharper than a double edged ſword; It ſhall divide between marrow and bone, and diſcover all ſecret intentions of the Heart, and burn like fire, and they ſhall be deſtroyed as any countrey is deſtroyed by a mighty enemy; an auncient nation whoſe Language thou knoweſt not; for this hath been from the beginning, that God by his Law doth diſcover ſin, and bring every ſinner under guilt and wrath, but thou knoweſt not that Language of it, but will have it to be a Rule of righteouſneſs unto thee, and juſtifie thy doings; but it will diſcover thy doings to be Hypocriſie and bring thee under curſe, that thou maiſt ſeek to Jeſus for a Bleſſing; but thou knoweſt not this Language of *Canaan*; but ſpeakeſt ſtill the Language of *Aſhdod*; therefore the Lord will extol his Law and make it Honourable, and ſweep away the refuge of lies, as a prevailing enemy deſtroys all; even the fenced cities wherein they did truſt: Yet the Lord will not make a full end of all Profeſſors; for when He deſtroys all carnal confidence of man in his own wiſdom & righteouſneſs, He will ſave the ſoul by Jeſus, the Lord His Righteouſneſs; But Profeſſors ſay, why doth the Lord theſe things? Is not our obedience to the Law, which He hath commanded us to obey, our righteouſneſs? The true Miniſter anſwers, ye have not obeyed the Lord your God, but ye have ſerved other Gods, for your carnal minds cannot obey Gods law, for it is ſpiritual; but ye have obeyed your domineering luſts, even in your Exerciſe of Religion, for ye have done all to be ſeen of men; there you have obeyed pride and vain-glory; and under pretence of long Prayers, ye have devoured widows Houſes, there ye have obeyed covetouſneſs and oppreſſion; therefore I will give you up to hardneſs of heart and blind-

blindneſs of mind, till you appear to be a fooliſh people, like unto the Idols ye worſhip; *that have eies and ſee not, ears and hear not*, that underſtand not that it is God that Ruleth the raging Sea, He alone can ſtay your madneſs, and without that work you are of an unfaithful and rebellious heart not fearing God that gives you rain, and Harveſt, either in their due time, which ye ſhould never want, if your ſins deprived you not of them; to wit, you ſhould never want the rain of comfort, nor the fruit of joy unto your ſouls, if you lived by faith in Jeſus: But you are wicked Hypocrites, that neither will enter into that Covenant of Grace your ſelves, nor ſuffer thoſe that are entring in; you lay ſnares to catch, to wit, you allure others into your Formal Religion, you lead captive ſimple women, there's nothing but deceit in your hearts; But you eſteem your ſelves rich, increaſed with goods, you do not judg your ſelves that you might eſcape the condemnation of the Lord; you know not that your ſouls want all things as fatherleſs children, and poor people; but glory in your riches and proſper in your ways, therefore I will viſit you and pull you down, and diſcover this horrible and filthy wickedneſs, that is among you and your falſe Teachers that you have choſen to your ſelves; for they Prophecie lies for their wages and you delight in it: And what end can you expect from the Lord, but utter deſtruction to you both.

Chap. 6. Under the name of the children of Benjamin whom he exhorts to flee out of the midſt of Jeruſalem; Is figured the Lords calling out his people from amongſt carnal Profeſſors, for the judgments of God muſt fall upon them, even hardneſs of heart and unbelief; *And comparing the daughter of Zion to a beautiful woman*, figures out Hypocrites, and ſignifies their

external Religion how beautiful it is in outward appearance, and ſhews how far it is from Chriſt, whoſe viſage is ſo ſpoyled, that there is no beauty in him when we ſee him that he ſhould be deſired: *And Paſtors coming to her with their flocks, and feeding every one in their place*; figures ſeveral Forms of Religion, which all yet agree in making a fair external ſhow, ſtriving to outſtrip one another in external Holineſs, but ſtick ſtrongly to their own opinions, which is figured by feeding in their own place. *Prepare war againſt her*; Here again the Lord gives Command and Commiſſion to his Miniſters to Preach againſt Hypocriſie above all things; yea night and day, in ſeaſon and out of ſeaſon, for this Hypocriſie is the fountain of oppreſſion through malice and cruelty, ſhe ſpoyleth the Church continually as the falſe Prophets, & High Prieſts and their Hearers deſtroyed the true Prophets and Saints in *Iſrael*, and falſe Apoſtles and Phariſees and Saducees deſtroyed the Lord Jeſus and his Apoſtles and Hearers. They will not be inſtructed though they be continually admoniſhed, *therefore the Lord will forſake them and gather the remnant of Iſrael as one that gathereth ſound grapes*; and puts his hand into the basket again, that if he had put in a corrupt grape he might caſt it out again; as in our Saviours Parable; *the Gueſt that had not on a wedding garment was caſt out.*

Verſe 16. Here he continues the reproof of Hypocrites that their ears are uncircumciſed; for they having an external Form of Religion, they have no delight in the word of God, which caſts of all that, and requires truth in the inward part; but the true Miniſter cannot ceaſe, for he hath a diſpenſation upon him, and he muſt pour out the judgments of God upon man and woman, young and old, yea upon all

falſe

falſe Prieſts and Prophets becauſe they heal the hurt falſly, and cry peace where no peace is, even to them that work, and not to them that believe on him that juſtifieth the ungodly.

Ver. 15. to 26. Here he ſheweth the condition of Hypocrites, that they are not aſhamed to commit abomination; for if they fall into groſs iniquity they hope that God will not regard it; for every man hath his failings, and God will have more reſpect unto their Holineſs and zeal; and that their Prayers and all the practice of their Religion ſhould be a omination in the ſight of God, becauſe they are not regenerate, they will not believe. Therefore the Prophet adviſeth them, among all ways to inquire for the old way, for that is the good way, and walk in it; but that they will not, for that is to believe in Chriſt, the ſeed of the woman, but that they abhor.

Secondly, He adviſeth them to hearken to His Watchmen, and take heed to the ſound of the trumpet; to wit, of the Goſpel, for that is figured by trumpet, but that they will not; therefore he calleth the Gentiles, although they be unregenerate, (which He ſignifieth by earth) and he will make them know that his judgments are juſt againſt *Iſrael*, becauſe they have followed their own imaginations, and not regarded his word nor his law: Yea he will make them know that it is in vain to bring him Incence, Burnt offerings, and Sacrifice; to wit, to ſeek to pleaſe him by theſe their works; for he hath layd a foundation of ſalvation in Jeſus, and they that Believe in him ſhall never be confounded; but he ſhall be as a ſtumbling block to this people, and all that learn of them: as the Son learns of the Father, and a friend of his neighbour. Hence he threatens judgment even to deſtroy them as by war, by a potent enemy as before.

Verſe 26. to 30. Here he calleth them to great ſorrow and mourning for their ſinfulneſs, as the only means to prevent the deſtruction determined by the Lord, even to give them up to hardneſs of heart, for that makes all deſolate, and their hearts a cage of unclean birds; to wit, the very ſeat of all iniquity.

Verſe 27. This ſhews what a true Miniſter is unto the people; and what true Doctrine is: To wit, that he ſtands in the gap to intercede for them, as *Moſes* did, and that his Doctrine ſearches the truth of the heart in all their ways; Laſtly, he teſtifieth, their exceeding wickedneſs; by *rebellious children*, their hardneſs of heart by *braſs and Iron*, and their Hypocriſie, becauſe they pretend to refine as by a fire blown with bellows, and yet their wickedneſs is not taken away; but they are as reprobate ſilver, which will not be refined, therefore the Lord rejecteth them.

Chap. 9, 10. *Ver.* 1. to 14. *Upon the Mountains will I take up a lamentation* &c. By *Mountains and fair places of the wilderneſs* underſtand haughty minds, under fair ſhows of Religion; for that is it which cauſes a true Miniſters ſorrow, and that is it, whereby mans true comfort is deſtroyed, for he is rejected of God, and therefore all creatures can do him no good; and by this Profeſſors of Religion become as cruel as dragons, and mens hearts as deſolate as Cities without an Inhabitant; for where the Holy Spirit and free Grace, and the fear of God is not, there is nothing but deſolation and ravening luſts, and theſe are in man that lives in external formal Religion, and none of the former; therefore he ſaith, *who is wiſe and he ſhall underſtand this, and to whom the mouth of the Lord hath ſpoken even he ſhall declare it*; as if he ſhould ſay, he

he and no other; for others do take these words to be meant of desolations made by wars, and other external judgments.

Ver. 14. to 27. Here he gives the reason why Gods judgments are upon *Israel*, to wit, because they walked every one after the stubbornes of his heart, (by which is figured mans understanding of the word of God after his own wisdom) and after *Baalims* which their fathers taught them; (whereby is figured forms of Religion which men are taught by other men) those are the two grounds of all hypocrisie; for in all Gods people their own wisdom is confounded, and they are not taught of friend or brother but they are all taught of God; and Gods teaching is bitterness to the carnal mind; which is figured by giving them *wormwood and gall* to drink, *and scattering them among the heathen* signifies to make them confess themselves to be as wicked as the Heathen, *and by sending a sword after them*, is figured, giving the word power to enter into their hearts as a double edged sword, to destroy all their peace and carnal confidence in their own conceited holiness; and then there will be great mourning as of *Rachel weeping for her children, refusing to be comforted because they were not*, for now can man have no comforts, for there are no fruits of his pretended righteousness, for his soul is parched, as living in a land of drought where no moisture is, therefore death is entred, they now see themselves dead in sins, they are dead carkasses, that can do nothing but corrupt themselves, they are as dung in the streets which no man taketh up for it stinketh; such are all the works and ways of Religion abominable to God; Hence the Prophet concludeth with the glorious doctrine of the Gospel, first calling his people from glorying in any thing but Christ, by whom mercy, judg-

judgment, and righteouſneſs, live in the believing heart, and by whom the Heathen are alſo converted, and joyned to them in truſting in the Lord, and all confeſſing they are uncircumciſed in themſelves, or unprofitable ſervants; to wit, not ſufficient of themſelves to one good thought.

Chap. 12. *Ver.* 1. to 3. This Chapter is ſo myſtical ſo that the Tranſlator could not tell what to ſay to it in ſome places, but tells what others have thought, but it is no other but a diſcovery of Hypocrites; who, though they are wicked yet they proſper; to wit, in a ſhew of Holineſs, and they ſeem to be full of zeal, as wealthy men are of riches, though they rebelliouſly tranſgreſs. By *Gods Planting* underſtand, giving them his Laws, Ordinances, and Teſtimonies, even his Law and his Goſpel; for in all theſe they ſeem to take root, and grow, and bring forth fruit, yea with joy and gladneſs of heart (as our Saviour ſhews in his Parable by the ſtony ground) but all is but froth of the mouth, (ſaith the Prophet) *thou art far from their reins.*

Verſe 3, The Prophet in his own name figureth the Church of God, who teſtifies the truth of her heart unto God, and prays that they may be brought to ſincerity, the Lord deſtroying all their Hypocriſie.

Verſe 4. By *Herbs, and Beaſts, and Birds*, is figured all comforts of the Soul which the Lord deprives them of, who are confident that God will not deſtroy them, but will ſave them for their conceited Holineſs and wiſdom.

Verſe 5, & 6. Here the Lord ſhews the Prophet that the wickedneſs of profane and earthly minded men are but as footmen, but Hypocrites are as raging horſes, he may dwell with the former as in a peace-

peaceable land, but theſe are as raging in contentions againſt the truth, as *Jordan* when it flows over all its banks; they pretend to be thy brethren begotten by the ſame word of truth, but they are unfaithful, believe them not, though they ſpeak fair to thee; many believed our Saviour but he did not commit himſelf to them.

Verſe 7, 8 Here the Lord ſheweth that though they profeſs to be his Houſe and his Heritage, He hath forſaken them, he hath given them up to hardneſs of heart and blindneſs of mind, thoſe great enemies of their Souls health; and why? becauſe they glory in their own ſtrength (as Lyons do) and riſe up againſt me. And ſecondly, becauſe all their glory is in outward ſhows, like a bird of divers colours; let all beaſts and birds, come and devour her; by this is figured the judgments of the Lord and cries of a guilty conſcience.

Verſe 10. to 17. Here is a Teſtimony againſt falſe Teachers in plain words, for they do all theſe things againſt the Truth; this teſtimonie is of the mighty work of God upon the ſoul, to deſtroy all that is after the fleſh; then he ſhews how the Grace of God entring, they ſee the evil fruits that ariſeth out of their own wiſdom and zeal; inſtead of good wheat, grow thorns, ſo that they are aſhamed; that they are ſick and none to heal them.

Then he preaches the glorious work of the Goſpel, firſt to pluck up all that's evil, & then to have compaſſion on them and bring them again, and eſtabliſh them in faith and fear of God; that every one may be confirmed in the truth, to truſt in the name of God and his everlaſting mercies, for there is eſtabliſhment, and in all other things confuſion.

Chap.

Chap 13. *Verſe* 1. to 18. By the ſimilitude of a *Girdle* He ſheweth what true Religion is; even that the ſoul be bound as cloſe to God by faith, as the girdle is to the loyns; when man is ſeparate from God though he thinks to be layd up ſafe by other Holy ways, all is corrupt and good for nothing! *He ſows to the fleſh and reaps corruption*; And by the Parable of *filling every bottle with wine*, he figures every man ſo drunk and beſotted and fill'd with high conceits in his form of Religion that they daſh one againſt another, and every one againſt God; as Phariſees and Sadducees, *Herod* and *Pilate* were one againſt another; but all againſt Jeſus; but all were confounded, but he was exalted though he was afflicted, Firſt therefore he adviſeth not to be proud, but to give Glory to God; to be proud is to eſteem of our ſelves above what is meet, to give glory to God is to attribute all goodneſs to him and his free Grace, God bringing darkneſs *&c.* is giving man up to himſelf, for then he runs headlong into all evil to his own deſtruction, which is occaſion of great ſorrow to a true Miniſter; as *Paul* was in affliction, (when the Churches ſtood not ſtedfaſt in the faith) as a woman in Travel) till Chriſt was formed in them again.

Verſe 18. By *King and Queen* he ſheweth, that no earthly glory muſt free man, but that every ſoul be humbled under ſence of his ſins to ſeek unto the lord, otherwiſe he can have no ſalvation to his ſoul, nor ſecurity to his temporal glory: By *Beautiful Flock* underſtand Hypocrites, for the true *Jew* is not beautiful in the ſight of man, neither looſeth he his beauty for God preſerveth him.

Verſe 23. *Can the Blackamoor change his ſkin?* This is the Goſpel that teaches man that his ſin is not in his actions

actions which he can change, but it is his whole nature which God only can change; therefore muſt he be regenerate or made a new creature or partaker of the divine nature; for man in nature truſts in lies, even in thoſe doctrines of falſhood, that flatter him and puts him in hope that he can do that which is good; but every true Miniſter diſcovers every ſecret ſin and all hypocriſie; and that unleſs he be cleanſed of all, he lies under wo and curſe.

Chap. 14. *Verſe* 1. to 11. By *Dearth* is figured the Souls famine, that man be brought to ſenſe of his ſin, as the *Prodigal* was: And by the *Peoples prayer* verſe 7. is ſignified, that man never returns in true humility to ſeek to God and confeſs his ſinfulneſs, till God have brought him to that diſtreſs; therefore it is ſaid God ſent a famine, *before the Prodigal cried I have ſinned.* And by *their delight to wander* is figured mans exerciſing all ways of ſeeming Holineſs, for then his heart is not eſtabliſhed in the truth, which hath no outward fair ſhow; for it is nothing but a heart truly burthened with ſin, crying to God for mercy and truſting in him.

Unto the People of God by *Sword* is figured, the word of God which is ſharper than a double edged ſword to deſtroy ſin; By *Famine* is figured that hunger and thirſt after righteouſneſs ſent upon a ſinner by the Lord: And by *Peſtilence* is figured, that the Soul is made truly ſick of ſin if God deliver not, happy are the ſouls whom God ſo viſits; unto the falſe Prophets and obſtinate ſinners by *Sword* is figured the temptations of Satan, which deſtroy all fear of God, and ways of truth, for he is a lyar and a murderer; And by *Famine* is figured their eager deſire after riches that ſuffers them not to reſt, for their deſires are enlarged like Hell that cannot be ſatisfied;

and

and by *Peſtilence* is figured that Infection of ſin, where though they add ſin to ſin, and draw on ſin as with cart-ropes, every one is infected with the company of another, till they be nothing but as a ſink of ſins, from the ſole of the foot to the crown of the head; therefore the true Miniſter weepeth and prayeth unto God.

Chap, 30. *Verſe* 1. This Chapter ſheweth that by this ſeventy years captivity threatned in all this Prophecy, is figured the captivity of the Soul under Satan in ſin, or in hypocriſie by the judgments of God upon them, and by falſe Prophets that Prophecied peace unto them and that they ſhould continue in their own land; is figured falſe Miniſters that do not Preach the Law as a diſcoverer of ſin; a battering hammer to break their hearts into ſorrow for ſin, and a burning fire that ſo inflames their minds, that they can have no reſt; but preach the Law to be a Rule and Line of Righteouſneſs; that by ordering their lives and converſations according to it, they ſhall have peace and be the Lords people: And by Prophecying to all other nations that they ſhall alſo ſerve the King of *Babel*, is figured that there is one way of Redemption ordained of God to *Jew* and *Gentile*, to Profeſſor and Profane; to wit, that firſt every Soul be brought to know himſelf captive to Satan, carried on in ſin and hypocriſie, faſt bound as under chains or bands of Iron, and ſuch a hunger raiſed in his mind after righteouſneſs, that his hunger-ſtarven ſoul cries out as the Prodigal, *how many ſervants in my fathers houſe have bread enough, and I periſh for hunger*, therefore the *Prophet* ſaith, *this is the time of Jacobs trouble* and again, *we heard a terrible voice of fear and not of peace, behold every man with his hands on his loyns as a woman in travel*: This day is great none like it. But then

then the ſetting down ſeventy years determnied for their captivity, gives hopes of comfort that there ſhall be a deliverance; this figures out the redemption of the Soul from Satan and ſin by Chriſt; which he ſignifies by breaking the yoak from off their neck, and all their bands, and that they ſhall ſerve *David* their King: And then the Prophet preacheth plainly the Goſpel; *they ſhall be delivered from the land of their Captivity*; to wit, from ſin and hypocriſie, and ſhall be in reſt and proſperity; to wit, ſhall live by faith, and bring forth fruits of the ſpirit, for that is the proſperity of the ſoul, and none ſhall make them afraid, for they ſhall truſt in God, and the gates of Hell cannot prevail againſt that faith; therefore he comforteth them: *They that devour thee ſhall be devoured &c.* whereby is figured, that by Chriſt ſin ſhall be ſubdued, and Satan overcome, fleſh crucified and worldly mind mortified; *and I will reſtore health unto thee, and heal thee of thy wounds*; &c. which figureth, forgiving ſin and healing all backſlidings, & guiding by the Holy Spirit; *becauſe they called thee caſt away, ſaying, this is Zion whom no man ſeeketh after*; whereby is plainly figured, that no man approveth the true *Jew*, and true Circumciſion; the Chriſtian and his righteouſneſs is a myſtery hid from all the wiſe of the world; but from them proceed all rejoycing in God and giving thanks to God, and they know the terrors of the Lord, his wrath againſt ſin, and the joyful ſalvation; for it is the latter days with them, this noble one the Lord Jeſus, raigneth in and with them for ever.

Chap. 31. *verſe* 1. Here the Prophet proceedeth to Preach the Goſpel, at the ſame time ſaith the lord *I will be the God of all the families of Iſrael*, all the Prophets Prophecied of Chriſt, and therefore every word

word that ſignifies time, is to be underſtood when Chriſt ſhall be revealed in the ſoul, for thereby is man converted and not before; as it was with *Paul*, he heard of Chriſt born, of his powerful doctrine, and wonderful miracles, but all that availed not, he was ſtill a cruel enemy in his mind, till God was pleaſed to reveal Chriſt in him; and ſo it is and will be with every man, no knowledg that he gets by reading or hearing, no exerciſe of Religion will turn his mind from enmity and hatred of God and all goodneſs till Chriſt be revealed in him by the father. Secondly by *Iſrael* underſtand, not the poſterity of *Abraham* after the fleſh, but all that ſhall be thus converted unto God, be the *Jews* or *Gentiles*.

The people which eſcaped the ſword, found grace in the wilderneſs; He walked before *Iſrael* to cauſe him to reſt; By eſcaping the ſword is figured the chaſtiſements of God, for only they whom he correcteth, doth he love and they find grace in the wilderneſs, to wit in this life, for this world is a wilderneſs, a Land of drought ſaith *David*, wherein there is no moyſture no refreſhment to the Soul wearyed in ſin, but from the love of God pardoning ſin *By Gods walking before his people*; underſtand Chriſt's ſuffering and reſurrection, for by ſuffering with Chriſt is man brought to true reſt and peace in him.

Verſe 3. Here the Lord begins declaring his love to be everlaſting and therefore not procured by man, but drawing man from the love of every other object to the love of God alone: and he hath builded to wit eſtabliſhed his people upon the true and firm foundation, that they ſhall not be confounded but filled with joy and there ſhall be Vines Planted upon the Mountains of *Samaria*, to wit, thoſe that revolted from God, and became as thorns and briars by Idolatry,

latry, ſhall be converted by Grace, and become true Vines in Jeſus, and theſe Vines ſhall be common; for every Soul afflicted for ſin, ſhall have wine of Conſolation in Jeſus, to drink abundantly, and ſhall be his beloved.

Verſe 6. By *Watchmen*, underſtand true Miniſters, by their ſaying, *Ariſe, let us go up to Zion*, is ſignified, that true Miniſtry calls man from lying ſetled (like wine on the Lees) upon his own ways, works and wiſdom, to believe in Jeſus, whereby his Church is refined or purified from all ſcum, droſs, Froth or Filth, to ſerve the Lord in true humility.

Verſe 7. Whence they are filled with exceeding joy and gladneſs, and give great praiſes to God, and pray ſeriouſly for all Gods people.

Verſe 8. That he will bring them from all manner of Sin and Hypocriſie, which is figured by the *North, and all Coaſts of the world*; for ſinners are ſcattered from God, and enſlaved through luſt.

Verſe 9, That they may truly ſorrow for their ſins, and the Lord may lead them *by the Rivers of comfort*, and *eſtabliſh their feet*, and *order all their goings*, and *be their Father*, and receive them in Jeſus his firſt born.

Verſe 10. Here the true Miniſter calls to Gentiles, Heathens, all unconverted Souls to hear and receive the ſame Doctrine; it is God that viſits man for ſin, and afflicts or puniſheth him, and he alone raiſes him, comforts him, keeps him, and feeds him, as a Shepherd doth his Flock; and he gives them the Reaſon,

Verſe 11. Becauſe they were captivated by Satan, who is ſtronger than they, and no power can deliver from him but God alone. Then he teaceth them,

Verſe 12. To ſeek to God for all things needfu

for Soul or Body, and they ſhall find him ſo bountiful, that their Souls ſhall be as a watered garden, and they ſhall want no comforts.

Verſe 13. So he teacheth all both *young and old*, the manifold and tender Mercies of God to every Soul that waits on him.

Verſe 14. Making his Miniſters glad in their Converts, and all that are converted, to be ſatisfied with his goodneſs.

Verſe 15. Then he ſhews how the people of God are afflicted, that they are not able to bring forth fruits unto the Lord, figured by *Rachel weeping for her Children, and refuſing to be comforted, becauſe they were not*; whom he comforted;

Verſe 16. That their ſorrow ſhall be turned into joy; for *they ſhall be delivered from their enemy.*

Verſe 17. And ſerve the Lord *in the end*, to wit, in the latter days, which is the time of Chriſt; for that which is of the fleſh is firſt, it hath our beginning.

Verſe 18. Then he teaches under the Name of *Ephraim*, that others are lamenting that they are as an *untamed Calf, therefore the chaſtiſements and corrections of God are upon them*; therefore they pray, *Convert thou me, and I ſhall be converted.*

Verſe 19. Acknowledging, nothing will prevail with their hard hearts but the power of God; and that by Gods power they were converted, and *then they repented, they ſmote upon the thigh*, to wit, were aſtoniſhed at the greatneſs and multitude of their ſins, yea they were aſhamed and confounded to ſee the vileneſs of thoſe things wherein they had delighted.

Verſe 20. Then he lets them know how the Lord owns for his *dear Children* them that are ſo afflicted in their minds for ſin, and opens the bowels of his mercies to them, and pours out his compaſſions upon them.

Verſe

Verſe 21. Then he admoniſheth every Soul to remember their former ſinful eſtate and rebellions againſt God, and to return unto the Lord: for,

Verſe 22. He wrought a wonderful thing in the earth; Jeſus is born of a Virgin that knew no man; ſignifying; that our Salvation ſhall be by God alone, no man can do any thing in it.

Verſe 23. Then he teacheth that all that are thus converted, ſhall rejoyce in this eſtate, and bleſs God for it, calling it the *Habitation of Juſtice, a holy mountain*, becauſe Juſtice is exerciſed to puniſh Sinners, and Mercy to ſave the Soul, whence ariſeth true holineſs; wherein,

Verſe 24. All ſorts of people do meet, the *Husbandman* and the *Shepherd*; every poor Labourer is as acceptable to God, as they that ſpend their time in religious exerciſes; for it's no mans doing any thing to pleaſe God; but it's

Verſe 25. God *ſatisfying the weary and ſorrowful Soul.*

Verſe 26. This makes mans heart joyful, and his *Sleep ſweet unto him.*

Verſe 27. Then he teacheth the people, that both theſe works are the Lords.

Verſe 28. Even to root out and pluck up every ſin, and to plant and build the Soul in righteouſneſs; and this is the filling their Souls with bleſſedneſs in themſelves and all enjoyments.

Verſe 29. And therefore they *ſhall ſay no more the Fathers have eaten ſowr grapes, and the Childrens teeth are ſet on edge*; as if the Children ſhould ſuffer for the Fathers Sin.

Verſe 30. For they ſhall know that every Sinner muſt be chaſtiſed for his own ſin, and that it is from the love of God to convert his Soul.

Verſe 31. Again he teacheth the difference betwixt the Law and the Goſpel, calling them two Covenants, but abſolutely contrary; the firſt propounded Works, and Curſe to the Tranſgreſſors; ſo it leaves every man under Curſe: for all tranſgreſs it, though God ſhew great kindneſs to them.

Verſe 32. The latter is a Covenant of Grace, propounding,

Verſe 33. That God will thereby *write his Law in their hearts*, and forgive their ſins, and teach them to know him in truth; ſo that,

Verſe 34. *They ſhall not be taught of men*; And,

Verſe 35. This ſhall ſtand as ſure for ever as the Sun ſhall give light on the day, and the Moon and the Stars on the night, ſo ſure ſhall they that reſt upon this new Covenant, be the true *Iſrael*, the People of God for ever.

Henceforward is the Hiſtory of the performance of the Judgments of God declared by the Prophet againſt *Jeruſalem*, and his Sufferings, and his declaring of Judgments of God againſt other Nations, and ſome Prophecies of great Mercies of God to *Iſrael* and *Jeruſalem*, ſometimes under the name of the *Houſe of Jacob*, and *David*, and ſome Prophecies of reſtoring of other Nations in the latter days; all which are to be underſtood concerning the true *Iſrael* who are the *Seed of Abraham*, *not only after the Fleſh*, but of *Gentiles* alſo, *who walk in the ſteps of the Faith of Abraham*, who are that new *Jeruſalem that is from above*; for they are regenerate of God; it is not the work of man; and this is that whereof the Apoſtle ſaith, that *the Spirits of the Prophets enquired into what, or what manner of time they propheſied; to whom it was revealed, that the things they propheſied pertained not unto themſelves, but unto us that were to come after, that they*

without

without us should not be perfect; that as they denounced Judgments not only against *Israel*, but also against other Nations, and propheſied of Mercies to both; this figured that by the work of Grace both Profeſſors and prophane perſons ſhould die and ſuffer with Chriſt, for the deſtruction of the Fleſh, becauſe all live in the Luſts of the Fleſh, or in fleſhly or carnal Profeſſion, before they know any thing of the power of God; but they that are ſo mortified by his power, ſhall be partakers of all his Grace, though they were never ſo wicked before.

EZEKIEL.

Chap. 1. *Verſe* 4. EZEKIEL begins to declare unto us a Viſion given to him of God; firſt, a *Whirlwind came out of the North*, which figures Gods power appearing upon man; for mans heart is cold and frozen, dead in ſin, as all the Plants of the earth are dead in winter, by cold, froſty, Northern blaſts, and the power of God comes as a Whirlwind, not blowing him one way, but whirling him round about, to ſearch out what is in him; for *the Lord will ſearch him as with Candles*, that all his ſin may be manifeſted, and all the deceitfulneſs of his Heart, even all his Hypocriſie may be diſcovered, and then there's a *great Cloud, and a Fire wrapped about it, and a brightneſs, and in the midſt of the Fire as the likeneſs of Amber.* When God ſearches man, his ſins are found as a thick Cloud; but there's a Fire and brightneſs about it, and in the midſt of it likeneſs of Amber; for ſinful man hath burning Cruelty in his mind, but in the midſt of it a pretence of Goodneſs.

Verſe 5. *Alſo out of the midſt thereof came the likeneſs of four Beaſts.* Sinful man is a Beaſt by knowledge, he hath corrupted all his ways, he is altogether become abominable in his doings, his Life is the power of iniquity, his Light is meer darkneſs, his Heart deceitful, and his ways wicked; yet hath he the Face of a man; he makes a ſhew as the beſt of Gods Creatures, created in his image, and for his Glory. But,

Verſe 6 & 10. *He hath four Faces*; for though he make the ſhew of a man, he appears in his Actions to be a Lion, fierce and cruel, devouring one another, ſo is he like a beaſt given to ſenſuality and brutiſhneſs, worſe than the Ox and the Aſs, yet flotes he like an Eagle, and ſets himſelf above all that is called God in heaven and earth: *And every one had four wings*; two were ſpred out above, as if he would flie; for man muſt flie from the ſight of God, to live in ſecurity and forgetfulneſs of God, and therefore with two he covers his body, he would not have that body of ſin and luſt to be ſeen, but gathers feathers (as *Adam* ſewed Fig-leaves) to cover his nakedneſs, that his ſhame ſhould not be ſeen.

Verſe 7. He hath *Feet like a Calves foot*; for his walking is in wickedneſs; his feet are unclean, Jeſus hath not waſht them, and therefore he hath no fellowſhip in the adminiſtration of the Goſpel; no part in Jeſus, yet they ſparkle *like the apearance of bright braſs*; the hypocrite makes a great ſhew, as if all his ſteps were orderd by the Lord, and the word of his Truth.

Verſe 8. *And the hands of man came from under their wings*; when man hath covered while he can, his actions manifeſt him to be but man; for by hands are ſignified his doings.

Verſe 9, & 11. *They were joyned by their wings one to*

to another; though there be many forms of Religion among men, wherein they differ in opinion, yet they agree in this, that they all desire to out-fly all others, (as *Paul* strove to outstrip all his companions.)

Verse 12. *When they went forth, they returned not, every one went straight forward.* Man never turns to God, but goes on still in his wickedness till God bring him back by a way he hath not known; for the Spirit of man carries him still into lust and envy.

Verse 13. *The similitude also of the Beasts was like burning coals of fire, and like Lamps ran among the Beasts, and gave a Glister, and out of the Fire went Lightning, and the Beast ran, and returned like Lightning* This is the same with the fourth Verse.

Verse 15. *Now as I beheld the Beasts, behold a wheel upon the earth having four faces.* Man is made like a wheel, he runs round all his day, and no further at night; as he lives, so he dies.

Verse 16. *The fashion of the wheel and their work was like a Chrisolite; all of one form, as one wheel in another wheel*; to wit, man in his hasting seems as a precious stone, even like Gold; and though they have four faces, yet are they joyned as one within another; for all this beautiful and hasty Religion is all one body of hypocrisie; *when they went, they went upon their four sides, they returned not when they went*; as it was said of the Beasts before, for they are all one, and their going one, and their standing one, and their lifting up one, and their Spirit one; and therefore it is manifest that all signifies but one thing, even mans wicked mind, and hypocritical, that is hasting on in wicked ways, as *Paul* was riding to *Damascus* to persecute the Saints; therefore he saith that their *Rings and height was fearful to behold.* Is it not a most terrible thing, that man professing Reli-

gion so strictly, as *Paul*, to be *touching the righteousness of the Law of God blameless*, should be a persecuter of Jesus, and all that called upon his Name; *And they were full of eyes round about*; man is quick-sighted to spy a moath in another mans eye, there goes no man by but he censures him of some fault, while he justifies himself; for his eyes are wandring round about, never turned inward to see the great Beam that is in his own eye. Now there is a *Firmament spred over their heads above, wonderful like unto Christal.* The Word of God is upon man, over his head, what way soever he turn him, though with his wings he fly, and make a noise as if he were God, yet this is Judge of all, and when he is brought to a stand, and his wings let down, his pride pull'd down, then he shall hear a voyce from the Firmament discovering all his iniquity and hypocrisie; for *above their heads is the fashion of a Throne like a Saphir-stone*, even the Throne of God, whence true and clear Judgment is given against all iniquity; but God in the midst of judgment remembers mercy; for *above the Throne is the likeness of a man*, even the Lord Jesus, for *there is the likeness of the Rainbow*, Gods Covenant of Mercy after Judgment with all the posterity of *Noah*.

This is the true opening of the Vision of Gods Glory; for it is the Glory of God, and the Vision which he gives to every Minister of the Word, to discover all mans Sin, Iniquity and Hypocrisie, and Gods just Judgments hanging over his head to fall upon him for the destruction of sin, yet his Mercy exalted in Christ, triumphing over Judgment, to save every broken-hearted and afflicted Sinner. God sends not his Prophets to shew to man his Cherubims, as the Translator holds out in the Margin (for it nothing

thing concerns man) nor to ſet forth thoſe glorious Angels in the likeneſs of miſs-formed Beaſts; but he ſends all his Miniſters to make known to man, how he hath caſt off the form and image of God, wherein he was created, and hath changed it into the likeneſs of raging and devouring beaſts, ſo that his Heart is become a Cage of unclean birds, and a Den of unclean beaſts; this is the work of the Miniſtry, and the true interpretation of all Viſions; for when he promiſeth that *old men ſhall have dreams, the young ſhall ſee viſions*, the meaning is no other, but that old Chriſtians that have experience of theſe things ſhall meditate of them by Night as well as by Day; and that theſe things ſhall be manifeſted to young men, to babes in Chriſt, as clear as if they ſaw them with their eyes: And that this is the true interpretation of the Viſion, appears by what follows; For,

Verſe 28. The Prophet ſhews, that upon the ſight of the *Viſion*, he *fell upon his face*; but then,

Chap. 2. *Ver.* 1, 2. *The Spirit entred into him, and ſet him upon his feet*; and the Lord ſends him to teſtifie to *Iſrael* all their Rebellion, that they are Rebels, Thorns and Scorpions; and he gives him a *Roll written within and without*,

Verſe 10. *Lamentation, Mourning and Wo*; to wit, the juſt Judgment of God to bring them to ſight of their ſins, and to mourn under it.

Chap. 3. *Verſe* 3. And when he did *eat the Roll, it was as ſweet as honey in his mouth*; which ſignifies, that it is very delightful to a true Miniſter of God to declare faithfully the Judgments of God againſt Sin. Again, when the Spirit *took him up, and he heard the noiſe of a great ruſhing behind him, ſaying, Bleſſed be the Glory of the Lord out of this place*; ſignifies, that God would reprove ſin even in them that were in captivity,

vity, as well as in thoſe at *Jeruſalem.* And when he heard the Viſion that he had ſeen before, he went in bitterneſs and indignation of his Spirit, to wit, he was full of grief, that they ſhould ſtill be ſo full of wickedneſs.

Thus when the Lord ſends him to reprove Sin, there is ſome manifeſtation of the Viſion given to him. Now whereas the Beaſts deſcribed in the Viſion, are called *Cherubims*, thereby is ſignified true Miniſters of the Word, who have themſelves been ſinful and hypocritical, and being converted by the power of God, have experience to preach unto others, to make known both the wiles of Satan, and the operation of the Grace of God. And that one of them is ſaid to *take fire from the Altar*, it ſignifieth preaching Chriſt Jeſus the power of God to purifie the Soul from all iniquity.

Chap. 4. By *a long Siege*, whereby comes a great Dearth and Famine, is ſignified the power of God upon the Soul: ſo diſcovering ſinfulneſs of all parts and powers, that man cannot tell what to do, as it is ſaid, *If he abide in the City, there is Famine; if he go out, there is the Sword*; ſo that it is ſaid, *his way is hedged up with thorns*; this cauſes a great hunger for the Bread of Life, the Lord Jeſus; So by the *breaking the Staffe of Bread in Jeruſalem*, is figured the diſcovery of the falſe Miniſtry, and all that holineſs that it led man to, though to be *touching the righteouſneſs of the Law blameleſs*, to be loſs to mans Soul, and dung in the ſight of God.

Chap. 5. By the *Hairs*, *whereof ſome muſt be burnt in the fire, ſome ſmitten about with a knife, ſome ſcattered in the wind, and a ſword drawn after them*, is figured the manifold operations of the Word of God; for it is upon ſome a burning fire, to burn up iniqui-

ty

ty as ſtubble; to others it is as a ſacrificing knife, to kill the fleſh; that the Soul may be offered a living Sacrifice acceptable to God; to others, it is as a terrible whirlwind, to drive them out of their Seat that ſit in ſecurity, and as a double-edged Sword, to divide between the marrow and the bone, that all that is of man may be deſtroyed, that mans Salvation may be only by free Grace; but there are few to whom it is as the lap or boſom of God to comfort them, but they muſt be caſt into the midſt of the fire; to wit, perſecuted and deſtroyed by the hypocritical Church, and thereof ſhall a fire come into all the Houſe of *Iſrael*; for theſe are his anointed ones, his Prophets, and he commanded, *Touch not mine anointed, do my Prophets no harm*; for he that toucheth them; toucheth the Apple of his eye, and therefore he will avenge the blood of his Saints. This is the great iniquity of the world, they hate and perſecute the ſervants of God for Hereticks; and *better it were for them* (ſaith the Lord Jeſus) *that a Milſtone were hanged about their neck, and they caſt into the midſt of the Sea, than to offend one of them.*

Chap. 7. Verſe 9. Te ſhall know that I am the Lord that ſmiteth. Till God extol the Law, and apply Judgment upon the Soul of man, he never knows that it is the Lord; while man applieth the Law, he will apply it ſharply againſt others, but he puts the evil day far from himſelf, and cries peace to his own Soul, as *Paul* (whilſt he was a Phariſee) preached (as all do now) the Law to the condemnation of others, but he thought himſelf touching that righteouſneſs blameleſs; therefore he ſays, *he was alive without the Law*; but when God applied it, then he took it not up himſelf, but it came as a ſtrong man armed, and threw down all excuſes, and falſe hopes,

and

and gave life to Sin, and brought death and curſe upon the Sinner; this is the ſmiting of God, and then man knows that it is God, and cries, *I have ſinned againſt Heaven.*

Verſe 13. *Neither doth any encourage himſelf in the puniſhment of his life*; to wit, No man acknowledgeth that the evil he ſuffereth by Famine, Sword, Peſtilence, or any Loſſes, Croſſes, or Troubles, is the hand of God upon him, to correct or chaſtiſe him, for the amendment of his Life, that it might be an encouragement unto him to turn unto God, as a loving Father that corrects him out of love, to pray to him with comfort, believing that God which corrects him for ſin, will give him newneſs of life.

Verſe 16. *They that flee away from them ſhall be upon the mountains as doves of the valleys.* This is an excellent deſcription of the People of God. Firſt, They flee from the wicked, not to accompany them, no, not to eat with them. Secondly, They ſhall be upon the Mountains, to wit, exalted, though like doves of the valleys, to wit, meek and lowly; yea, upon the Mountains, to wit, in the fleſh, as in a Land of drought, where no moiſture is; though Doves of the valleys, to wit, heirs of the Kingdom of Heaven, whence their Souls are filled with all the conſolations of Life in Jeſus; ſo he proceeds,

Verſe 17. To ſhew their ſorrow for Sin, the ſence of their own weakneſs and inſufficiency to any good.

Verſe 18. Their humbling themſelves, their fears of God, how they are aſhamed of all their wicked courſes. And,

Verſe 19. Their caſting off their Love to the world, as unprofitable either to Soul or Body.

Chap.

Chap. 8. *Verſe* 5. *Behold Northward at the Gate of the Altar, the Idol of indignation was in the Entry*; to wit, when man enters into the Houſe of God, and his heart not upright, certainly there is an Idol in that Entry which cauſes the indignation of God; when man offers Birds and Beaſts, and offers not himſelf Body, Soul and Spirit unto the Lord; or when he brings a proud heart, boaſting of, or at leaſt confiding in his own wiſdom and righteouſneſs, when he ſhould come with a broken, ſorrowful heart, denying all ſufficiency to any good in himſelf, and truſting in the free mercies of God;

Verſe 6. This is that Idolatry that God is diſpleaſed with, which makes him *depart* from all places of his external worſhip; but when Jeſus comes to man, and teaches him to worſhip in ſpirit and truth, then will God ſup with him, and dwell with him for ever.

Verſe 7. *I looked, and behold a hole in the wall.*——

Verſe 8. *I digged, and behold a door.*——

Verſe 10. *I went in, and behold every ſimilitude of creeping things, and abominable beaſts, and all the Idols of the Houſe of Iſrael painted upon the wall round about.*

Verſe 11. *And there ſtood before them ſeventy men of the Ancients of the Houſe of Iſrael, and in the midſt of them, every man with his Cenſer in his hand.*——

Verſe 12. *And he ſaid to me, haſt thou ſeen what the Ancients of the Houſe of Iſrael do in the dark, every one in the Chamber of his Images?* This is a Viſion, whereby the Lord ſhews to the Prophets what the hypocrites or carnal worſhippers of *Iſrael* do in the dark, *every one in the Chambers of his Imagery*, not in *ſecret chambers*, as the Margin holds forth, but in the ſecrets of his deceived and deceitful heart; for that is it which is hid from man, and which God reveals

to

to every true Miniſter of the Goſpel, that they may be able to reprove every ſecret iniquity, that when the ſinner hears, and is convinced, he may fall down and confeſs that God is in that Miniſter of a truth. And what are theſe ſecrets of the heart? even that when man ſhould go into the Houſe of God, he goes in at a By-hole, and there he is worſhipping, to wit, honouring, adoring or loving the creeping things and abominable beaſts, and all the Idols of the Houſe of *Iſrael*, to wit, Covetouſneſs, Pride, Luſts, *&c.* The Heart goes creeping after the world, and its Riches and Honours. The Mind vaunts and glories in forms of Religion, every one deſtroying another like brute beaſts; and the Affections purſuing the filthy luſts of the Fleſh, and yet pretend the worſhip of God; here's Chambers of Imagery, when he imagines miſchief upon his bed, thinks he can profeſs and practice Religion, and his heart delight in other things. And the Prophet muſt dig in the wall before he find out this, to wit, he muſt by the Word rip up the Heart, and ſearch every ſecret place; for if there be ſelf-love, or love of the world, there is no true love of God; and who are they that are found thus exercised? The *Ancients of the Houſe of Iſrael*; no prophane perſons, no heathens, but *Iſraelites*, profeſſors of the Law and Worſhip of God, and no mean men, nor unlearned, nor light-minded, unſtable young men, but of the Ancients and Princes; ſo that there's nothing wanting that they were not true worſhippers of God, but the true foundation, even the regeneration of Life, to be new Creatures in Chriſt, without which no entrance into the Kingdom of Heaven, or true faith in Chriſt, without which it is impoſſible to pleaſe God.

Verſe

Verſe 13. *Turn thee; thou ſhalt ſee great abominations; and he cauſed me to enter at the Gate of the Lords Houſe towards the North, and behold there ſat Women weeping for Tammuz:* This is alſo a Viſion, not a real thing, as the Margin ſeems to hold forth, that *Jews* write that this *Tammuz* was a Prophet of the Idols, who after his death was mourned for one night every year; therefore this Viſion may ſignifie, that women, who are weaker in Judgment, but ſtranger in affection and zeal, then men, when they entered into the Houſe of God, were weeping as under ſence of their ſinfulneſs, but they rather wept that they obeyed not the Idol Prieſts and Prophets; then that they obeyed not the true Miniſters, the Prieſt or Prophets of God; for the Apoſtles tells us that falſe Apoſtles *led Captive ſimple Women, that were always learning, and never came to the knowledg of the Truth*; for the Idol Prieſts teach the word of God by Lines and Precepts, Rules, Leſſons and Inſtructions, here a little and there a little, their hearers can never come to knowledg of the Truth, for they build without a Foundation; but true Miniſters teach that unleſs the Foundation be laid, the building will down, when it comes to tryal, as our Saviour taught, and all his Prophets and Apoſtles, that withour Regeneration, free Grace given, Faith given, Repentance given, Love wrought by the love of God ſhed abroad in our hearts, all our Religion is Hypocricy, our zeal is hatred of God, and perſecution of Chriſt and his Saints, his true Church but falſe Prieſts, (for whom theſe womaniſh Profeſſours mourn) theſe *Tammuzzes* teach that Love and Faith and Repentance are duties men muſt do, to pleaſe God with all, and obtain Heaven and Eternal Life, they cannot endure that any thing be given to ſinners by the free grace of God,

God, but conditionally that man be so holy and walk so zealously,

Verse 17. *Thus they cast out a stink before their Noses.*

Verse 18. *For God abhorreth such Sacrifices, and will not hear nor pity them.*

Chap. 11. *Verse* 15, *Son of man thy Brethren—— the men of thy kindred, and the whole House of Israel are they to whom the Inhabitants of Jerusalem have said, depart ye far from the Lord, for the land is given us in possession*: Here by the *Prophets*, *Brethren* and *Kindred*, understand not his Kinfolks after the flesh, but his Brethren in the Faith of Jesus; therefore he calls them also *the whole House of Israel*, to wit, the true *Israel* or elect of God, that walk in the steps of the Faith of *Abraham*; By *Inhabitants of Jerusalem*, understand carnal Professors, zealous Hypocrites, which always drive out and persecute true Christians, and claim to themselves to be the people of God.

Verse 16. *Although I have cast them far off among the Heathen, and scattered them among the Countries*: understand hereby, Gods discovering by his word their unrighteousness, and pouring out his judgments as upon Heathens guilty of the like sins, for he will not spare his people, but will make all alike in the day of his Judgment; *for his sword must begin at his own house, when he sifts the Nations with a sieve of Vanity; yet will he be a little Sanctuary unto them*; to wit, he will sanctifie them to himself by his Judgment, for they shall be to them as the corrections of a loving Father, and

Verse 17. *He will gather them again, and give them the land of Israel*; to wit his free Grace and Faith in Jesus, which is the proper Land, or dwelling place to Gods people, and then both Father and Son will sup with them and dwell with them; and they living by Faith in Jesus, will

Verse

Verſe 18. bring forth good fruit and caſt away all Idolatry, and every hippocritical way, which is *abomination to the Lord*,

Verſe 19. and the Lord *will give them one heart, and a new Spirit*,

Verſe 20. *That they may walk in his Statutes, and execute his Judgments*; for none can do ſo until the Lord give thoſe great gifts.

Chap. 13. *Verſe* 2. Here is a full diſcovery of the falſe Miniſtry; Firſt, *They Prophecy out of their own Hearts, and yet they ſay hear the word of the Lord*: To Prophecy out of their own hearts, is promiſing,

Verſe 10. *Peace where no Peace is*; to wit, from their own zeal and holineſs; whereas the word of the Lord is, *being juſtified by Faith, we have Peace with God*; therefore

Verſe 5. *They ſtand not in the gap, nor make up the hedge to ſtand in the Battle in the day of the Lord*, to wit, to reſiſt Satan unto bloud, to overcome the world, to crucifie the fleſh and its luſt, to mortifie the worldly mind in all its out goings after Riches, Pride and honours of men which none can do, but only by Faith in Chriſt; for by it alone is the heart purified, and *to the impure all things are unclean, even the very Conſcience is defiled*; yet falſe Teachers preſs men to perform theſe things, as duties they ought to do, never mentioning Chriſt, except as a Lawgiver enjoyning them to perform theſe things; and oppoſing the Doctrine of Faith moſt bitterly; for when *Paul* taught that Doctrine, they made his hearers believe that he was out of his wits.

Verſe 10. *Therefore one builds a Wall, and others daub it with untempered Morter*: By the *building of a Wall*, it is to fortifie themſelves againſt Satan and ſin, by their own wiſdom, ſtrength and Righteouſneſs,

to daub it with untempered morter, is to uphold that wall with their own care and diligence; here's a tottering wall and untempered Morter; for here's no word of Chriſt who is the foundation, or elſe the building cannot ſtand;

Verſe 13. For God will ſend *a ſtormy wind, and great ſhowres, and hail ſtones upon it in his indignation, and deſtroy it even to the Foundation*; to wit, he will diſcover all hypocriſy of the heart, and pour out his wrath upon the Hypocrites.

Verſe 14. *Till they be confounded and aſhamed of all their ways and wickedneſs of their hearts, that they may return unto the Lord*, in great contrition and brokenneſs of heart, and confeſſion of all their hearts deceitfulneſs, and in earneſt Prayer, that God will give them a new heart, and renew a right ſpirit within them; for this is the gratious and glorious work of God, to deſtroy every falſe building of man, that he may build man upon a true Foundation, even his free mercies in Jeſus, that foundation which he hath laid in *Sion, he that believes in it, ſhall never be confounded*; and they that are built upon this Foundation, ſhall never build their former houſe again; to wit, they ſhall play the Hypocrites no more, but ſtand ſtedfaſt in the Faith, for ever; *for they ſhall be kept by the power of God*; and then that falſe Doctrine, which is but like

Verſe 18, 19, 22. *Pillows under the Arm hole*, and *Vailes upon the head of a Picture*; to wit, eaſy flattering Doctrine, only an image or likeneſs of holineſs, which makes the Hypocrites glad, will cauſe ſadneſs to their hearts, that are truly converted to God.

Chap. 14. from *V.* 3. to *Verſe* 24. Here the Lord declared that the Doctrine of every true Miniſter muſt diſcover

diſcover the ſecret iniquity which is in the heart of every profeſſor that comes to hear, as if he deſired to be guided by the word in all his ways, and to deſtroy that Hypocricy, and alſo to manifeſt the Doctrine of the falſe Prophets or falſe Miniſters, and to deliver his people from all falſe Doctrines, and eſtabliſh them in the truth, and this will fill them with joy and comfort; that they are delivered from falſe Teachers, and falſe Doctrines, and praiſe the Lord for it; and to juſtifie him in all his Judgments againſt them.

Chap. 15. By this ſimilitude of a *Vine*, he ſhews that man by nature is of no worth to the ſight of God; or that he cannot do any thing in the ſervice of God; much leſs when he is grown up, for his power is deſtroyed by ſin, as the *Vine* is burnt with fire, his heart hardened by ſin, his mind blinded and deluded by Satan, to take good for evil, and evil for good, *&c.*

Chap. 16. Here is the great parable, that ſhews mans natural eſtate again, Firſt, from his Parents.

Verſe 3. Secondly, that there was none that pitied him, ſo much as to do any work for him, whereby his ſoul might be ſanctified and ſaved;

Verſe 4. Whereby *cutting the Navel*, figures the changing of the mind from earthly things to heavenly; from carnal and litteral to ſpiritual,

Verſe 5. and by *waſhing with water*, is figured the cleanſing the affections from ſin, and ſeeking after temporal and viſible things, to eternal and inviſible things: and by *ſalting with Salt*, is figured the eſtabliſhing of the Soul to live by Faith, that it be not corrupted with falſe Doſtrines: and *ſwadling in Cloaths*, figures confirming the ſoul to live in love to God and man, even to the enemies by the love of God in Jeſus, and *caſting into the open field*, figures leaving him to to himſelf deſtroy himſelf by his own corrupt nature:

Verse 6. Thirdly, That *God had pity on man in his polluted estate*, and ministred unto him all things that were needful.

Verse 7. Where by saying to the Soul, *Live*, is figured the giving of Jesus Christ (that living Word) unto him, or revealing of Christ in him, or appearing in Christ to reconcile the world to himself; for all this is one: as also to make man a new Creature in Christ, and by causing him to *multiply as the bud of the field*, is figured implanting him into Christ, that he may bring forth much fruit; and by *getting excellent Ornaments*, is figured receiving the Gifts of Gods free Grace; as, the holy Spirit to guide him, and Faith to implant him into Christ, *&c.* And by the *Hair grown*, is figured the being comely in the sight of God. And all these things, and all that was wanting in him to Sanctification and Salvation, God did for him, even when he *saw him polluted in his own blood.*

Verse 8. *For it was the day of Love*; whereby is figured the free Grace of God, that he loves not man because he is righteous, holy and wise, but because he is foolish, sinful, and hath need of his help; therefore it is written, *He satisfieth the hungry with bread, and the needy with good things.* And by *spreading his skirts over him, and covering his nakedness or filthiness*, is figured forgiveness of Sins; and by *sweaning unto him, and entring into a Covenant with him*, is figured giving him assurance of eternal Life.

Verse 9. And by *anointing with oyl*, is figured willingness and chearfulness of mind to all the ways of God. And,

Verse 10. By *cloathing him with broydered work*, is figured all the fruits of the Spirit, as Love, Joy, Peace, which are glorious as Silver, Gold, and Pearl;

Pearl; and they are wrought with Humility, Meekneſs, Patience, which make a glorious embroydered work: And to be *ſhod with Badgers Skins*, figures the walking of a Chriſtian with a free heart in all the ways of God: And to be *girt with fine Linnen, and covered with Silk*, is figured Juſtification by the Merits of Chriſts Sufferings.

Verſe 11. And by *Bracelets on the hands, and a Chain about the neck*, is figured, that Chriſt hath made him King and Prieſt, and ſo is the beautiful Crown upon the head.

Verſe 12. But *Frontlets upon the Face, & Ear-rings*, do figure the Memorial of the Love of God in Chriſt, that man forget not his Goodneſs.

Verſe 13. By being *beautiful, and growing into a Kingdom*, , is figured the exerciſe of all Chriſtian Virtues in due order; as ſometimes fervent Zeal, and otherwhiles long ſuffering; ſometimes glorying in the Gifts of Grace, and otherwhile ſelf-denial, caſting himſelf down to the duſt.

Verſe 14 And by *ſpreading of the Name of a Chriſtian among the Heathen*, is declaring the mighty work of God, that hath done all this himſelf; for this is the perfect beauty of a Chriſtian to attribute all to God.

Verſe 15. By mans *truſting in his own Beauty, and playing the harlot, and pouring out fornication*, is growing proud of all theſe Gifts of God, and forgetting the Giver.

Verſe 16. And by *decking the high places with theſe things*, is to be proud of them, and to deſpiſe them that have them not, and ſo to grow high-minded, and forget God, of whom he received them.

Verſe 17. By *making to himſelf Images of men of the Gold and Silver that God gave him*, is to account theſe

Works and Graces of God no more but what man may do by nature, or obtain by wiſdom, and ſo to form himſelf into the Image or likeneſs of a Chriſtian, and account natural endowments and acquired wiſdom good Chriſtianity, and ſo to delight and glory in them, as if they were of God. This is,

Verſe 18. *The ſetting Gods Oyl and Perfume before them.*

Verſe 19. So to *ſet the Meat wherewith God fed him, before them for a ſweet ſavour*, is to tell pleaſant ſtories of Chriſt, and Faith in him, to men that know nothing of any Godlineſs; for this is the Goſpel which ſhould not be preached but to the poor, afflicted, broken-hearted ſinners; for our Saviour commands not to give holy things to Dogs and Swine.

Chap. 20. And to *ſacrifice our Sons and Daughters to them to be devoured*, is to bring them up in a carnal Religion; for that will be deſtruction to their Souls, if God prevent not.

Verſe 24. And *to build high places in every Street*, is to be lift up in his mind in all things that he doth.

Verſe 35. And *to open the feet, or play the harlot with every one that paſſeth by*, is, to delight in every one that makes a profeſſion of Religion, though he live not in the Life and Truth of Chriſtianity.

Verſe 26. *To commit fornication with the Egyptians*, is to truſt unto them for help, and not truſt in God: So likewiſe to truſt unto the *Aſſyrians* and others, is adulterating the mind from God; and Gods *diminiſhing mans ordinary*, is not to continue his uſual goodneſs to him.

Verſe 27. And *to deliver him to the will of them that hate him*, is to give him up to his own Luſts, and hardneſs of heart, which he calls *Daughters of Philiſtims*;

ſtims; becauſe as the *Philiſtims* were continual enemies to *Iſrael*, ſo are theſe to Chriſtianity.

Verſe 30. And to *be weak in heart*, is to truſt in any thing of the world, and not in God.

Verſe 33. And to *hire Lovers*, is to allure others into their Form of Religion and Glory & Delight in them, whom God hath not brought in by his power, even Jeſus, who is the only power and wiſdom of God to ſalvation to all.

Verſe 27. By *puniſhing Iſrael by the Heathens*, both them they *loved* or *truſted to*, as *Egyptians*; and them they *hated*, as *Aſſyrians* and *Caldeans*, *to diſcover all their filthineſs*, *and ſtrip them naked*, *and deſtroy their high Places*.

Verſe 39. And to *ſtone them with ſtones*, *and thruſt them through with Swords*, &c. all figures the work of God in the heart of man.

Verſe 40. For it is that which *diſcovers his filthineſs*, and under that the Servants of God cried, *The Wounds and Arrows of the Almighty ſtick faſt in me*; and it's that that pulls down high places, to wit, brings the haughty mind to Humility, which Wars will never do; for the Party overcome in Battel, is not brought by that to the fear of God, but rather fill'd full of wrath, and ſeeking revenge.

Verſe 42. *So will I make my wrath toward thee to reſt*, *and my jealouſie to depart from thee*, *I will ceaſe and be no more angry*. This is to preach the Goſpel; when all of man is deſtroyed, then begins the Grace of God; Judgment and Wrath is ceaſed, and Mercy and Love ſucceeds.

Verſe 43. Here the repeating of mans wickedneſs, ſhews, that after Mercy is ſhewed, man remembers his iniquities moſt of all, and how he nothing conſidered them before.

Verſe 44, to 52. Comparing *Iſrael* to the *Heathens that were before them*, and to *Samaria* and *Sodom*, ſignifies, that when man is enlightned by the Lord Jeſus, he eſteems himſelf the chiefeſt of Sinners, even exceeding all others: But in that the Lord will *reſtore them all, and their Daughters*, figures the free Mercy of God, that he hath no reſpect of perſons; neither is it more difficult with him to reſtore the moſt prophane, or greateſt hypocrite, than the leaſt; for he ſaith,

Verſe 61. *I will not reſtore them by thy Covenant*, to wit, by the Covenant of Works; for they ſhall not be reſtored by what they do to pleaſe me, but by my Grace and Gifts to them,

Chap. 17. By a Parable of *two Eagles*, the Prophet figuring *Iſrael* dealing falſly with the King of *Babylon*, and truſting in the King of *Egypt*, and threatning his Judgments againſt *Iſrael*, for *breaking his Covenant with the King of Babylon*, is figured mans revolting from Faith in Gods Mercy, which is the Covenant of Grace, to obtain peace by his obedience to the Law, and ſhew how he will powr out his Judgments upon him, even exalt the Law to condemn him and all his works, that he may utterly overthrow all his confidence in his own ways and works, and then he will *plant him upon a high and great Mountain of Iſrael*, even his free Grace in Jeſus, which only belongs to the true *Iſrael*, and there will he *make him to abound with fruit in the ſight of all the world*, to wit, all his Elect.

Chap. 18. Concerning the Proverb, *The Fathers have eaten ſowr Grapes, and the Childrens teeth are ſet on edge*, it is ſpoken *Jer.* 31. And this Chapter is altogether a full explication of it.

Chap.

Chap. 20. *Verſe* 5. Here the Lord cauſes the Prophet to declare his Mercies to *Iſrael*, and their Tranſgreſſions in the Land of *Egypt*, which figures mans natural condition, wherein he is enſlaved to Satan, as *Iſrael* was here to *Pharaoh*.

Secondly, In the *Wilderneſs*; which figures mans Profeſſion of the Worſhip of God, to be travelling towards Heaven, as *Iſrael* was towards *Canaan*; and *Verſe* 28. Thirdly, In the *Land of Canaan*; which figures the Miniſtry of the Goſpel, where man ſhould live by Faith in Jeſus, and in him enjoy all fulneſs, as *Iſrael* enjoyed the chief of all Lands *flowing with milk and honey*,

Verſe 6. The Mercies of God to *Iſrael* in *Egypt*, was his great deliverance of them from *Pharaoh*, that had reſolved and contrived to extinguiſh the Name of *Iſrael*, and keep them in perpetual Slavery; figuring the deliverance of our Souls from Satan, who hath chain'd us as faſt in Sin as a Priſoner under gates of Braſs and bars of Iron, that we might never attain to be the people of God.

Verſe 8. Their Tranſgreſſion was, that *they did not caſt away the abomination of their eyes, nor forſake the Idols of Egypt*. The firſt ſignifieth the worſhiping of a viſible God; the latter ſignifieth worſhiping God in a viſible form; therefore *Moſes* bids them remember that *they make no Image of God of any likeneſs, for they ſaw no form of him, although they heard his voyce, and ſaw his miracles.*

Verſe 11. Gods Mercies to them in the Wilderneſs, were, *That he gave them his Statutes, and Judgments, and his Sabbaths*: the firſt declaring his deteſtation of Sin; and the other brings a Teſtimony of Mercy, a Figure of Faith in Jeſus.

Verſe

Verſe 13. Their Tranſgreſſions were, they *caſt away his Judgments*, to wit, the condemnation of all fleſhly luſts and earthly delights; *they walked not in his Statutes*, to wit, to live by Faith; *they polluted his Sabbaths*, to wit, they bleſt themſelves in carnal peace, which they promiſed to their Souls by their own righteouſneſs; *and entered not into his reſt*, by believing in his Mercies, and ceaſing from carnal Confidence in their own Works.

Verſe 16. Theſe *were the Idols their Heart went after.*

Verſe 25. That the Lord *gave them Statutes that were not good, and Judgments wherein they ſhould not live*, is giving them up to their own will and carnal mind; *for to be carnally minded is death.*

God's Mercies to them in the Land of *Canaan*, were, to give them victory over their Enemies, great Giants, and ſtrong Kings, which figures giving us victory through Jeſus over all our Sins, raging Luſts, and ſtrong Temptations of Satan; and to enjoy a wealthy Land: which figures all the Comforts of the Spirit, and treaſures of Wiſdom and Knowledge in Chriſt.

Verſe 28. Their Tranſgreſſions in the Land of *Canaan* were, that *when they ſaw thick Trees, and high Places, there they performed all their worſhips of God*; which figures our attributing all our holineſs, and believing, and repenting to our own ſtrength, and wiſdom, and growing proud of it, and high minded, therefore it is called,

Verſe 29. *Bamah*; which ſignifies *a high Place*: to this day man forgets that he hath nothing but what he receives from God, and learns not of Jeſus to be meek and lowly in mind.

Verſe

Verſe 31. *To make their Sons paſs through the fire*, is to bring them up in a carnal hypocritical Religion; for that will bring them to the wrath of God, which is *conſuming fire and everlaſting burnings*.

Verſe 34. *To gather them out of all Countreys where they were ſcattered, with a mighty hand and ſtretched out Arm, and in wrath poured out*, is to apply his Judgments upon their Souls by his Law, that all their ſins, whereby they were ſcattered from God, may be diſcovered, and they lie under the wrath of God.

Verſe 35. *I will bring you into the wilderneſs, and plead with you face to face*; this is to bring them to the ſence of their ſins: And,

Verſe 36. To condemn all Sin by the Law, which *he gave to their Fathers in the wilderneſs in great Terror*.

Verſe 37. Which is figured by *paſſing under the rod*, and bringing them *under the bond of the Covenant*, to wit, under the Law, which is the Covenant of works, contained in this word, *Do this and live*.

Verſe 38. Whereupon every Rebel and Tranſgreſſor is ſeparated, that *they ſhall not enter into the Land of Iſrael*; but,

Verſe 39. Given up to their own Luſts, which is figured by *ſerving their own Idols*.

Verſe 40. By *my Holy Mountain, the high Mountain of Iſrael*, underſtand Free Grace, or the Life of Faith; and by *the Houſe of Iſrael*, underſtand True Believers.

Verſe 41. For all their Worſhips are acceptable to the Father through Chriſt, and all their Life and Converſation amongſt men is a ſweet ſavour unto him through Jeſus; for he is the Altar that ſanctifies the Gift.

To be *ſanctified in his People before the Heathen*, is,

to

to convert the heatheniſh mind by the ſame Doctrine, to the ſame Faith.

Verſe 42. To *be brought into their Land which God gives them*, is to give them to believe. This figures that no man knows God but the Believer; as *Paul* ſaith, *How ſhall they know him in whom they have not believed?*

Verſe 43. And likewiſe that only Believers ſee the folly and wickedneſs of their former ways, and ſhall be aſhamed of them, and condemn themſelves for them.

Verſe 44. And they only ſhall acknowledge that Gods Mercies are free; for they are *wicked* and *unworthy*.

Verſe 47. *Behold I will kindle a fire in thee, and it ſhall devour all the green wood and dry wood in thee:* This is the exalting of the Law, which the Apoſtle calls *the fiery Law of Moſes*; and *the green wood*, is new invented ways of Religion; and *the dry*, is old Sin and Luſt; for *the Law is ſpiritual*, and condemns all that is carnal.

Verſe 48. It is a continual fire in the heart of a ſinner, *that will not be quenched*; but all Faces ſhall be burnt in it, to wit, all outward Forms of Religion ſhall be confounded; and all in whom this is done, ſhall know that it is the Lords doing.

Chap. 21. Here he propheſieth the deſtruction of *Jeruſalem*; which ſhall be ſo great, that it *ſhall deſtroy the righteous with the wicked*, and that *the Lord ſaith, it ſhall not ſpare the Rod of his Son*, meaning the King, whom he hath made his Son or Deputy to govern the Land; and by the *Rod*, he meaneth all his power and ſtrength; by all which is figured the judgment of God, when he exalts the Law, it will condemn all Fleſh, even all carnal ways or forms of Religion,

ligion, as much as the moſt prophane; yea, though they glory in the Goſpel, which is the Rod or Power of the Son of God, becauſe all glorying is carnal; for its a fleſhly wiſdom that apprehends the Goſpel when the mind is prided in it; for a true ſpiritual wiſdom apprehending of the Goſpel by faith, excludes all boaſting, which the Law will cut off, for it muſt take away *the Diadem and the Crown*. even ſtain the Pride of all fleſhly Glory; ſo will God overturn all the wiſdom, ſtrength and Righteouſneſs of man, that the wiſe man becomes a fool, the ſtrong weak, that he hath no ſufficiency to one good thought; the righteouſneſs of man as filthy as a menſtruous cloth, that there be none found in man, till he come whoſe it is, even till Chriſt be revealed in the Soul; for he is the wiſdom and the power, and he is the Lord our righteouſneſs; yea he is the Diadem and the Crown; for he is the King of the true *Iſrael*, and he will exalt the humble, and abaſe the high. And whereas the Prophet ſaith, that *the King of Babel ſhall ſtand at the parting of two ways, conſulting whether he ſhall come firſt againſt Jeruſalem, or againſt the Ammonites, and he concludes to come firſt againſt Jeruſalem*, it ſignifies, that the Rod muſt firſt *begin at the Houſe of God, he will perfect his work upon Mount* Zion; *then will he ſift the Nations in the ſieve of vanity*; to wit, he will make man know that all his wiſdom and power in earthly things is a vain thing; for it will not direct nor ſtrengthen his Soul to bring him to reſt in the end; therefore he ſaith, *He will plead with the* Ammonites *where they were created, becauſe their Father was born in inceſt*; ſignifying thereby that no man ſhall be juſtified that hath not the Regeneration; for by natural generation no man is better than inceſtuous *Ammon*; for it is written, that *a*

ſpirit

ſpirit of whoredom is in the midſt of them, therefore he tells *Ammon* that *he ſhall be wholly devoured in the fire, and ſhall be no more remembred*: whereby is figured, that all that is of or after the fleſh ſhall utterly be aboliſhed by the fiery Law of *Moſes*, that that which is truely ſpiritual may be eſtabliſhed by the peaceable Goſpel of Jeſus, and ſo both *Moab* and *Ammon*, *both Enuch and ſtranger may be received in the Congregation of Iſrael, and have a name better than the name of ſons and daughters.*

Chap. 22. In the firſt part of this Chapter the Lord by asking the Prophet, *wilt thou judge*, and again *wilt thou judge*; ſhews that it is the work of the Miniſtry to judge, and reprove ſharply every Profeſſor of the worſhip of God, for that he he doth not walk in the ſight of God and man uprightly, according to his profeſſion; and to reject all ſuch, more than the prophane and ignorant worldlings: As the Apoſtle charges the Church, *If any that is called a brother be an Adulterer*, or the like, *with ſuch a one not to eat*; but he doth not require, that they ſhould avoid the converſation with the Adulterers of the world, for then they muſt go out of the world: So our Saviour ſays, *that Harlots and Publicans ſhall obtain the Kingdom of Heaven before that generation of hypocritical profeſſors.* Secondly, He ſhews that they were guilty of all manner of iniquity, whatever a man profeſſes, if he be not regenerate, the ſeed of all manner of ſins is in him; for Jeſus is not in him, and therefore neither mortification of the Fleſh, nor life of the Spirit.

In the latter part is another Viſion, *That Iſrael is nothing but droſs, or as Iron, Braſs, Silver, Lead, Tin, all mixed together: And that he will pour out his wrath upon them, and melt them in his fire*; to wit, he will bring his judgements upon them, to ſeparate the good

good Metal from the droſs, and thereby ſhall they know it is the Lord that doth it; for man takes theſe things mixt together; to wit, he eſteems him to be a Religious man, that is a ſtrict obſerver of his religious duties, tho he be a drunkard, or covetous, or proud or the like; ſo he mixeth altogether, and juſtifies the wicked for a reward, to wit, becauſe he is bountiful, or at leaſt ſpeaks well of him.

Thirdly, He ſheweth the ground of all this, is in the Prieſts, and the Princes, therefore he complains, *The Leaders of my people cauſe them to err; for the Prieſts are like roaring Lyons devouring ſouls, for they put no difference between the holy and prophane, between the clean and unclean*; for they never mention the work of God, to take away the ſtony heart, and give them a new heart, without which all is profane and unclean. Secondly, *They hid their eyes from my Sabbaths*; to wit, they Preach not Faith, and it is only Believers that enters into the Reſt or Sabbath of God, to ceaſe from his own works, and to do the works of the Lord. Thirdly, *They daub with untempered morter*, of which before *Chap.* 13. Fourthly, *They ſee vanities and divine lyes*; to wit, they preach that God will be well pleaſed with their doing, and he is well pleaſed only in Jeſus; therefore he is not well pleaſed in any doings but them which are in Jeſus, for in the fleſh is mortified, and the ſoul ſanctified, in others there is nothing but hypocriſy; the outſide is bright, but the inſide full of corruption.

Chap. 23. The Lord reproveth the two houſes *Iſrael* and *Juda*, under the names of *Aholah* and *Aholibah*, for their Adultery and Idolatry with *Egyptians*, *Aſſyrians* and *Caldeans*; where he ſays, they committed Adultry with the *Egyptians* in their youth; whereby is figured their following after the Luſts of the Fleſh,

as *Egyptians* that have no knowledge of God: And he ſhews, that they were allured to follow after the *Aſſyrians* and *Chaldeans*, by their beauty and valiantneſs and gallant attire; which figures their following hypocritical forms of Religion, becauſe they make great profeſſion of godlineſs, and zeal in outward appearance, as in long prayers, large alms, ſtrict faſtings, many devotions, *&c.*

Chap. 24. By the Pot whoſe ſcum is boil'd in it, is figured Mans profeſſion of Religion, without mortification of the Fleſh, ſo that the ther's nothing but (as our Saviour ſaid) *Devouring widdows houſes*, and for a pretence, *Make long prayers*: under the death of the Prophets with mourning, *&c.* is threatned the Judgements of God to take away that which they moſt delighted, and none ſhould ſorrow for them, by him that is eſcaped, is figured the ſoul afflicted for his ſins, for he judgeth and condemeth himſelf, and eſcapeth the judgement of God; therefore the Prophets mouth is opened to him, he is no more dumb: for it is the work of the true Miniſter to comfort the afflicted.

*Chap.*25. In this and the following, the Lord threatning his Judgments upon the Nations round about *Iſrael*, becauſe they rejoyced at the deſtruction of *Iſrael*; figureth that all men in natural wiſdom ſcorn the way of God, to exerciſe his people in great afflictions, they think he ſhould defend them from their enemies, and that he ſhould not puniſh them for ſin, but rather ſhould make them righteous, for the ways of God are a myſtery unto them, for they are hid from all worldly wiſe. Therefore they hate Gods people, and further their deſtruction, for brother is ſet againſt brother as *Cain* againſt *Abel*, *Eſau* againſt *Jacob*; but God will viſit them with the like Judgments;

to

to wit, correct them for their ſins, and then ſhall they know the Lord, to wit, as many of the heathens as the Lord will redeem and add unto his people.

Chap. 29. He threatneth deſtruction to *Egypt*, comparing the King to a great *Dragon*; thereby figuring the cruelty and raging pride of man, that hath no knowlege nor fear of God upon him; therefore he threatneth Captivity to him for forty years, becauſe when *Iſrael* truſted to him, he not only failed him, but alſo was great affliction to him; which figureth, that whatſoever man truſteth to, and not to God, it ſhall not only fail him, but alſo bring trouble to his ſoul in the day of Gods power, as *Paul* ſaith, *What fruit had ye then in thoſe things, whereof ye are now aſhamed?* Then he promiſeth to reſtore *Egypt*, but it ſhall but be a ſmall Kingdom; which figureth, that when God hath corrected man for ſin, and reſtoreth him to mercy, his greatneſs and cruelty ſhall be deſtroyed, and he ſhall be ſmall in his own eſteem, and merciful to others: and whereas he ſaith, that it ſhall be the confidence of *Iſrael*; to wit, becauſe it is but a ſmall Kingdom, figures, that he that believes in God, counts every thing too ſmall for him to truſt to, except the living God.

Chap. 32. God ſheweth his Judgments upon many great Nations one after another, that they are all fallen among the uncircumciſed, and gone down to the pit, which cauſed themſelves to be feared in the land of the living, and in the laſt Verſe, he concludes that he will cauſe his fear to be in the land of the living; thereby ſignifying, that man that fears not God, lives in fear of being afflicted, wronged, oppreſſed, or the like, by them that are above him, mighty and cruel in the earth; but they that fear the living God, fear nothing elſe; for to ſuffer affliction is their portion,

and to ſuffer for righteouſneſs is their joy, they account not of their lives, for they are conquerers over Hell, Death and the Devil.

Chap. 33. Here the Watchman is the Miniſter, the negligent Watchman is the falſe Teacher, who though he preſs his Hearers to perform every Duty, that the word requires, and to be conſtant in all exerciſes of Religion, fervent in Prayers, bountiful to the poor, zealous in faſting and keeping ſabbaths; yet he ſees not the ſword come, for in thus doing he promiſeth them peace, and ſays the Lord hath ſaid it, when the Lord hath not ſpoken; nor ſent them, but the true Miniſter ſeeth the ſword, yea he draws out the ſword upon them, for the ſword of the Spirit is the word, of Truth, which is double edged, quick and powerful, and divides between the marrow and the bone; ſearches the ſecret intentions of the heart, and inward parts therefore this Meſſenger of God, this faithful Watchman tells them they may do all theſe things, yea and further, give their goods to the poor, and their bodies to be burned, and yet nought but vaunting gloſſing Hypocrites, like ſounding braſs and tinckling Cimbals, unleſs they be regenerate, born of the Spirit ſaith our Lord Jeſus, made new creatures in Chriſt ſaith *Paul*, *Begotten of God*, ſaith *James*, *Built upon Jeſus*, ſaith *Peter*, *Born not of blood, nor of the will of the fleſh, nor of the will of man, but of God* ſaith *John*; have a new heart given, and the old ſtony heart taken away, and a right ſpirit, even the ſpirit of God poured upon them ſays the Prophets, *This I would not have you ignorant of, that a fiery tryal ſhall come upon all* ſaith *Peter*; *Every man's work ſhall be tried by fire*, ſaith *Paul*; *Our God is a conſuming fire, and an everlaſting burning, who can dwell with him* ſaith *David*: Therefore the faithful Watchman ſaith, you that deſire to be hearers of the Law,

to

to wit, to live in form of Religion, the word whereof is do this and live, behold the ſword cometh, for there is none of you that keepeth the Law, and yet you will not yield your ſelves under the judgment of God by the Law; that every one that is of the works of the Law is under the Curſe, that the Law might be a battering hammer, to break in pieces your hard and and covetous hearts, and a burning fire to deſtroy your pride, cruelty and oppreſſion that the Lord might meet you with this ſword drawn, and tear you in pieces like a Lyon, or as a Bear robbed of her Whelps and from day to night make an end of you, till you yield, and cry the Lord hath ſaid it, and hath done it; what ſhall I ſay or do? I will walk in ſilence and bitternerſs of my ſpirit all the days of my life. And you that profeſs Repentance; behold the ſword cometh, even the mighty word of God, which doth not ſay, do you truly repent you of your ſins ſteadfaſtly purpoſing to lead a new life, the Lord puts not this work upon your truth and ſteadfaſtneſs, for he knows what is in man, and that there's no truth and ſteadfaſtneſs in him; *Every man is a lyer*, ſaith *David, and lighter and vainer than vanity it ſelf*; but when he gives Repentance to any, he makes him to number his ſins, and they are more than the hairs of his head, he makes him feel the weight of them, they are too heavy for for him to bear, he makes him to caſt his gorgeous attire, and delicious dyet, as *John Baptiſt*, that Preacher of Repentance did, he makes him to confeſs not one or many ſins, but cry out I am a maſs of ſin, and cry out of his deceitful heart, and infinitely wicked, from whence all his parts and powers are acted in wickedneſs; he makes him weep bitterly as *Peter* did, he makes him to confeſs, he is the greateſt of ſinners, and that all his righteouſneſs (tho touching all exter-

nal performances blamleſs) to be loſs unto his ſoul, and as filthy as a menſtruous cloath or ſtinking dung in the ſight of God; and he makes him ſeek from East to Weſt, from ſea to ſea for a true Miniſter, one that hath the Tongue of the Learned, even one taught of God, that can ſpeak a word of comfort in due ſeaſon to an afflicted ſoul, as he made *Cornelius* ſend to *Joppa* for *Peter*: And you that profeſs the Goſpel, behold the ſword, other foundation can no man lay then that which is laid, even the Lord Jeſus Chriſt; let every one take heed what he buildeth thereon, Wood, Straw, Stubble, Silver Gold or Pearl; ſome builds upon it a baſe work, turning the Grace of God into wantonneſs, and uſing Chriſtian liberty as a cloak of maliciouſneſs, which are compared to Wood, Straw or Stubble; others build upon it a beautiful outſide, ſeeming holineſs in the ſight of men, and theſe are compared to Silver, Gold and Pearl, and of theſe are many ſorts, even as many as there are ſeveral forms of Religion, for the form always reſiſts the power, and the Goſpel is not in word but in power; for it's the Kingdom whereby Chriſt takes unto him his great power, and reigns in the Kingdoms of the Earth, and whereby he makes us Kings and Prieſts unto our God: Therefore *David* ſaith, *Be wiſe now O ye Kings, be learned ye Judges of the Earth, kiſs the Son leaſt he be angry, and ſo they periſh*; and again, *Why do the Gentiles rage ſo furiouſly?* will ye eſtabliſh your wiſdom? all your wiſdom is to ſay there is no God: and why do the Jews imagine a vain thing? will ye eſtabliſh your righteouſneſs? it will be found like Wine that refuſes to be refined, or the Pottage that hath its filthy ſcum boyl'd in it: Therefore if you will hear the Goſpel, you muſt come as loſt and undone Souls, hunger ſtarved for Bread, a the Prodigal

digal, crying I have ſinned, I have ſinned, that dare not look up toward Heaven, but ſmiting your ſinful and ſorrowful breaſt, and crying for mercy, if you have not this Wedding Garment on, you muſt be be bound hand and foot, and caſt into utter darkneſs, to weeping and wailing and knaſhing of teeth. Behold the Sword, Chriſt is made of God unto us all things, the life, light, way and truth, wiſedom, righteouſneſs, ſanctification and redemption; if your life be in your own works, and not in Chriſt who is the bread, that came down from Heaven and gives life to the world; if your light be in your perceiving by ſeeing, reading, hearing or conceiving of your hearts, and not in Chriſt making known the father the true God, and revealing all things of God to you by his holy Spirit; if your way be the ſtrickt cleaving to your form of Religion, and not Chriſt that hath ſanctified a new way by his Croſs, that the crucifying the Fleſh, and receiving the Spirit may be joyned together, and both from his being in us; if your truth be to follow that you conceive moſt agreeable to the word of God, and not in Chriſt manifeſting the Father to be true and every man a lyer; if your wiſedom be the guiding of your ways, after the letter of the word, and not Chriſt confounding your wiſdom, that the true wiſdom of the Father, may lead you by his holy Spirit to the fair green paſtures, and to thoſe ſtill waters of *Shilo*, that you rejoyce not in the haſty ſtreams of *Nilus*; to wit, to wait with patience till God came, and not to be carried on with the violence of your own wit and will; if your righteouſneſs be the ordering of your life and converſation a right, according to the commands and exhortations in the Scripture, and not in ſuffering and dying with Chriſt, that you may alſo live and reign with him: If your

ſanctification be your walking holily in the ſight of men, and not the renewing of the mind by faith in Chriſt, whereby you give up your ſelves body, ſoul and ſpirit unto God daily: yea if you be not circumciſed by Chriſt with a circumciſion made without hands: if you be not baptized into the fellowſhip of his death, and raiſed by him into the participation of his life: if your Sabbath keeping be not ſtanding ſtedfaſt in faith whereby you entred into his reſt, ceaſing from your own works that you may do the works of God; Nay if you joyn the leaſt thing with Chriſt as conducing to righteouſneſs here, or ſalvation hereafter, as the falſe Apoſtles added circumciſion; Behold the ſword, Chriſt ſhall profit you nothing, you are debtors to the whole Law, to obey it in all its commands, as well as in the ordinance of Circumciſion, and that continually in word and deed, or elſe you are curſed, a generation of Hypocrites like whited Tombs and painted Sepulchers, you waſh the outſide of the Cup or Platter, the inſide is full of Whoredom, Gluttony, Corruption, Rottonneſs, Stink, you do all to be ſeen of men, therefore Jeſus is come to Judgement upon you; that as he gives light to the blind, though even born blind, ſo he will utterly extinguiſh your light that ſay you ſee, and as he is a favour of life to eternal life to them that truſt him, ſo he will be a ſavour of death to eternal death, ſo you that dare not truſt to him alone, but ſet the Idol of your abomination, the Idol that your hearts truſt to before your face, and before your eyes you commit all wickedneſs, and come into the houſe of the Lord and put the branch to your noſe; you profeſs faith in Jeſus in words, but in heart you deny him, you will not have him to reign over you, you come into the houſe of the Lord, but you will have every one his own

own ſong, not the ſong that he puts into your mouths; therefore, *Behold the Sword*, you profeſs to be firſt, but you ſhall be laſt, you profeſs to be children of the Kingdom, but many ſhall come from all the farthest coaſts of the Earth, and Iſlands of the Sea, and ſhall ſit down with the Fathers in the Kingdom of Heaven, and you ſhall be caſt out, for Harlots and Publicans ſhall enter into the Kingdom before you.

Laſtly, you that profeſs the life of Chriſtianity, *Behold the Sword*, whilſt you are ſtriving one Formaliſt with another; one man with another, to outſtrip one another in external Holineſs of life and converſation, and purity of conforming your ſelves to a holy profeſſion, performing your ways after the word of God; you have made the word of God unto you precept upon precept, line upon line, here a little, there a little, leſſon after leſſon, inſtruction after inſtruction, you ſhall go backward and ſtumble, and fall, and be broken, and ſnared, and taken; for you are not the true Jew who is not one outwardly, which hath not that Circumciſion which is outward in the fleſh, but that of the heart, not in the letter but in the Spirit, whoſe praiſe is not of man but of God; you are not found with Jeſus of the children of whom God hath given him, a ſtrange thing to both the houſes of *Iſrael*, even to all profeſſors of the word and worſhip of God; yea who are caſt out by all zealous religious men, as the ſcum and off-ſcouring of all things, by them who deſired a murderer to be given to them, and crucified the Lord of Life; but you are found with them that make long Prayers, that cauſe a Trumpet to be ſounded before them when they give Alms, that hang down their heads like a Bulruſh when you faſt; *Behold the Sword*, verily you have your reward; you are waiting with the ſervants

of God for the coming of the Bridegroom, you have trimmed your Lamps, who seems more Saint like than you in your holy profession? but you have no Oyl, no inward life of Grace, you are like Corn in stony ground, you even receive the Word with joy, and bring forth fruit with gladness of heart, when the Sun shines hot upon it, it withers away because it had not depth of Earth, so the Bridegroom comes in an hour that you know not of, you are gone to buy Oyl of them that sell, you will not have it of the free gift and Grace of God; *Behold the Sword*, the door shall be shut against you, and when you knock, you shall hear the voice of the most loving Bridegroom to them that waits for him, say to you, away from me ye Hypocrites, verily I know you not, be gone into everlasting darkness prepared for the Devil and his Angels; Lord God of mercies keep thy people, that they fall not into the lot of the wicked.

This shews also how the rest of the Chapter is to be understood, to wit, that the turning of the wicked man to Righteousness, that his Sins be no more remembred, but he shall live in his Righteousness, this turning is by the work of God, the regeneration of life, that he is redeemed by Christ, for then his sins are pardoned, and his soul sanctified by the blood of Jesus, and is kept by the power of God through Faith unto Salvation, and his backslidings are healed by the free love of God, for he is under the Covenant of Grace, given to Jesus; and it is the will of the Father that of all that he hath given to his Son, he shall lose none, but shall raise them up to eternal life, and he came to do the will of the Father; which will is our sanctification, for neither Satan nor Sin, nor any other power can pluck us (to wit, Believers) out of the hand of Jesus, for the Father that gave us to him is greater

greater than all, and through Faith in Christ the Father is in us, therefore Jesus said, *greater is he that is in you than all that are against you.*

On the contrary, they that fall from their righteousness to wickedness, so that *their righteousness shall be remembred no more, but they shall die in their sins*, this righteousness is their own work; their obedience to the Law, though they profess the Gospel, its but as a Rule unto them, to teach them what they shall do that they may live; so they pervert the Gospel, and turn it into a Law; for the word of the Law is *do this, and live*; but the word of the Gospel is, *live and do*; And as this our Prophet shewed, *Chap.* 16. That the Lord *seeing Israel as a Child cast out in his gore blood to death, he said unto him Live*; so he gives him life in Jesus, and then he brings forth fruit, and that in due season; but he that is religious before God hath given him Life in Jesus, is *righteous too soon*, as *Solomon* saith. This is that Hypocrisie so much abhorr'd of God; for it joyns with any filthy Lust; for it is but an outside covering which is not of Gods Spirit, and therefore God will destroy it and them together; for the Hypocrite and his hope must perish together; and in this do all Forms of Religion throughout all the earth live, for they set to themselves an Order to observe, and Works to be done; so that the Sum of all is, *Do and Live.*

The last part of the Chapter is concerning men glorying in their Father *Abraham*, and seeking the enjoyment of large portions of the Earth, which manifests that they were hypocrites; for the true servants of God seek not great things in the earth, but rather expect to be hated and persecuted of men, even zealous and religious men (as Jesus was) and therefore the Lord will destroy them; and he concludes

cludes with men that make jeſts upon the Prophets, and ſo do all hypocrites upon the Miniſters of Truth, therefore they muſt have no other reward from the Lord, but eternal ruine.

Chap. 34. *Verſe* 2. This is a moſt excellent Chapter, firſt ſetting out falſe Teachers, pronouncing Wo unto them, becauſe *they feed themſelves, and not the ſheep.* By *feeding themſelves*, is meant preaching of the Law, or any form of Religion, whereby men are put in hopes, that by obſerving that Order, they ſhall be ſaved: this is a pleaſing Doctrine to men, and they feed thoſe Teachers that they are as fat as fatted Hogs in our ſtreets.

Verſe 4. By *not feeding the ſheep*, underſtand, they preach not the Goſpel; for he ſays, *they ſtrengthen not the weak, they heal not the ſick, they bind not up the broken hearted, they bring not again that which is driven away, nor ſeek that which is loſt*; for all theſe are the works of Chriſt; for he is our Strength and our Phyſician, he brings again to Life thoſe whom Satan and Sin had captivated to death, as *Paul* ſays; *You that were dead in ſins hath he quickened*; and he *ſeeketh and ſaveth thoſe that are loſt*, as himſelf teſtifieth in the Goſpel.

Verſe 5. By the *ſheep being diſperſed, and ſcattered through all the earth*, underſtand, carried out into divers forms of Religion, all that the wit of man, and ſubtlety of Satan can invent.

Verſe 6. By *being devoured of all Beaſts*; underſtand carried out into all manner of ſin under the covering of Religion. By *wandring upon the Mountains, and every high Hill*, underſtand their pride in their zeal, and high conceited holineſs, whereby they wander far from the lowlineſs of Chriſt and ſimplicity of the Goſpel.

Verſe

Verſe 11. By *I will ſearch my ſheep, and ſeek them out, and deliver them out of all places where they have been ſcattered in the cloudy and dark day*; underſtand Gods promiſe to ſend true Miniſters of the Goſpel, which ſhall ſo preach as to ſearch their hearts, that all the falſhood of their ſeveral Forms of Religion may be ſo manifeſted, that their Souls may be brought from confidence in any of thoſe things which they hoped ſhould be ſalvation unto their ſouls whilſt they were carried on in deceit, and ignorance of the Truth, which he calls the *cloudy and dark day*; for ſo are all Forms of Religion; for Chriſt only is the Light, the Morning-ſtar, the dawning of the day,; till he come the Prophets Doctrine is but *as a Light ſhining in a dark place* (as *Peter* teſtified.)

Verſe 13. By *their own Land*, underſtand Faith in Chriſt. By *Mountains of Iſrael*, underſtand the great Love of God to man, and his free Grace. By *Rivers*, underſtand the Spirit of Jeſus, as himſelf uſed it, *John* 7. By *inhabited places of the Countrey*, underſtand the Truth of the Goſpel, and Righteouſneſs of Jeſus, wherein all dwell that are inhabitants of that heavenly *Canaan*, and the new *Jeruſalem which is from above*, even all the Saints of God.

Verſe 15. By *bringing them to their reſt*, underſtand, eſtabliſhing them in the Faith, as is manifeſt by the Apoſtle to the *Hebrews*, *Ch.* 3.

Verſe 16. By *I will deſtroy the fat and the ſtrong, and will feed them with Judgment*, underſtand, exalting the Law as a battering Hammer upon them that are lifted up in mind with a conceit of their own wiſdom and righteouſneſs.

Verſe 17. By *judging between ſheep and ſheep, goats and rams*, underſtand Chriſtians and Hypocrites.

Verſe

Verſe 18. *Who eat up the good paſture*, to wit, feed upon that pleaſing Doctrine which they account good, and tread the reſt under foot, to wit, deſpiſe the Goſpel, or as *David* ſaith, *lightly eſteem the Counſel of the moſt High*: ſo *they drink of deep waters*, which is, to dive into the Scripture with all their wiſdom; *and trouble the reſidue with their feet*, to wit, they vilifie all the things of God, which are hid from their wiſdom, to make them ſeem abominable and blaſphemous to their hearers by their rational Arguments, as the Scribes and Phariſees did by our Saviours Doctrine.

Verſe 23. Hence he preaches the Goſpel to the end; where, by being *their God*, underſtand, making them *his people* by the Covenant of Grace.

Verſe 24. Secondly, By *David*, underſtand *Jeſus*, who ſhall be their *Shepherd*, and their *Prince*, to wit, King, Prieſt and Prophet, to make known all the Counſels of God to them, to offer them up, as *holy, living and acceptable Sacrifice to God*, and to reign in their ſouls by the Holy Ghoſt.

Verſe 25. Thirdly, By *making a Covenant of peace with them*, underſtand forgiving their Sins, which only cauſe the diſpleaſure of God; and by cauſing *the evil Beaſt to ceaſe*, underſtand, mortifying their luſts, and by dwelling *ſafely in the wilderneſs and ſleeping in the woods*, underſtand, though they live among wicked men Preachers and Hearers they ſhall not be poyſoned with their Doctrines, nor polluted with their filthy converſation.

Verſe 26. By *being a Bleſſing round about Gods mountain*, underſtand, that all believers ſhall rejoyce in the mutual faith one of another; and by rain, even *rain of bleſſing coming down in due ſeaſon*, underſtand all inſtructions in the Truth and comforts in the Holy Spirit

Spirit given to every Believer in time of need, as our Saviour teacheth his Diſciples not to take thought what they ſhall ſay, when they are brought before great perſons, for it ſhall be given them in that hour.

Verſe 27. And by *the tree of the field*, underſtand, the Grace of God, that teaches to deny ungodlineſs, and to live godlily; and by *earth*, underſtand, the heart of man ſubjected to it. By the *cords of the yoke*, underſtand the heart, delight in fleſhly pleaſures and earthly contentments: And by *hand of thoſe that ſerved themſeves of them*, underſtand, falſe Teachers which greatly delight in their followers.

Verſe 28. By the *heathen*, underſtand, alſo falſe Teachers whom he calls heathen, becauſe what they teach is Idolatry in the heart, as heathens follow external Idolatry: And by the *Beaſt of the field*, underſtand noiſom luſts which are beaſtly and ſpread over the world as many Beaſts in a field.

Verſe 29. By *a plant of renown*, underſtand, Jeſus who ſatisfies his people with Bread, and makes them fruitful, and ſo takes away the reproach of barrenneſs.

Verſe 30,31. By all this he concludes that they ſhall know the *Lord to be their God* and to be with them, not to ſeek him neither in Heaven above nor in Hell below, and that they are my people, and that they are men weak and ſinful, and I am God ſtrong, merciful; theſe are the things that can be known no other way but by this work of God in Jeſus, theſe are the things which are hid from all the wiſe of the world: they think they know God, but it is only by ſeeing, hearing or conceiving, and nothing of God is known thereby; they think he is their God, but they are Hypocrites whom God abhorreth, they are but men,

but

but they ſet themſelves above all that is called God; therefore they do not know themſelves to be but men, as *David* ſheweth, *They think that they know the Lord to be God, but they do not truſt to him, therefore in heart they deny him.*

Chap. 35. Here is a Prophecy to Mount *Seir* the land of *Eſau* the elder brother to *Jacob*, who was called *Iſrael*, wherof all his poſterity was named *Iſrael*, and as *Eſau* envied his brother *Jacob*, ſo Mount *Seir* is ſaid to hate *Iſrael*, and fall upon them with the ſword; when God gave them up to their Enemies for their ſins; therefore he threatneth becauſe they rejoyced at the deſtruction of *Iſrael*, ſo he will deſtroy them, and all Nations ſhall rejoyce at it, now as *Iſrael* was not deſtroyed for ever, but corrected for their ſins, and brought to the true knowledge and fear of God, ſo ſhall Mount *Sier* and all *Idumea* be brought to the knowledge of God.

Chap. 36. Here he Propheſieth to *Iſrael* that though he hath made them deſolate, and the Heathens round about them do rejoyce at it, yet he will return unto them in mercy and reſtore them, wherein he preaches the Goſpel, for firſt he ſaith, he will not do it for their ſakes, but for his names ſake, which ſignifies the freeneſs of his Grace: Secondly, he will ſanctifie his name in them which they have polluted among the Heathen, to wit, he will give the people to know that he is a God that delights in mercy, and will not caſt of his people whom he loved, but correct them for their ſins, and reſtore them in great mercy: Thirdly, that he will gather them out of all Countries where they are ſcattered, and bring them into their own Land; which is, that he will bring them out of all forms of Religion, into the Faith of Jeſus, which is their own Land, that he hath given to them,

even

even the heavenly *Canaan*, the poſſeſſion of them that believe in him; hereby he will cleanſe them from all filthineſs, for Faith purifies the heart, ſo he will give them a new heart and take away their ſtony heart, and put his ſpirit upon them, that they may walk in his Statutes and keep his Judgements, and give them all temporal bleſſings, to wit, give them content in whatſoever ſtate he placeth them, and then they ſhall remember their great ſinfulneſs and judge themſelves worthy of eternal damnation; ſo that they ſhall magnifie his great mercy that ſaved them and builded their ſouls upon a moſt holy Faith, that were made deſolate by their Sins and Hypocriſie; and the Heathen that is converted, or the ignorant mind that is enlighted in the knowledge of theſe things; ſhall know that the Lord doth build the ruinous plaees, and plant the deſolate places, to wit, makes of a ſinner a Son of God: And his people ſhall ſeek to him, or pray to him to perform this, to wit, when he hath broken their hard hearts by his judgements and made Sin a burthen to them, then will they pray ſeriouſly, fervently, unceſſantly and thoſe prayers he heareth and anſwereth, for to hear the crys of the afflicted, and will bleſs them he delighteth with abundant mercies.

Chap. 37. Here the Prophet by dry Bones ſignifies mans natural Eſtate, where there is no moiſture of Gods Spirit, no life of Grace, which *David* calls a Land of drought where no moiſture is, which in the 12th *Verſe*, our Prophets calls Graves and Sepulchres, for man by nature is dead in ſins, as *Paul* ſaith, from which he ſaith Chriſt ſhall quicken us, and raiſe us up and make us ſit down in heavenly places with him; therefore hence it appears how clearly the Prophet preacheth the Goſpel for by dry bones, very dry, is plainly ſignified loſt condition, that he can do no good, that

he

he is not ſufficient to one good thought, that all men have corrupted their ways become abominable in their doings as *David* ſaith, of which he ſaith much more, as our Prophet here ſets it forth in two Parables, and ſo other Prophets and Apoſtles ſpeak abundantly to this, yet the blind mind of man will not ſee it, and his hardned heart will not believe but ſtill he glorys in his works, or his good endeavours, or his prayers, repentance or faith, when he can do no good thing, how can he indeavour to do good when he lyes dead and rotting in the Grave, when he is like dry bones, very dry, yea when he is holden priſonet by Satan and Sin as under gates of Braſs and Iron, as *Iſaiah* ſaith, hath an impenitent mind, and an unbelieving heart, therefore the Lord asks the Prophet, *can theſe bones live*, is there any poſſibility that theſe bones ſhould live, if they cannot live, ſurely they cannot work righteouſneſs, then comes in the Diſciples queſtion to our Saviour. How then can man be ſaved? whereto he anſwers, *With man this is impoſſible, with God all things are poſſible*; ſo heres the doctrine that ſets forth the unprofitableneſs of man, yea his exceeding ſinful condition, and miſerable eſtate through ſin, and this exalts and magnifies the great love of God to man, the freeneſs of his Grace, as *Paul* amplifies it abundantly, *Eph.*2. And if man would receive this doctrine and cleave to it; the firſt part would teach him to be lowly in mind and caſt of all boaſting; the latter would teach him that new ſong, praiſe and thankſgiving to his God, yea it would make him with all Saints (as the Divine ſaith) caſt his Crown down to the ground, and ſing that ſong that none can learn but the redeemed of the Lord, even to praiſe that Lamb of God, who hath raiſed them out of the Graves, and made them of dry bones an army

army of men, not living men but alſo armed with the whole armour of God, to ſtand in the day of battle againſt Satan and all the principalities and powers of darkneſs, the luſts of the fleſh, the vanities and follies of the world, and brought them into their own land, to wit, that which is proper to the people of God, to live together in unity of Spirit, though they be never ſo far abſent in body, to ſtand ſtedfaſt in Faith, is to live in their own land, *for this is that ſpiritual Canaan, and heavenly Jeruſalem*, wherein the *Jews* caſting of their obſtinacy, to truſt in their own works, and humbled to truſt in the living God and his free mercies, and the Gentiles denying their own wiſdom, and believing in Jeſus, the wiſdom of God to Salvation, and all Nations and Iſlands brought out of fleſhly luſt, and earthly vanities, to live in the fear of God, do all meet here in ſpirit, though they be never ſo far ſeparate in body to live by Faith, and worſhip God in Spirit. And this is that returning of the *Jews* to their own land ſo much Prophefied of; and not coming to the earthly *Canaan* to live in the body, notwithſtanding all the dreams of *Eſdras*, and the expectation of the *Jews*, and the fancies of all that expound the Scriptures after the letter this ſhall never be, what, is there any thing in the earth of *Canaan*, to make men more holy and Religious then in other lands? *ſurely then had Iſrael never been driven out of it*: but its the life of the Spirit and free Grace of God, for where thoſe are, God the Father, Son, and Holy Ghoſt are all in theſe ſouls, and whereſoever their bodies are, Nations or Iſlands, they are all one people, and living in unity of Faith, they ſound out his praiſes from the ends of the Earth, and ſtand in the preſence of God, *for the earth is the Lords and the fulneſs thereof*, the world and they that dwell therein. And this is that which the Prophet ſig-

nifies of the joyning of the two Houſes of *Judah* and *Iſrael* together, for by this are all forms of Religion deſtroyed, for they are raiſed by the diverſity of the wits of men in expounding the Scriptures after the Letter of the Scriptures; therefore when mans wiſdom is confounded, and the Spirit is given to guide them into all truth, then ſhall all Forms be taken away, and all ſhall live by Faith and not by ſenſe, and ſhall all be of one heart and one mind, worſhipping God neither in one form nor another, at one place nor another (as our Saviour ſaid) *but in ſpirit and truth*, not expecting the fulfilling of any Prophecies or Promiſes, for they have Jeſus in whom all are fulfilled: and he is the Sanctuary or Holy place of God wherein they dwell, and God is become their God, and his glory is made out unto Gentiles or unconverted ſouls, that they alſo may receive the knowledge of God.

Chap. 38. Here the Prophet is commanded to prophecy againſt *Gog* and the land of *Magog*, the chief Prince of *Meſhech* and *Tubal*, and who are theſe? in the margent is holden forth, *Japhet* had a ſon call'd *Magog*, therefore it muſt be a people that came from him, and ſome other people that were great Enemies to *Iſrael*, but though he names him *Gog* and *Magog*, he ſays the cheif Prince of *Meſhech* and *Tubal*, as if he ſpoke but of one, he adds alſo *Paras*, aud *Cuſh*, and *Phut*, and *Gomer*, and *Togarma*, and yet he ſpeaks as of one; And he ſaith, *art thou not he of whom I ſpake old time by the hand of my ſervants the Prophets of Iſrael*; and yet none of the Prophets before this named *Gog* and *Magog*, therefore the queſtion remains ſtill, who theſe are; but the Divine in the *Revelations* ſaith, *that Satan ſhall be bound up a thouſand years, and when he is looſed, he ſhall go out to deceive the people that are in the*

the four quarters of the Earth, Gog *and* Magog, *to gather them to the Battle, whose number is as the ſand of the Sea; And they went up into the plain of the Earth, and they compaſſed the Tents of the Saints about, and the beloved City; Let him that readeth underſtand, ſaith the truth;* for this gives us to know who this *Gog* and *Magog* the chief Prince of *Meſhech* and *Tubal* is, He hath two names, therefore he is one that lives not in the unity of Gods truth, He is all the people that dwell in the four quarters of the Earth deceived by Satan, whoſe number is as the ſand of the Sea, and is gathered to Battle, which go up into the plain of the Earth, and compaſs the Tents of the Saints about and the beloved City, ſo they are about the Tents of the Saints and the beloved City, but they come not in, but are fighters againſt them; Hence it is manifeſt that this is Hypocriſie, for it hath [redacted] Faces under one Hood as the Proverb is, and it is the chief Prince of all iniquity, which *David* calls *Meſhech* and *Kedar*; and one that hateth peace, and Hypocrites are as the ſand of the Sea, O what what multitudes of forms of Religion is on the Earth, and theſe are they whom Satan hath deceived in all the four quarters of the Earth, and gathered them together to Battle againſt the Saints, for by them have all the Saints of God from age to age ſuffered, and the Divine ſaith, that their City, to wit, Hypocriſie wherein they dwell is ſpiritually called *Sodom* and *Egypt*, where our Lord alſo ſuffered, but it was called *Jeruſalem* in the Letter; and they that perſecuted him to death were called High Prieſts and Elders of *Iſrael*, but in ſpirit they were *Gog* and *Magog*. This is the City of which *David* ſaid *I have ſeen cruelty and ſtrife in the City, day and night they go about it upon the walls thereof, iniquity and miſchief are in the midſt of it, deceit and guile depart not from her*

ſtreets, and theſe Hypocrites are they whom Satan hath deceived, for he makes them to believe that they are Gods ſervants, and that Gods ſervants are Hereticks, and that they do good ſervices to God when they kill them; as our Saviour teacheth they ſhall do for ever; therefore our Prophet ſaith to *Gog*, *In the latter years thou ſhalt come into the Land that hath been deſtroyed with the ſword, and is gathered out of many people upon the Mountains of* Iſrael *that have long laid waſte, yet have been brought out of the people, and ſhall all dwell ſafe*; This is a clear deſcription of the people of God whom Hypocrites perſecute; for they have been deſtroyed with the ſword, to wit, all ſin hath been deſtroyed in them by the word of God which is the ſword of the Spirit, and they are gathered upon the Mountains of *Iſrael*, to wit, the great love and free grace of God, theſe are the Mountains into which the true *Iſrael*, to wit, they that walk in the ſteps of the faith of *Abraham*, are brought out of the people, to wit, are converted and made of ſinners Sons of God, but theſe Mountains lay long waſt, for none doth inhabit them, till they be redeemed and ſanctified of God, but thoſe ſhall all dwell ſafe in them, to wit, from all the power of Satan and Sin, for they are kept by the power of God through faith to ſalvation; but this *Gog* with all his bands, to wit, Hypocrites ſhall think evil thoughts, and ſhall ſay, *I will go up to the Land that hath no walled Towers, I will go to them that are at reſt and dwell in ſafty*, which dwell all without walls, and neither have gates nor barrs, here is another clear deſcription of Chriſtians dwelling place, they have no walled Towers, no, nor Walls, Gates nor Barrs, to wit, no defence or ſtrength of man, no wiſdom of man can maintain their quarrel, and yet are they at reſt and dwell in ſafety, as no power or wiſdom of man doth preſerve

them ſo neither can it deſtroy them; men can kill them but that deſtroys them not, for to them to dye is gain, for its a paſſage to a better even an immortal life.

Again he ſaith, that *he ſhall come in the latter years* or days; for (as I have before ſhewed) mans firſt days are days of ignorance, Sin and Luſt, living in his natural eſtate, ignorant of his ſinful condition, and miſerable eſtate through ſin; His ſecond days are under the Law, accuſed and condemned for ſin, and ignorant of Gods free mercy and happineſs of the Soul that believes therein; ſo the laſt days are the days of Chriſtianity, when God hath revealed Chriſt in his Soul in him, and given him to believe in him; and then comes the Hypocrite; for he profeſſeth the ſame Religion, and the ſame Faith; but it's by the wiſdom of man and policy of Satan, and not by the work of God; but hereby are they ſo like unto the Children of God, that they are received among them for a time, as *Simon Magus* was, and *Demas* and *Alexander* the Copperſmith, that became a perſecuter, and did *Paul* much harm; and the falſe Apoſtles of whom *Paul* ſaith, *They went out from us, but they were not of us*; to wit, they had profeſſed the ſame Doctrine of Faith, but it was not the gift of God, therefore they could not ſtand ſtedfaſt in it.

Again he ſaith, that he had ſpoken of them of old by his former Prophets, and ſo he did conſtantly teſtifie by all the Prophets againſt a hypocritical Religion, though not under the name of *Gog* and *Magog*, but under other names, as worſhipping God under the Name of *Baal*, my Lord, to wit, that rules by power, and not under the name of *Iſhi*, my Husband, to wit, that makes me fruitful by Love. So by ſome under the worſhipping of the works of their own hands, to wit, placing their holineſs and happineſs

in their own external actions: By some in chusing of a Tree, and making an Image of it, and beautifying it, and worshipping it for God; figuring thereby a Form of Religion which they chuse and approve as most glorious in outward shew of Holiness and Zeal, or most agreeable to the Scripture in the Letter. Thus, and many other ways have the Prophets spoken against this *Gog* & *Magog*, even Hypocrisie. And that this may be known to be such a figurative Expression, is further manifest by declaring the Judgments of God upon him, for he saith, that in Gods wrath and indignation he will make such a shaking in *Israel*, (to wit, *Israel* after the flesh, whom our Saviour called Hypocrites; for he said before, that *Israel* after the promise *shall be at rest, and dwell all safe upon their Mountains*) that *all fish and fowl and creeping things, and men shall tremble at his presence*; doth not this figure that all the ways wherein mans heart delights, shall fail with him, and not be able to support him in the day of God's Power? And he further saith, *The Mountains shall be overthrown, the Staits and Walls shall fall to the ground.* Here by *Mountains*, is figured the pride and haughtiness of the Hypocrites Mind in his Religion, figured by *Isaiah*, by *Oaks of Basan*, and *Cedars of Lebanon*, and divers other things. By *Stairs*, is figured the ways whereby man hopes to ascend into Heaven, to wit, to attain eternal happiness; and by *Walls* is figured all strong supports that the Hypocrite hopes in; for that he hopes not in God: Further he saith, *I will destroy thee, and leave but a sixth part of thee; I will cause thy Bow and Arrows to fall out of thy hands, and thou shalt fall upon the Mountains of Israel.* Here is figured the turning of Hypocrites unto the Truth of God, when he is brought to the Mountains of *Israel*, to wit, to be con-

converted by the great Love of God, and to be received into his free Grace; these are the Mountains of *Israel*; and *then their Bows and Arrows will fall out of their hands*) to wit, then they will cease to persecute the Church, as *Paul* did; and then *he shall be destroyed; but a sixth part left*; to wit, all Hypocrisie and fleshly mindedness destroyed, but some part is left to be the exercise of Christians Patience and Faith, and to keep them in humility, that they have nothing to glory in, that they may acknowledge still that they have nothing but what they have received; this is that Prick in the flesh that was upon *Paul*. Further he saith, *I will give thee to every feathered Fowl, and Beast of the Earth to be devoured*; to wit, all that is of the fleshly power and wisdom shall be cast out to them that fly away from God, and live in beastly-mindedness, for their food it is. This is figured in *Isaiah*, by *casting their Idols to the Bats and Moles of the earth*, to wit, to them that live in darkness and earthly mindedness.

Lastly, He saith, *I will send a fire on Magog, and them that dwell safely in the Isles, & they shall know that I am the Lord.* So the Divine saith, *Fire came down from heaven and devoured them*; whereby is figured the Word of God, which is a burning fire to destroy all iniquity and hypocrisie, and then doth man know God; as *Paul* did never know God before, although he was a strict Professor of godliness. Then he saith, that all in *Israel shall set fire upon all the weapons wherewith Gog and his Army fought against them seven years*, which figureth, that every true Christian shall by the Word of God, that true heavenly Fire, burn up all power of Hypocrisie that riseth in his mind, all the years or days of his Life; for by seven is figured All

in many places of Scripture; as by ſeven Churches of *Aſia*, is meant all the Churches of *Aſia*.

Again he ſaith, *They ſhall rob thoſe that robbed them, and ſpoil thoſe that ſpoiled them*: to wit, fleſhly Affections and earthly Delights, which carry out Hypocrites from ſincerity in the profeſſion of Religion; it is the life of Chriſtianity to crucifie the fleſh, and mortifie all earthly mindedneſs.

Further he ſaith, that *they ſhall give Gog a Burial-place in Iſrael, and every one that paſſeth by ſhall ſtop his Noſe*; to wit, that when the hypocrite is made a true Chriſtian, all his former hypocritical Religion ſhall ſtink to him, as *Paul* ſaid that he *accounted his to be dung*.

And he ſaith, *They ſhall bury them ſeven Months*; which is the ſame Figure as *burning their weapons ſeven years*. *And if any Travellers that paſs through the Land, ſee a Bone of a man, he ſhall ſet a Mark by it, till the Buriers have buried it*; which is, that every Chriſtian ſhall continually watch that there be nothing of the wit, wiſdom, power or luſt of man in his life and converſation, but that it be mortified by the Spirit.

Then he ſaith, *he will ſacrifice, and make a feaſt to all feathered fowls and beaſts, and they ſhall be filled with horſes and chariots*; which word may plainly ſhew it is a figurative Speech, and it is the ſame that is before ſet forth in giving them to theſe to be devoured. Hence he ſheweth, that by this his work all people ſhall know, to wit (all that are converted) that he is God, and that it was for their ſin and tranſgreſſions that he hid his face from them, and gave them up into the hand of their enemies, and that when they had born tha ſhame of their ſins, and their living in careleſs ſecurity in a plentiful Land

then,

then he looked upon their affliction, and in great compaſſion he delivered them out of their enemies hand, to wit, out of the power of Satan and Sin, and gathered them into their own Land, even to live by faith, and that he will hide his face no more from them, to wit, he will make himſelf known unto them in Jeſus, for that is his face and light of his countenance, and his love that ſhall never be changed; for in him he hath made them his ſons, and given his Spirit to guide them into all truth.

Hence is a Viſion given to the Prophet of a *new Temple* to be built, and all the Ordinances thereof, a Type and Figure of Chriſt; for he is the Temple wherein alone God will be worſhipped for ever, and by whom our Bodies are made the Temples of the living God, and he is the Altar whereon we are offered unto God body, ſoul and ſpirit, by him holy, and not dead in ſins, but living unto him, and find acceptance; he is the door by which we enter into the Word of God, and find food and paſture unto our ſouls; and there are many doors deſcribed to this Temple, ſignifying that there is by him free entrance to God for people of all ſorts; one for the King, by which, he laying down his Crown, to wit, humbled in Soul under ſence of his ſins, looketh upon himſelf no better than his meaneſt Subject, and ſo coming to God, receives a Crown of eternal Glory; and this is the ſame gate at which the Lord entred; for our Lord Jeſus, though it was no robbery to make himſelf equal with the Father, yet he took upon himſelf the form of a Servant, and ſuffered in it, and received the Crown of Glory to be the only Redeemer, Mediator, Sanctifier and Saviour of all ſinners; another Gate whereby *Jews* enter, that through him caſting off all their righteouſneſs as an unholy thing,

thing, they may receive a Crown of Glory by the true righteouſneſs of Chriſt imputed unto them; another Gate is for the *Greeks* to enter in, that through him their wiſdom being confounded, they may receive a Crown of Glory, being made truly wiſe unto ſalvation by him who is the wiſdom of the Father. Another is for ignorant prophane perſons, wherein entring bewailing their Ignorance and Prophaneneſs, they may receive a Crown of Glory in knowing the only true God, and Jeſus the Redeemer of the world, which is eternal Life. Another Gate there is for all Drunkards, Whoremongers, and all filthy luſtful perſons to enter in at, mourning for their filthineſs and uncleanneſs, the miſpent time of their former Life, and receive a Crown of Glory by the waſhing of their Souls in the Blood of Jeſus to the forgiveneſs of their ſins and newneſs of Life. Another Gate there is for the Blackmore to enter at, weeping and aſhamed that he is ſo black that he is aſhamed to appear before the Lord, his ſinfulneſs having made his Soul as black as his skin, that he may receive a Crown of Glory through Jeſus, by coming through the great tribulations, and having his Garments, Soul and Skin and all waſhed and made white by the blood of Jeſus. Another Door there is for the Eunuch and Stranger to enter in, the one complaining that he is a dry Tree, and the other mourning that he is not of the Seed of *Abraham*, that they may receive Crowns of eternal Glory, the one being made fruitful by Jeſus the true Vine, and the other made near by the blood of the heavenly Covenant. Another Door there is for all that are ſcattered through many Nations, and wandring in By-ways, having no ſure abiding place to enter in, bewailing their deſolate condition, that they may receive

ceive a Crown of Glory through Jeſus, and be gathered into unity of Spirit with the Sons of God. Many Windows there are to ſignifie that he is the Light that enlightens every one that believeth in him, that they may not walk in darkneſs any more, but have the light of everlaſting Life abiding in them; and there are many little Windows that every Chriſtian may behold themſelves in him, and not be forgetful hearers, but doers of the Word, and may be changed into the ſame Image as by the Spirit of God, that they may bear no longer the Image of the firſt *Adam* unto ſin and corruption, but be transformed into the Image of the Lord Jeſus unto life and ſalvation. And there are Poſts or Pillars, ſignifying that Jeſus is the Pillar and Ground of Truth, whereby all Believers are ſanctified and upholden by him in the ways of God, and therefore he ſaith, that *they nor their King ſhall never more defile his holy Name by their Fornications.*

There are many Chambers, ſignifying that there is good, ſure and ſafe reſting places for all that are by him made Kings and Prieſts unto their God.

And there iſſued Waters from under the Threſhold of the Houſe which roſe up to the Ankles, then to the Knees, then to the Loins, and becomes an unpaſſable River; ſignifying, that from Jeſus is adminiſtred Grace and Fruitfulneſs to every Believer according to his ſtate and place in the Church; that every one may be brought *to the fulneſs of the ſtature of a man in Chriſt*, and ſtill a fulneſs abiding in him beyond the comprehenſion of a man in this life.

Here is alſo deſcribed a new diviſion of the Land of *Canaan*, wherein is appointed that they give to every Stranger an Inheritance in every Tribe where he dwelleth; ſignifying, that God puts no difference

between

between *Jew* and *Gentiles* (as *Peter* ſaid) *purifying their hearts of all by faith*; all ſhall have habitation, and peace and reſt and fulneſs in Jeſus, that are weaned from this worlds fulneſs.

DANIEL.

Chap. 2. IN this Chapter is *Nebuchadnezzar*'s Dream which was gone from him, that he could not declare it, & yet he muſt have the wiſe men to declare the Dream and the Interpretation, otherwiſe they ſhould all be ſlain; which ſhews man in his natural eſtate lifted up with greatneſs in the world, how furious he is and unreaſonable.

Secondly, The Aſtrologers and Wiſe men have no other courſe to take for the ſaving of their Lives; they could tell the King, that *none could declare it but the Gods, whoſe dwelling is not with fleſh*; but *Daniel*, though he knew the ſame, yet he believed that God would declare it, as is written, that *he reveàleth all his Secrets to his Servants the Prophets*. Now in the Dream is the opening of the Myſtery of our Salvation; for the ſeveral parts of this Image ſets forth the ſeveral condition of mans eſtate before that Chriſt be revealed in him, although the Tranſlator in the Margin attributes to ſeveral Monarchies that ſhould be upon earth before Chriſt's coming in the fleſh; but this ſpeaks not of his coming in the fleſh, for then he came not to reign and ſubdue all things under him, (as here is ſpoken of) but to be the ſervant of all, and to be ſlain of wicked men: Although *Daniel* ſpoke as of four Monarchies, and though there might be

be Monarchies on the earth ſeemingly anſwering to ſuch an interpretation, all that is nothing; for there muſt be upon every defence, to wit upon every Scripture which holds forth the glorious Myſtery of our Salvation; there muſt be a literal Expoſition ſeemingly agreeable to it, that Gods Law may be bound up, and his Teſtimony ſealed among his Diſciples; yet though man would make it ſo, it agrees not; for if his Coming ſhould break down all Monarchies, yet all theſe Monarchies were not all at once; but he ſays it breaks them all, the *Iron*, *Clay*, *Braſs*, *Silver*, *and Gold*: And again, as it is his ſpiritual Coming, it meddles not with earthly temporal Monarchies, but that Spirit within man, *which luſteth to envy*, Gods Spirit, which is a Spirit of Love, comes to deſtroy it. Therefore that which is figured by theſe ſeveral Monarchies, is firſt the Head, to wit, mans Wit and Policy, whereby he will cunningly enter into all the Scriptures, comprehend and expound all dark Sayings, and ſearch into the deep things of God, and talk as with the tongue of Men and Angels. The ſecond is his Breaſt and Arms, which is his Power to work; for the Arms are the Members or Inſtruments of working, which though he cannot go as far as his Head comprehends, yet he can imitate all the works that the Servant of God doth in Spirit, he can form a likeneſs of it in bodily actions, underſtanding and obeying the Word after the Letter, as to pray, read, hear, faſt, give Alms, repent, obey the Law, believe the Goſpel, yea, and give his goods to the poor, and his body to be burned. The third is his Belly and his Thighs, which are but ſerviceable Members to others more principal; but that the Belly is the cleanſing part, to caſt out all impurity; and therein he fails, for when he would caſt Hereticks

out

out of the Church, he miſtakes, and deſtroys the People of God; therefore this is compared to Braſs, whoſe Ruſt is abſolute Poyſon. The fourth Part is the Legs, which are of Iron, that breaks all things in pieces, his goings are after ways of wickedneſs, he ſtamps underfoot all the Servants of God as much as he can; therefore *David* ſaith, *his feet are ſwift to ſhed blood*; but God ſhortens his Power; therefore his Toes are part of Potters Clay, which cannot mix with the Iron; therefore there is ſome weakneſs; but they *mix with the ſeed of men*, to wit, they adjoyn all the power of the Magiſtrate to maintain their zealous fiery Religion, to burn and deſtroy the People of God, but yet they ſhall not prevail; as *Paul procured Letters from the High Prieſt to bring all bound to* Jeruſalem *that profeſſed the Name of Jeſus*; but yet he prevailed not: for then it was Gods time to lay to his hand, and help his Servants; and therefore as he is *riding at Noon-day, a Light ſhines about him greater than the Light of the Sun, and down he goes to the ground*, all is now broken in pieces, his Gold, Braſs, Silver, and Iron, his Head, his Breaſt and Arms, Belly, and Thighs, Legs and Toes, all are broken and confounded, to wit, his wiſdom is become fooliſhneſs; therefore now he counſels him that will be wiſe, to become a fool, that he may be truly wiſe; his works that he counted great righteouſneſs are become *Loſs and Dung*; his Zeal to ſeparate Hereticks from the Church, was to perſecute Jeſus and his Saints, his violent cruelty to ſtamp all the Saints under foot, is now fallen upon his own head, and he is ſtamped under foot, and perſecuted by the ſame blind Zeal.

Chap. 4. This containeth the ſecond Dream of *Nebuchadnezzar*, who had magnified the God of *Da-*

niel,

niel, upon his interpretation of his first Dream, and the God of *Shadrach*, *Meshack* and *Abednego*, upon their delivery from his Cruelty, but yet was lifted up in pride of heart, therefore God gives him a second Dream, wherein, by *Daniel*'s interpretation, he tells him first what he is according to his proud thoughts of himself; that retained not in his mind the remembrance of Gods great Power in delivering his three Servants from his Cruelty, but still esteems himself as God, a preserver of all beasts of the earth, and fowls of the ayr, and that his Glory reached up to heaven as well as over all the earth; but then he tells him plainly what shall become of him; and *Daniel* stands astonied a whole hour at the terrible Judgment that should fall upon him: then being required of the King to speak freely, and not be troubled,

First, he shews how much he was troubled at it, saying, *The Dream be to them that hate thee, and the interpretation to thy enemies*; then he shews him what God will do with him; and then gives him good counsel how to divert the Judgments of God; but the Lord deferring his Judgment a whole year, he continues his pride still, and boasting, saith, *Is not this great Babel that I have built by the might of my power, for the glory of my Majesty?* therefore *while the word was in his mouth, a voyce came down from heaven*, and let him know that the interpretation of the Dream should be fulfilled upon him, and the Deed was done that very hour; whence it is manifest, first, that all the manifestation of Gods wisdom (as in the interpretation of the first Dream) and of his power (as in that wonderful deliverance of his three Servants) nor all the manifestation of his dreadful Judgments against Pride, and all wholsom Counsel

that

that man can give, will not prevail to pull down the Pride of mans heart; but yet ſo great is Gods goodneſs, that he ſheweth all this patience and long ſufferance towards him; but when all this Prevails not, if he be a Veſſel of wrath, he lets him run on headlong to deſtruction; but if he be a Veſſel of mercy, *he caſts his hook in his noſtrils, and his bit in his jaw, and brings him back by the way he hath not known, and leads him to the hill of his ſalvation, and ſhews him his Glory*. Hence it appears this great proud King was ordained to Mercy, therefore the greater he was, and the more he rejects or neglects all his teſtimonies and admonitions, the more heavy will he lay his hand upon him; therefore it may be that he changed his Body according to his Dream, for a terrible ſpectacle to others; but however the Power of God was great upon his Soul, to make him know that his heart was a Den of filthy Beaſts, and a Cage of unclean Birds (as every wicked mans is) which it may be was all that was figured by this changing of his Form; but it might be ſo dreadful as to drive him into a diſtraction of Senſes, ſo that the Government of his Kingdom was performed by others, and in that time he might delight to be in the open Air, and to eat graſs like a Beaſt, imagining himſelf to be a Beaſt or feathered Fowl; for many diſtracted perſons are carried into ſtrange Fancies; but however it was with the Body, it matters not, for the work of God was to bring him to a right underſtanding, according to the words of the Dream, even to know himſelf to be but man, and that the *God of Heaven rules alſo in the Earth, and diſpoſeth Kingdoms even as he pleaſes*, that the true fear of God might live in his heart. And whereas he ſaith *ſeven times paſſed over him*, it's no number of days, years or months

that

that are ſignified thereby, for ſeven is uſed in Scripture for a number of perfection, therefore it ſignifies that this power of God was upon him, till a true underſtanding was given him, and the fear of God perfectly eſtabliſhed in his mind, and then the God of mercy turned all his ſorrow into joy.

Chap. 5. In this Chapter is the like example of a Viſion given to *Belſhazzar* another proud King, that lifted up his mind to drink in the Veſſels of the Lords Houſe brought from *Jeruſalem*, magnifying his Gods of Gold, Silver, Braſs and Stone, probably diſdaining the God of *Iſrael*, as one that was not able to deliver his people out of their hands, and therefore ſends a hand to write before him, which terrified him ſo, that the joynts of his loins were looſed, and his knees ſmote together, ſo in haſt was he for all his wiſe men to interpret the Viſion, but though they had the writing before them, they could not read it, till *Daniel* came, who had the Spirit of God, for it was of thoſe things which God hath hid from the wiſe of the world: But this Viſion was given to reprove this King and not to convert him, as *Nebuchadnezzars* dream was, therefore *Daniel* ſpeaks very peremtorily, as not regarding him nor his gifts; yet the Writing manifeſts the power of God upon him, *thou art weighed, and art found too light*, for this is the great work of God to make man know, that he is lighter and vainer than vanity, all his wiſdom to be fooliſhneſs, all his righteouſneſs as filthy and ſtinking dung, all his honour but a vain reputation amonſt men, all his ſtrength, though he have never ſo great armies, but like a ſmall burnt ſtick in the preſence of God; he will make Frogs, Flies, Lice, Caterpillars or the like moſt contemptible creatures to devour him, as he did by *Pharaoh* King of *Egypt*.

Chap. 7. Here *Daniel* begins to declare his own Vision which God gave him; And the Visions which God gave to his Prophets are not concerning Kingdoms and their alterations, as the translator expounds this in the margent, but it is the revealing unto his Prophets all secrets concerning his Church, therefore hereby the four Beasts he holds forth four conditions of mans corrupt beast like nature, before Christ be revealed in him by the Father. First, *he is like a roaring Lyon before whom Beasts of the Forrest tremble at his roaring*, so every King would have all his people to obey every word he speaks, be it never so contrary to God or goodness, and every one would be a King or chief Commander among his fellows, his proud thoughts fly thus high like wings, but these wings are cut of, and a mans heart is given him, that is he must be ruled by reason (which is the difference between man and beast) and so be content with his own state; there must be King and Subject, Parents and Children, Masters and Servants, every one content with his place.

The second state of nature is fierce and cruel, like a wild Bear; he stands upon the one side in any controversie, when he hath heard the one party, or if he have a favour to one party he will not hear the other, but utterly destroy them if he can, and his speech is as fierce as the wild Bear that hath the bones in his mouth, as if he had devoured already, *and they said unto him, arise and devour much flesh*, to wit, all his wit and thoughts and devices are to destroy all he can.

The third estate hath subtle Policy joyned to his cruel mind, whereby he flies speedily upon whomsoever he sets himself against, as a fowl might fly twice as fast with four wings, and he hath so much running wit as if he had four heads, *and dominion is given him*, to

wit,

wit, by his power and policy he prevails over many.

The fourth eſtate of the natural and carnal Mind, is yet more cruel, even terrible and very ſtrong, the longer man continues in this corrupt ſtate, ignorant of God and void of his fear, the worſe he grows, therefore he is ſaid to be unlike to what he was before; for *he hath ten horns*, to wit, he grows five times more cruel than a Beaſt, for the Beaſt of prey kills and eats his full, and goes away, but cruel man is not ſo ſatisfied, but when he hath overcome his adverſary, and got all his pretended loſſes or wrongs ſatisfied, yet he is not content, but purſues him, till he hath utterly ruined him and his family, as is often manifeſt. But the Prophet conſidering theſe *horns*, to wit, exceedingly aſtoniſht and perplext that man can be ſo diſſolutely wicked, *Behold a greater wonder, another little horn, before whom three of the firſt horns were pluckt away, and it had eyes like the eyes of a man, but a mouth ſpeaking preſumptuous things*; and this is Religion, but it is a carnal Religion, but there muſt need be a great ſhew of humility, and therefore its called a little horn; and there muſt be alſo a great ſhew of Reformation, and therefore an abatement of pride, and luſt, and covetouſneſs, thoſe three horns ſeem to be pluckt away in outward appearance, and therefore it is ſaid *to have eyes like the eyes of a man*, as if he would be no more like a beaſt as he had been, but he will repent of his ſins and fear God, and live honeſtly among men, if words will do it, but the heart is not renewed by the Grace of God, therefore talkes preſumptuous things, the Lord Jeſus ſaid, *no man can enter into the Kingdom of Heaven except he be regenerate*, but he will perform all Righteouſneſs without Regeneration, or elſe he ſays he was regenerate, when he

was baptized with water, tho the Baptiſm of Jeſus is by fire and the Holy Ghoſt, that ſin may be cleanſed out, burnt up by fire and the Soul ſanctified by the Holy Ghoſt. Theſe are preſumptuous things; yet he ſays more, he will walk ſo holily and pray ſo fervently that he will get Chriſt and faith and the ſpirit of prayer, which are the mighty and free gifts of God by Chriſt, theſe are preſumptuous things; yet he does more, like Lucifer he exalts himſelf above all that is called God in heaven and in earth. Therefore it's now high time that the thrones be ſet and the ancient of days ſit, to wit that God ariſe to judgment upon this proud preſumptuous creature. *His garment was white as ſnow*, to wit he appeared to judge in righteouſneſs: *the hair of his head like pure wool*, to wit ſo clear that his judgment ſhall have no note of defect in it; *his Throne like fire that flames, and his wheeles like burning fire*, to wit his judgment will burn up all that appeares evil before him eitheir in his ſeat or in his going out, for the Scepter of his realm maintains righteouſneſs; *therefore a fiery flame iſſued and came forth before him*, to wit true and perfect judgment fell upon all his adverſaries; *thouſands upon thouſands miniſtred unto him and ſtood before him*, to wit, an infinite number of true and faithful witneſſes gave teſtimony to the uprightneſs of his judgements; all evil Angels and wicked men acknowledge that their puniſhment is juſt, and all the redeemed teſtifie that their ſalvation is only by his free Grace; Therefore the Prophet beheld becauſe of *the preſumptuous words of the little horn, and he ſees the Beaſt ſlain and his body deſtroyed and given to the burning fire*, to wit, till God exalted his fiery Law, that it came upon him, (as it did upon *Paul* when he was alive in his own righteouſneſs which was by the Law, and he therein blameleſs) then ſin revived

ved and he dyed, as for *the other Beasts they had their dominion taken away; but their lives prolonged for a certain season*, to wit, the raign and power of Sin is destroyed, but it lives to exercise the converted soul with faith and patience, and to keep him sensible of his weakness and the Enemies power, that he may keep constant watch girt about with the whole armour of God, that he may conquer through Christ: Therefore now the Prophet sees *the Lord come and receive from the Father an everlasting dominion to reign in and with his Saints, that are gathered out of all Nations, Kindreds and People, that they also by him redeemed may reign in righteousness with him, and never be destroyed.*

The Exposition that is given to *Daniel* shews this Exposition to be true, for he says *the four Beasts are four Kings which shall arise out of the earth*; hence arises all the natural powers spoken of, and he says, *they would take the Kingdom of the Saints of the most High*, this is that which Hypocrites strive at, and of the fourth Beast he speaks in like manner though not so amply, because the things of God were to be hid, from all the wise of the world, and not fully revealed till Christ come and open the seven sealed Book, and reveal the mysteries of his heavenly Kingdom to his servants by his Holy Spirit.

Chap. 8. Here is *Daniels* second Vision, and the interpretation of it but a figure; so that though it was given to *Daniel* by an Angel, yet was it but a literal exposition of it, the spiritual was awanting, therefore *Daniel* was sick, and astonisht at the Vision for certain days, but certainly there is no cause for a man of God to be so, for hearing of Wars in the the World, is no trouble to them, for our Saviour hath so taught us, *when ye hear of Wars and rumours of*

Wars be not troubled; but lift up your heads for your ſalvation draweth near, but that which troubleth the Prophet was the miſtery of this Viſion, for by this *Ram* or King of the *Medes* and *Perſians* is figured the Hypocrite under the adminiſtration of the Law, that comes in his great ſtrength wherein he boaſteth that he is touching the adminiſtration of the Law blameleſs, and outſtripeth all his Companions, as *Paul* did, and who could ſtand before him; the Heathens they were not worthy to be named, the ſons of *Belial* in *Iſrael*, to wit, profane perſons they wanted ſtrong Correction: The Chriſtians he trampled under foot, and made havock of them, as himſelf expreſt it; Thus he puſht againſt Weſt, North and South; But then there aroſe another King out of the Weſt, not Jeſus by whom *Paul* was ſubjected by Love, for he was a Lamb, and he came at the riſing Sun and brought light with him, but this is a *Goat* or King of *Grecia* that comes out of the Weſt where the Sun ſets, ſure he is a child of darkneſs, for this figures the Hypocrites under the adminiſtration of the Goſpel, he ſeems to have two eys, he thinks he knows well enough, what pertains both to Law and Goſpel, but there appears a horn between them, he is for fighting; he will ſubdue all by the power of the ſword, he is not for winning all by love; and being a Hypocrite he comes with great arguments of reaſon, which is the ground of all humane wiſdom, almoſt all men, agree with him and pretending the Goſpel of Jeſus, all men think themſelves bound to take part with him. Therefore he comes with ſo great ſtrength, the Ram cannot ſtand before him; there muſt be no mention of the Law, nor of its Sacrifices and Ceremonies after the Goſpel is come, ſo this *Goat* grows exceeding great; he that makes a profeſſion of the Goſpel and carries it on by multiplying pre-

cepts,

cepts, lines, rules, leſſons and inſtructions is magnified by all religious men; but when he is ſtrongeſt, his great horn is broken, and when no adverſary appears, O ſtrange? what is the matter, Hypocriſie cannot ſtand or continue in one way, and therefore is broken into four anſwerable to the four quarters of the World, for it ſpreads its ſelf into as many forms, as men invent and deviſe new opinions and ways of conceited holineſs, and out of one of theſe ariſes a little horn, even one pretending to be moſt like Chriſt in meekneſs and lowlineſs, as if he would be ſervant even to ſervants, and he grows great even both againſt men and againſt God and all his Hoſt, there's nothing more proud and haughty than counterfeited humility, and he caſts down ſome of Gods Hoſts and Stars even to the ground, to wit, prevails with ſome true believers, to joyn with him in that way, a faithful mans ſimplicity is ſoon deceived with ſuch pretended humility, therefore this Hypocriſie prevails for a time, and the dayly ſacrifice is taken away, for they find no neceſſity, and then prayer and praiſes which are Chriſtians ſacrifice are in vain, and the place of the Sanctuary is caſt down, to wit, Jeſus, they have no need of him, they keep his name in remembrance that he hath wrought Redemption and Salvation, but that he is a dayly Redeemer, Interceſſor, Sanctifier and Saviour, they know nothing of him, they have no need of him; but this proud little horn ſhall be deſtroyed without hand, power of man can do nothing in deſtroying of Hypocriſie and eſtabliſhing truth on the Earth, that is the work of Chriſt alone to give peace to his ſervants, but ſuch as the world knows not of, in the world muſt be no ſuch thing, for there is no peace to the wicked, their filthy minds are like waves of the Sea, continually caſting out froth and filth. This

was that which afflicted the Prophet so much, and made him sick and astonisht, to consider that man's heart and mind is so wicked, and deceitful, to pollute the whole word of God, to play the Hypocrite both in Law and Gospel, where he professes to be most lowly, there to exceed all humane Pride, where he pretends most for Christ, there to persecute all his Saints. This was it, that made the Prophet *Jeremy* to wish *his head to be a well of Water, and his eyes Fountains of tears to bewaile the hurt of the daughter of his people*, to wit, their corrupt and sinful hearts.

And this is such an Exposition, as all the Scripture should be expounded with, not to concern any particular Nation or some few Nations, but to concern the whole World, for all are his creatures, and he will save some out of every Nation and Island, though far off us upon the Seas; and this Exposition toucheth all people, for all have some form of worshipping such Idols as are seen or heard, or conceived in the heart of man, therefore the work of God is to draw them from all such things to him, that is beyond mans comprehension, which made the Philosopher say, (when he had searched out and treated of all things that his wit could reach unto) *O thing above all thirgs have mercy on me:* Again this Exposition holds forth the ground of all contentions and wars in Nations, as of our present jealousies, for they that hold works meritorious, although they profess Faith in Christ they are absolute maintainers of Salvation by the works of the Law, and they that profess Salvation by Faith in Christ only, and yet joyn any other thing as so necessary as without which no man can be saved, as good indeavours, or our form of Religion whatever it be, is but Hypocritical, and would cast out all other Nations, and all of this Nation, that is not

of

of their form, but there is more mercy with God, that he may be honoured throughout all the world; they that have Idols of wood, ſtone, braſs, ſilver, gold, or Iron, he will make them throw them away to the Bats and Moles, and thoſe that have forms of Religion, they worſhip God as *Baal*, to wit, as a Lord that hath preſcribed to them a form, without obſerving which no Salvation, not as *Iſchi* my husband through whoſe love I am drawn unto him, and made fruitful, and who pardons all my ſins, and heals all my backſlidings, and loves me freely. And they to whom the Goſpel is not preached by the words of man, it is preached by the works and creatures of God, *for the heavens declare the glory of God, the firmament ſhewth his handy work*; though they have no ſpeech nor language, yet their ſound is gone over all the Earth, for God hath ſhewed his divine Power and Godhead by the things he hath created; and hath given and doth continually give ſufficient teſtimony of his goodneſs, giving us fruitful ſhowers in due ſeaſon, and filling our hearts with joy and gladneſs, and by this his mercy ſome are drawn to love him, fear him, truſt in him, and honour him above all things, and others are left without excuſe, his hand upon man in the conſideration of his creaturus, or his works will work wonderfully to bring man to the true fear of God, and a firm faith in his Mercy; and without that hand preaching of Law and Goſpel avails nothing; for that hand is Jeſus his living and quickning word, who is his only power and wiſdom to ſalvation in all both *Jews* and *Gentiles*.

Chap. 9. *Verſe* 24. Here is an Angel ſent to declare to *Daniel* that which his ſoul deſired, and that which all the Prophets and holy men of God, yea and the Angels of Heaven deſired to look into, not

the

the bringing of *Israel* out of Captivity in *Babylon* and building of the City of *Jerusalem*, &c. as it is expounded in the margent, but the bringing of the true *Israel* of God out of Captivity to Satan and Sin, and the building of the City of God *Jerusalem* which is from above, and the revealing of Christ in and to the soul, and the death of Jesus and his resurrection and the death and resurrection of his Saints with him. And he shews him, that for this whole work seventy weeks are determined, first upon whom, upon thy people, and upon thy Holy City, to wit, the Elect of God his Brethren, not after the flesh, but after the Faith of *Abraham*, who shall dwell in the Holy City, (not in *Jerusalem* below, which is in bondage with her Children, but) *Jerusalem* from above, which is free, which is the Mother of all the Saints of God, an end being put to their wickedness, their Sins pardoned, their Souls reconciled, true and everlasting Righteousness brought into their hearts, even the Righteousness of Faith, whereby they set to their Seals that God is true, for all the Visions and Prophesies given to his servants are fulfilled, and Jesus the most Holy is one exalted in their Souls as King, Priest and Prophet unto them, and in them, and all their thoughts, ways, words and works; and what is this time of seventy weeks? First, I have shewed before that seven is used in Scripture for no determinate time but for a number of perfection, Secondly, When *Simon* asked our Saviour, *when my brother sinneth against me, how often shall I forgive him*, He answered, *till seven times*, and then he says further, *I do not say to thee till seven times, but till seventy times seven times*, and here being set down seventy weeks, and a week containing seven days, here is the same number of seventy times seven days or times for a day or a time; though it were a long

long time even of a thouſand years with God is all one, ſo the ſame time of Gods forgiving our ſins, and bringing in everlaſting Righteouſneſs is determined, as for our forgiving our Brothers offences, therefore our Saviour hath joyned them together teaching us to pray, Father forgive us our ſins, as we forgive them that offend us, or ſin againſt us; and therefore as our Saviour ſet down no determinate time of our forgiving our Brothers offences, ſo there is nor ſhall be any determinate time of accompliſhing the gracious works of God, or of the end of this world for all is one, for theſe works muſt be working as long as he hath any Saints upon Earth, for while there are any of his people, the world is continued and ſupported for their ſakes, but aſſoon as the number of Gods Elect are gathered up, the world muſt fall away, but when the Diſciples askt our Saviour, wilt thou at this time reſtore the Kingdom to *Iſrael*, and likewiſe when they askt of the end of the world, he told them, it was not for them to know the times and ſeaſons, which God hath kept in his own power. So he tells the Prophet that the bringing back the people, and the building the City to the Meſſiah ſhall be ſeven weeks, even that perfect time known only to God, and in threeſcore and two weeks the ſtreet and wall ſhall be built again, even in a troublous time, for as the building of earthly *Jeruſalem* was troublous, becauſe they had ſo many Enemies, that they were forced to hold their weapons in one hand, and to build with the other, this was a plain figure of the building of the heavenly *Jeruſalem*, for the builders muſt have the Croſs to crucifie the Fleſh with all its luſts and affections, and to mortifie the carnal mind, as well as the Spirit to lead them into all Truths, they muſt reſiſt Satan till he fly, as well as love and believe in Jeſus

with

with all ther hearts: but this is ſet down in a determinate time, becauſe it is wrought in man; but in *that new name written in a white ſtone, which none to read but they that have it.*

After which time Meſſiah ſhall be ſlain, and ſhall have nothing; after he hath declared the work of God in his Elect, he declares the working of the People of the Prince of darkneſs, even unbelievers, as Scribes, Phariſees, Sadduces, and all that come after them; they pierce the Lord, the Lord Jeſus, he hath nothing in them, they *are of their Father the Devil, and his Luſts will they do, he was a Liar and a Murderer from the beginning*, and ſo are they; for they deſtroy the city even the heavenly *Jeruſalem* and the Sanctuary, even faith in Jeſus, to wit, in that generation is found all the blood of the righteous from the blood of *Abel*, and ſo on from generation to generation, to the end of the world, this the flood of iniquity that works all deſolations; for theſe *ſet up the abomination of deſolation in the place where it ſhould not be*, even Hypocriſie in the heart of man; but the Covenant is confirmed with theſe *many*: for (Hypocrites are many) but they muſt needs pretend to ſtick to the Covenant of Grace for a week, to wit, their ſeven days, to wit, all their Life; but in the midſt of their week they cauſe *the Sacrifice and Oblation to ceaſe*, to wit, they will not give themſelves both Body, Soul and Spirit in perfect ſelf-denial unto the will of God, *which is our ſanctification*; but their Confidence is in their own wiſdom and righteouſneſs, their own obedience to both Law and Goſpel, their repenting and believing overſpreads all; and this is the great abomination in the ſight of God, which makes all their Souls and Spirits deſolate in whom it is, to wit, void of Grace, and of Chriſt, of Gods Love, and of the Holy

Holy Ghoſt, till the conſummation determined be poured upon the deſolate, to wit, till the work of God be upon every Soul that God hath choſen in Jeſus, for to confound every mans work, and way, and wiſdom, that all boaſting be taken away, and the Soul receiving Grace, and being renewed in Jeſus, may ſo know and acknowledge that his Salvation is of God, and his Deſolation is of himſelf.

Chap. 20. Hence to the End, is *Daniel*'s laſt Viſion, which ſeems more apparently to ſignifie changes of the Kingdoms of the earth then occurring, as the Tranſlator hath expounded it in the Margin; but beſides the Reaſons that I have given that theſe Changes ſhould never trouble the Servants of God, nor is any thing pertaining to the Miniſtry for edification of Souls, but rather on the contrary, to buſie the minds of men with impertinent Matter.

Verſe 1. This is further to be conſidered that the Prophet ſaith, that *the time appointed was long*, whenas theſe things were ſhortly in their order coming on.

Verſe 7. Secondly, That *Daniel* only *ſaw the Viſion, and they that were with him were frighted, and fled for fear, as hearing the voyce, but ſeeing no man*, as it was with *Paul*'s Companions when Jeſus appeared to him; for theſe temporal things belong to others as much or more than to the Servants of God; but it belongs only to the Servants of God to know the things of God, for they are hid from all others, though never ſo wiſe.

Verſe 14. Thirdly, Becauſe the Angel ſaith, *I am come to ſhew thee what ſhall come to thy People in the latter days*; now this Viſion thus expounded, did concern other Nations much more than the Nation of the *Jews*; and though ſomething befel the *Jewiſh* Nation, yet they are not here to be underſtood by

(*thy*

(*thy People*) for thoſe are rather to be underſtood of Believers gathered out of all Nations; therefore he addeth, *For the Viſion is yet for many days.* Again he ſaith, *it ſhall be in the latter days*; which words, as all words in Scripture that ſpeak of a time to come, are always ſpoken of the time of Chriſt, and more commonly of the revealing of him in the Souls of his People, than of his coming in the fleſh.

Verſe 15. Fourthly, Becauſe the Angel ſaith, that *the Prince of Perſia withſtood him one and twenty days*; but it is certain no man can hinder the Angels of God in performing any ſervice to his Church, it's Satan only that hinders this buſineſs, who is *the God of this world*, *the Prince of the Powers of the Air*, as *Paul* ſaith, and he hinders this work by transforming himſelf into the likeneſs of an *Angel of Light*, making men believe that he is Chriſt, and ſo to reject the Doctrine of the true Miniſters of the Goſpel, the Angels of Gods Churches, and therefore I conclude, that by *the Prince of Perſia*, is figured Satan ſo transformed, which is Antichriſt indeed reigning in the Pope, and in as many either Papiſts, or Proteſtants, or any Sect whatſoever, who profeſſing Chriſt in word, do in heart either wholly depend upon their own works and wiſdom, or do joyn ſomething elſe with Faith in Chriſt; and therefore *Paul* ſaid, *There are many Antichriſts already in the world.*

Verſe 21. Fifthly, Becauſe he ſaith, that *none ſtood with me but Michael your Prince*, to wit, our Lord Jeſus; for he alone came to deſtroy the works of the Devil, but in the Kingdoms of this world he medleth not.

Laſtly, Becauſe he ſaith, *I will ſhew thee that which is decreed in the Scripture of truth*; now that Scripture pertains only to the ſalvation of the Soul of man, and ſhews the free Grace of God, and Jeſus on the one

one hand, and the great wickedneſs and manifold hypocriſies of man through the cunning deceit of Satan on the other hand.

And the Decrees of God in this Scripture are,

Firſt, That he will diſcover mans great ſinfulneſs by giving his holy Law.

Secondly, He will give Repentance to wicked man, by the Miniſtry of *John Baptiſt*, the Meſſenger that goes before Jeſus, the Lord of the heavenly Covenant.

Thirdly, That he will give redemption from death, forgiveneſs of ſins, ſanctification of Soul, wiſdom to know God, and all his ways and works, juſtification or acceptance in his ſight, the life of righteouſneſs here, and eternal life hereafter by Faith in Chriſt alone; and he hath ſet Satan, a lying Spirit, to transform himſelf and his Miniſters into the likeneſs of God, preſſing the duties of his Law; and into the likeneſs of Chriſt (who is the only Angel of Light) preſſing Repentance, and Faith, and Love to God, which are the free gifts of God, and Prayer and Praiſes, which are the fruits or effects of his free Grace, and Baptiſm, Communion of the Lords Supper, and Sabbath-keeping, which are the figures of our Life, Health, Strength and Reſt in and by Chriſt, as Duties of the Goſpel, and this Decree of God to ſet Satan and his Miniſters thus to counter-work his free Grace, is for to try us whether we will cleave to the Lord our God with all our heart and all our ſouls, as *Moſes* ſaith; and that his Servants may be acquainted with all the wiles of Satan, and know better how to avoid them, as *Paul* ſaith, and to be made conformable to our Head and Captain, whom Satan tempted in to great Temptations, and for the purifying of our Faith, and exerciſe of Patience, and perfecting of our Love to him that brings

us

us through ſo great Trials and Tribulations. Now as *Michael* figures Chriſt, who is the only helper in theſe things, ſo by the King of *Perſia* is Satan figured out, who is the only hinderer of all the Mercies of God to his Church, and will do, as *Paul* ſaith, *He that letteth will let till he be taken out of the way*; to wit, till all his working be manifeſted and deſtroyed by Chriſt. So by all theſe Kings fighting one againſt another, is figured the hot and bloody contentions of Sectariſts and Hereticks one againſt another: what cruel wars are raiſed between Papiſts and Proteſtants now, as hath been between other Sects heretofore? and what Party gets the Name in any Nation to be counted the Church, how cruelly do they murder, or grievouſly puniſh all that are of any other Judgment, having perſwaded the King or chief Governour of the Countrey or Nation that they are the true worſhippers of God, and all other are Hereticks, and ſo they obtain their power to accompliſh their bloody deſires, and hereby manifeſt that they are not the ſervants of Chriſt, who, with all his true Servants, are ſufferers as Hereticks, and the like, by this bloody generation, who are the Sons of Hypocriſie, that great Whore that makes all the Kings and Potentates of the Earth drunk with the Wine of her Fornication, as the Divine teſtifies; therefore by all theſe Kings fighting for ſuperiority in the world, are theſe Forms of Religion figured that are ſtriving for ſuperiority in the worſhip of God, whereby they are manifeſted again, that they are not Diſciples of Chriſt, who taught his Diſciples that they ſhould neither be as the Scribes and Phariſees, that were called *Rabbi*, and *choſe the chief ſeats in Synagogues*, and the like, nor as the Gentiles, whoſe great ones had dominion over them; but if any de-

ſire

ſire to be firſt among them, or the like, he ſhould be the leaſt and ſervant of all.

By a Woman called *Bernice* brought in among theſe, ſtrongly ſtriving for Superiority, is figured how ſoon women that are weak in Judgment, and ſtrong in Affections, are ſtrongly carried into Hypocriſie, by weakneſs of their Judgment not able to diſcern between things that differ, and by their ſtrong affections eagerly purſuing a ſeeming religious way, as *Paul* ſaith, that *falſe Teachers crept into houſes, and led captive ſimple women——ever learning, and never able to come to the acknowledging of the Truth.* And whereas he ſaith, *The rebellious Children of thy People ſhall exalt themſelves to eſtabliſh the Covenant.* This ſignifies theſe Hypocrites that being ignorant of the righteouſneſs of God which is by faith, which is of the Covenant of Grace, go about to eſtabliſh their own righteouſneſs which is of the Law, which is of the Covenant of works, as *Paul* ſaith. And whereas he ſpeaketh of the *Daughter of women*, or *a beautiful woman*, its the figure of Hypocriſie, which the Divine ſets forth as *a beautiful woman, and arrayed in coſtly apparel*; for hypocritical Religion is altogether beautiful in outward appearance; for Hypocrites make great ſhew of Holineſs and Zeal.

Whereas he ſpeaks of one that ſhall *enter into the pleaſant Land, which by his hand ſhall be conſumed*, he figures out Hypocriſie, which makes Religion a pleaſant thing; for they will know nothing of the Croſs of Chriſt, but of a glorious oſtentation of their own godlineſs, and this pleaſing Religion he ſwallows all up, as the *Divine* ſaith, *when the Dragon caſt out a flood of water out of his mouth to drown the Woman and her Child, the Earth opened her mouth, and ſwallowed it up*; to wit, earthly minded men ſwallow up all the

flood of Religions which the Enemy, to wit, Satan hath deviſed by carnal minds, to deceive the people of God with.

And where he ſaith, that *he ſhall turn his face to the Iſles, but a Prince ſhall cauſe his ſhame to light upon him*; hereby is figured the gracious help of God to his new Converts that dwell afar off in the Iſles, when Satan would lead them into hypocriſie, their Prince Jeſus defends them, and cauſes the inſtruments of Satan to have ſhame of their enterprizes.

Again, Where he ſaith, *Both theſe Kings hearts ſhall be to do miſchief*, he ſignifieth, that Hypocrites although they contend one againſt another, their hearts intent is to deſtroy the People of God, as *Pilate* and *Herod* againſt our Lord Jeſus. *They talkt of deceit both at one Table*, to wit, at the *Table of the Devil*, as *Paul* calls falſe Doctrines, and agree to invent miſchief againſt the Servants of God; therefore the Prophet ſaith, *his heart ſhall be againſt the holy Covenant*; for though the Hypocrites are contending one againſt another, yet their heart is againſt God, and Jeſus, and all his Saints; therefore he ſaith to them, *Marvel not that they hate you, for they hated me firſt, and my Father alſo.*

Yet farther he ſaith, *He ſhall be grieved and fret againſt the Holy Covenant, and hold intelligence with them that forſake the holy Covenant*, to wit, *make ſhipwrack of Faith and a good Conſcience*, as *Paul* calls it, and ſo *turn with dogs to their vomit, and with Sows to wallow in the mire*: Any ſilly wretches are for him, (to wit, the hypocrite) rather than the People of God.

So *they ſhall pollute the Sanctuary of Strength*, to wit, their holy Calling to Faith in Jeſus; *and take away the daily Sacrifice* (to wit, offering themſelves daily

daily to the will of God, and the guidance of his holy Spirit;) *and ſhall ſet up the abominable deſolation*, to wit, truſting in their own works and inventions of Holineſs and Zeal, as I have ſaid before.

But the people that know their God ſhall prevail and proſper; Here he begins to declare how it ſhall be with the faithful ſervants of God, ſuch as know him, (not *by the wiſdom of man*, but) by the *Lord Jeſus reveals the Father unto them*; firſt he ſays *they ſhall prevail and proſper*, not againſt their enemies, for they ſtrive not againſt them, but love them, and pray for them, as the Lord hath taught them; but they ſhall prevail with God by Faith and Prayer, and ſhall proſper in Grace, growing daily in Faith and Fear of God.

Secondly, *They that underſtand among them ſhall inſtruct many*; *their hearts deſire is that all ſhould be ſaved*, and therefore they take any opportunity to ſet forth the freeneſs of Gods Grace and Love to ſinners, that *they might by any means win ſome unto the Faith*. But,

Thirdly, *They ſhall fall by Sword, by Fire; by Captivity, and Spoil many days*. This is another mercy of God to his People, that *he gives them not only to believe, but alſo to ſuffer for his Names ſake. And when they fall they ſhall obtain a little help*; to wit, by the help of God they ſhall not eſteem of their lives, but perſevere unto the end, and ſuffer death or torments patiently and chearfully; but ſome will faint, even as many as did cleave to them feignedly, to wit, of their own minds, and not by the calling of God; but they that underſtand the Truth ſhall ſuffer, to try and purge them, and make them white, even that they may ſtand ſtedfaſt to the end.

But the King, to wit, this domineering hypocriſie, *ſhall exalt and magnifie himſelf againſt all that is called God*, and

and ſhall ſpeak marvellous things againſt the God of Gods, &c.

And inſtead of God, he ſhall honour Mauzzim, to wit, the God of Riches and Strength, to wit, he ſhall glory that he is ſtrong and rich in faith, but his heart ſhall be to truſt in power and riches of the world; *and he ſhall enter into the pleaſant Land*, to wit, a beautiful form of Religion; and thereby *he ſhall overcome many*, to turn them to Hypocriſie; *but Edom, and Moab and Ammon ſhall eſcape*; to wit, being converted to the Truth; whereby he ſignifieth that whereas *Edom* was the Poſterity of *Eſau*, that hated his Brother *Jacob*, and ſought to kill him; and *Moab* and *Ammon* Generations that proceeded from Inceſt, yet they ſhall be converted, and eſcape the ſword of the Deſtroyer: The Teſtimony of our Saviour is verified, That *Harlots and Publicans ſhall enter into the Kingdom of Heaven before that Generation*, to wit, the *Scribes and Phariſees*, becauſe they were Hypocrites.

Again he ſays, *He ſhall plant the Palace of his Tabernacle between the ſeas in the glorious holy Mountain.* Here is a right ſeat of a Hypocrite for glorying in his holineſs, he thinks himſelf ſecure from danger on both ſides, he will neither preſume nor deſpair of God's Mercies, he dare not truſt to be ſaved by Gods Mercy freely, but he is ſo careful and diligent in the exerciſe of all Holineſs, that he doubts not but Gods Mercy will make out; but he is deceived, for *his portion ſhall be with the fearful and unbelievers.* The like Figure is held forth in *Iſaiah*, of *Tyrus, that made her Neſt in the Clifts of the Rocks*, where ſhe thought her ſelf ſecure, that none ſhould pull her down.

Chap.

Chap. 12. *At that time ſhall* Michael *ſtand up, the great Prince* (even Jeſus) *who ſtandeth for the Children of thy People; and there ſhall be a time of trouble ſuch as never was ſince there began to be a Nation*; to wit, a great Battel between this *Michael* and Hypocriſie. The *Divine* in the *Revelation*, ſays it is between *Michael and his Angels, and the great Dragon and his Angels*. And *Iſaiah* ſays, *Every Battel of the Warrior is with confuſed noyſe, and garments rowled in bloud*; but this ſhall be with burning and devouring of fire, for Jeſus will *burn up the Seat of the Hypocrite, and ſave his People; for their Names are written in his Book*.

Here is another Argument, and the greateſt of all, that all theſe Wars of the Nations are ſpoken of to figure out the Contentions among Hypocrites and hypocritical Forms of Religion, becauſe there is no end put unto them but by the Lord Jeſus when he comes to Judgment at the laſt day; as he commanded in the Parable of the Tares, *Let all grow together*, &c.

Verſe 4. Here the Prophet is commanded to *ſhut up the Words, and ſeal the Book till the end of the time*; whence it may be queried, how it is ſealed? The *Divine* ſaith *with ſeven Seals, which none can open but the Lion of the Tribe of Judah*; and ſeven is the Number of Perfection, and ſignifies no determinate time, (as I have ſhewed before) but that it is perfectly ſealed:

And there is a ſecond Queſtion; wherein it is ſealed? and that is in Parables; for our Saviour did preach abundantly in Parables; and when his Diſciples asked him why? he ſaid, *becauſe to you it is given to know the Myſteries of the Kingdom of Heaven, but to others in Parables, that ſeeing they may ſee and*

not perceive; and hearing, they may hear and not understand. Therefore all the Prophets ſpoke in Parables, Types and Figures; for *Iſaiah* was commanded to *bind up the Law, and ſeal up the Teſtimony among my Diſciples.*

A third Queſtion is, How long ſhall it be ſealed? Which *Daniel* here ſaith he heard one ask, and another anſwer with a great Oath to confirm the truth of his Anſwer; *till a Time, two Times and an half:* the Time is the time of mans living in luſt and folly; the two Times are the times of his living under the Adminiſtration of the Law, the firſt concluding him under Curſe, Wrath, Judgment, Death and Hell, without any hope; the latter Time laying him under Repentance and Sorrow for Sin, but under the Miniſtry of *John Baptiſt*, who hath ſhewed Jeſus to him, and ſo *hath opened a door of hope to him that is ſtoned to Death in the Valley of* Achor. The half Time is the Time of the Lord Jeſus, the Miniſtry of the Goſpel, glad Tidings to ſinful Sinners, which may well be called half a time, or a ſhort time; for he it is that ſhortneth the time of that grievous affliction under the Law, leſt all Fleſh ſhould fail before him; bleſſed and praiſed be his Name for ever. The Time and two Times are by Figure ſaid to be a Thouſand two Hundred and ninety Days; and the half but forty five days more; and he that liveth to it, is ſaid to be bleſſed; for he that receiveth that great Gift of Faith in Chriſt, is bleſſed for ever.

HOSEA.

THis Prophet begins with Types and Figures by taking a Wife of Whoredom, figuring hypocritical Worſhippers, who in outward appearance are like a faithful and loving Wife, but in heart loves others above her Husband; and by calling his firſt Son *Iſrael* which ſignifies a ſcattered people, is figured, that not *Iſrael*, which was the Seed of *Abraham* after the fleſh, and boaſted in their pedigrees and priviledges, but they that walk in the ſteps of the Faith, *a ſcatered people whom God will gather out of all Nations*, are the firſt born of God; by calling his Daughter *Loruhamah*, which ſignifies I will not viſit her, is figured, that the Lord will not regard all religiouſneſs, that is, after the letter or outward appearance; and by the Houſe of Judah whom he will ſave by the Lord their God, is figured the elect of God, who ſhall be ſaved by free grace through Chriſt, and not by their own wiſdom, ſtrength or righteouſneſs. And by calling his ſecond Son *Loammi*, which ſignifies not mine, is figured again, that God will not own any external obedience, as *Paul* ſets forth, plainly and fully, in deſcribing the true *Jew*, and the true Circumciſion; *and by the Children of Iſrael, being innumerable as the ſands of the Sea*, and by *Judah and Iſrael gathered together and appointing themſelves one head*, is figured again, the Church of God, even all believers who expect Salvation nor Righteouſneſs, by no other means, but only by faith in Jeſus.

Chap. 2. By appointing *Ammi and Ruhamah* which is *mine*, and I will viſit her, & *Lo* which ſignifies not *mine*,

ing taken away) is figured that God will return in mercy, and will receive unto him thoſe whom he before rejected, and when he thus viſits them, then they ſhall ceaſe from Fornications and Adulteries, to wit, from all carnal confidence in their own works or ways, and ſhall be ſtript naked, all falſe coverings (that were not of Gods Spirit) being taken away, that they may be like the new born Child caſt out in its gore bloud (as *Ezekiel* holds its forth) and like a barren wilderneſs, and as *Iſaiah* calls it, *and like a dry land*, where no moiſture is, whereby they are parched away with thirſt, as *David* complains; then ſhe ſhall know that her Children are of Fornication, to wit, that all her works of Righteouſneſs are hypocritical; and then all that Righteouſneſs which ſhe counted gain to her ſoul, for which ſhe ſuppoſed that God beſtowed on her all bleſſings, both temporal as Corn, Wine, Oyl, *&c.* and ſpiritual as his Laws and Ordinances, *he will account to be loſs and dung*, as *Paul* did, for God hath ſtopt her way with Thorns, to wit, hath ſo laid her under curſe and judgment for her ſins, that ſhe can not find neither her ways, nor her lovers as *David* ſaid, its neither Corn, Wine nor Oyle, its the light of Gods countenance ſhe wants, its his well pleaſed face in Jeſus, for God hath diſcovered her lewdneſs and made all her mirth to ceaſe, and all her religious exerciſe as *new Moons, Feaſts and Sabbaths, and viſited upon her all the days of Baalim*, to wit, her worſhipping many Idols, even ſuch forms of will-worſhips ſhe delighted in, wherewith *ſhe dickt her ſelf as with Earerings and Jewels and forgot the Lord*; *but now he will allure her into the wilderneſs*, to wit, open her eyes by his great love in Jeſus to ſee her ſelf to be like the barren wilderneſs, that ſhe can do nothing that is good, and being therewith afflicted he will ſpeak friendly

ly to her, to wit, cauſe her to receive the glad tidings of the Goſpel, and then will he give her Vineyards, to wit, plant her into Jeſus and make her a fruitful Vine, *and give her the Vally of* Achor *for a door of hope*, to wit, crucifie the fleſh and mortifie the earthly mind, that ſhe may be aſſured that he which *ſmites her will heal her, and he that afflicts her will comfort her, then ſhall ſhe ſing praiſes to God, as* Iſrael *did when God brought them out of* Egypt *and thorow the Red Sea, and there deſtroyed all their Enemies, and then ſhall ſhe call him Iſhi*, to wit, my loving husband, by whom I am fruitful, *and ſhall no more call him Baaly*, to wit, my Lord, that reſtrains me with fear, for he will take all ſuch conſtrained ſervice from her; And then will *he make a Covenant for her with the wild beaſts, and fowles, and creaping things, that they ſhall ſerve her, and ſhe ſhall not be a ſervant to them thorow covetouſneſs; And he will break the inſtruments of war, that ſhe ſhall not contend any more*, but love and pray for her Enmies, ſo will he give his beloved reſt; and he will marry her to himſelf in faithfulneſs, that ſhe ſhall be to him alone for ever, and in judgment that ſhe ſhall underſtand how much better it is to truſt in him than in the arm of fleſh, and in mercy pardoning ſin, and in compaſſion in healing all her backſlidings and loving her freely, whereby ſhe ſhall live in mutual love with him for ever.

Chap 3. *Verſe* 1. Here again, the Prophet ſets forth the freeneſs of the Love of God to man, and man's unworthineſs, who though the Lord manifeſts his love to him, yet he follows whoredom, to wit, *looks unto other Gods, and loves wine bottels*, by which is figured hypocriſie and luſtfulneſs, for theſe joyn together, for all the Hypocrites Religion is but to cover ſome luſts or other.

Verſe 2

Verſe 2. By *buying a wife*, is ſet forth ſtill the Love of God to man, that when man will not come to him freely, will buy him, and by the price, *fifteen pieces of ſilver*, whereas Jeſus was ſold for thirty, it ſignified, that he gives to the Believer a large portion in the merits of the death and ſuffering of Jeſus.

Verſe 3. Here is ſignified that the Love of God in Jeſus, is that only which binds the ſoul of man in love to God alone, and ſeparates his affections from all other things, that he calls them *Nehuſhtam*, ſhadows of vanity, as *Hezekiah* call'd the worſhiping of the *Braſen Serpent*.

Verſe 4. Then when God hath thus purchaſt the Soul to himſelf, he ſhall own none for King and Prince to guide and govern his Soul but the Lord, nor any offering that he gives to God for Religion, but his Religion is to receive from God the Cup of Salvation even Jeſus, and that his mouth be filled with a new ſong, even praiſe and thankſgiving to his God, ſo he ſhall have no Image wherein to worſhip God, but Jeſus the very ſubſtance of the Father into whom is planted, and by whom the Father is revealed to him, and in whom he is united unto God, and worſhips him in truth; and he ſhall have no *Ephod* or *Teraphim*, to make known to him the will and councels of God, for all are made known through Jeſus, for the Father hath hid all the treaſures of wiſdom and knowledge in him.

Verſe 5. Therefore all theſe things being taken away; they ſhall ſeek the Lord their God, and Jeſus their King, and live in the true fear of God, becauſe his goodneſs is manifeſted to them, *for it is their latter days*, to wit the revealing of Jeſus unto them and in them.

Chap. 4. *Verse* 1, 2. Here the Prophet begins in plain words to set forth the iniquity of man, First, For want of Truth, therefore they are all Hypocrites in their pretended worship of God, Secondly, For want of Mercy they are cruel oppressors one of another. Thirdly, For want of the knowledge of God, swearing, lying, killing, stealing, whoring abounds, for where God gives not his Grace into the heart, it is a Den of all wickedness.

Verse 3. He threatens Judgement to destroy them and their Land, and deprive them of all his good creatures, whereby is figured the bringing of their souls under Judgment, by exalting his Law upon them to bring such fear and terror upon their souls, that all earthly blessings cannot comfort them, for then are they deprived of them, when they can have no comfort in injoying them.

Verse 4. Here he bids them not to reprove one another, for their reproving is not good, for they reprove the Priest who is ordained by his lips to preserve knowledge, even to make known the Truth unto them according to what God hath done for his soul, but that doctrine they cannot endure.

Verse 5. But they have chosen other Priests and Prophets to themselves, according to their own fancies, to preach pleasing things unto them, after which their ears itch, therefore they shall all fall together, God will in faithfulness destroy them all, and the hypocrisie of their hearts, which is as the Moths from whence they all spring.

Verse 6. By *want of knowledge*, understand abounding in literal knowledge, wherein the Scribes and Pharises abounded, & thereby was shut up in strictness of Religion, that they could not receive the knowledge of the Truth. By *forgetting the Law of God*, understand

ſtand, that they never received the Law as a diſcoverer of the ſecret wickedneſs of their heart, but as a rule to teach them what to do and what not.

Verſe 8. By *eating the ſins of the people*, underſtand, the heart ſatisfied, and the mind glorying in an hypocrital Religion, which is the greateſt ſin and abomination in the ſight of God.

Verſe 12. By *asking Councel at their Stock and their Staffe*, underſtand their own carnal underſtanding of the Word, Laws, Ordinances, Statutes and Judgements of God, for that is their Idol to worſhip, and a Staffe to ſuport them. By *ſpirit of Fornication and going a whoring*, underſtand Hypocriſy or pleaſing Religion, whereby they think they bring forth much fruit to wit, exerciſe always of Holineſs and perform all duties, but the fleſh is not crucified, nor the mind mortified, *but their head is full of inventions, and their mouths of babbling.*

Verſe 13. By *ſacrificing upon the tops of mountains*, &c. underſtand, Pride and high mindedneſs in their way of Religion, by *the trees whoſe ſhadow is good*, underſtand their great delight they have in it, and the hopes that they live in, that they ſhall be bleſſed above all others, for they are never ſo ſtricken with fear to ſay there is no hopes. By *their daughters being Harlots and their wives Whores*, underſtand that all Women ſhall learn at them that whoriſh Religion, for women are ſoon taken with it by their weakneſs in judgement.

Verſe 15. By *let not Judah ſin*, is figured the Elect of God, for *Judah* worſhipping at *Jeruſalem*, was no more acceptable to God than *Iſraels* worſhipping in the mountains of *Samaria* as our Saviour ſheweth. By *not coming to Gilgal*, underſtand, uſe no form of Religion, though never ſo like to the true worſhip of God

God in outward appearance, and by *go not to Bethaven*, which word is uſed inſtead of *Bethel*, the houſe of wickedneſs inſtead of the houſe of God, underſtand that the true worſhip of God, when it is conceived in mans head by his wit, and not wrought in his heart by Gods free Grace, is turned into abſolute wickedneſs.

Verſe 15. By *the Lord will feed them as a Lamb in a large place*, underſtand, a promiſe of mercy for that is ſet forth by *feed*, and by *Lamb*, is figured the converted, and by the *large place* is figured free Grace, which is extended to *Jew* and *Gentile* far off and near.

Verſe 17. *Ephraim is joyned to Idols, let him alone*, when God ſends forth his Goſpel, profeſſors are found Idolators, but the Lord bids *let them alone*, for it's not the wit of man, but the power of God that muſt convert them: But more the Goſpel is preached, more their wickedneſs ſtinketh, as Drunkenneſs and Bribery.

Verſe 18. *Till the wind bind them up in her wings*, to wit, the voice of God which *David* ſays, *is of great force.*

Verſe 19. *That it makes them aſhamed of their ſacrifices*, to wit, of their Religion which conſiſted in doing and giving all to pleaſe God, and not in receiving his Grace.

Chap. 5. *Verſe* 1. Here he begins with the Prieſts, as the Authors of all the evil as the Lord ſaith, *The Leaders of my people cauſe them to erre*; And to them is that word, *ye have been a ſnare on* Mizpah *and a Net ſpread upon Tabor*, to wit, as Nets and Snares upon the Mountains do catch wild Beaſts or Fowles, ſo are both King and People deluded with falſe Doctrine; therefore this is a warning to both King and People

to

to avoid such Doctrine, as our Saviour warned all, *Take heed and beware of the leaven of the Scribes and Pharisees*, meaning their Doctrine.

Vers. 2. *They have been profound to decline to slaughter*, to wit, they have shewed all their wit in this soul murdering doctrine, *though I have been a rebuker of them all*, to wit, by all my Prophets I have reproved their multiplying of Sacrifices, observing of all my Ordinances, when their hearts were full of Hypocrisie and their hands of bloud.

Verse 7 *To beget strange Children*, is that by their Religion they become proud boasters, when they *should become meek and lowly*, they become covetous and grind the faces of the poor, *when they should be merciful and preservers of the poor*, they become cruel in the revenging them that offend them in the least, when they should be patient, long-suffering and forgiving offences to seventy times seven times, *&c.*

By *a month devouring them with their portions*, understand, when the Lords smites not by earthly Enemies, but by the devouring flame of his fiery Law, a little time will make them cry with *Job*, *The wounds and arrows of the Almighty stick fast in me*, *his hand presseth me sore*, then the Hypocrite and his hope will perish together.

Verse 8, 9. By *Blow the Trumpet*, understand, preach the Gospel, that *Gibeah and Ramah and Benjamin and all may hear*, *and Ephraim that is so proud* in her high Religion may see her self desolate, to wit, wanting the free Grace of God in Jesus, to pardon sins and sanctifie her soul, and the Holy Ghost to mortifie the deeds of the flesh, and lead her into all truth, *&c.* and there may be of the Tribes of *Israel* converted from Hypocrisie, to the true knowledge of God, and to live in his faith and fear.

Verse 10

Verſe 10. By *removing the bound*, underſtand, putting the evil day far off, and crying peace, peace to their ſouls when they are far from the way of peace.

Verſe 12. By *the Lord being to* Epharim *as a Moth, and to* Judah *as rottenneſs*, underſtand, I will make them know their Sin which as a Moth doth fret away their ſtrength, and as corruption makes them to periſh.

Verſe 13. By *ſending to* Aſhur *and King Jareb*, is figured, ſeeking help of man and not truſting in God alone.

Verſe 14, 15. Here is figured, that when Gods judgments are upon the Soul, no man nor means can help him, Friend and Neighbours ſtand far off, Father and Mother forſake, and under that affliction only will they confeſs their ſins and cry for mercy, then will they turn to him that ſmote them.

Chap. 6. The firſt three Verſes are of the Souls that return in their affliction to ſeek the Lord by Repentance, for he hath opened a door of hope unto them, that as he hath wounded them, ſo he will heal them, *&c.* The four next are of God complaining of mans weakneſs, to ſtand ſteadfaſt in the Faith of God. Secondly, His faithful judgments to deſtroy their iniquity: Thirdly, declaring his true worſhip, Laſtly, The perverſneſs of mens minds to the true worſhip of God.

In the eighth and ninth Verſes is declared the evil of falſe Teachers, and in the two laſt Verſes is ſhewed that both *Iſrael* and *Judah* were corrupted by them.

Chap. 7. *Verſe* 1. By *when I would have healed Iſrael*, underſtand, by preaching the Goſpel, then were they all found to be wicked, as the ſtrict Religious Phariſees

and

and others were all declared to be Hypocrites b
Chriſt; By *the Theif and Robber*, underſtand Satan an
Sin, or hypocriſie and wickedneſs.

Verſe 3. By *making the King and Princes glad*, unde
ſtand, that all rejoyced in a falſe hypocritical Re
gion

Verſe 4. By *Adultry* is always Hypocriſie figure
by *a hot Oven* is figured, their great zeal witho
knowledge.

Verſe 5. By *making the King ſick with flagons of win*
is figured, making the ſoul ſinful with a pleaſin
doctrine *ſtretching out his hands to ſcorners*, is ſignifie
his great delight in falſe Teachers, who are calle
ſcorners, becauſe they ſcorn the ſimplicity of th
Goſpel.

Verſe 7. By *devouring their judges*, underſtand, ſlai
the true Miniſters of the word, by which the ſecre
iniquity of their hearts was diſcovered and judgment
poured out upon them.

Verſe 8. *Epharim is as a Cake on the Harth not turnd*,
to wit, continuing in their natural ſinful condition
unregenerate.

Verſe 9. *Strangers have devoured his ſtrength*, to wit
Sins, which ſhould be ſtrangers to all profeſſing God
lineſs, and he knows not that he ſins becauſe hypocri
ſie hides his ſin and blinds his mind, that he flatter
himſelf with vain hope.

Verſe 11. Here the Prophet bewailes the condition
of *Ephraim*, comparing her to a *Dove*, that mild
quiet creature and pities that ſhe ſhould be deceived,
that ſhe hath not a heart to underſtand that ſhe is led
by falſe Teachers from truſting in the ſure Mercies
of God to ſeek after and depend upon the ſtrength,
and wiſdom of man.

Verſe 12. *The Lord ſpreading his Net upon the Moun-*
tains,

taint, underſtand, applying his Law to diſcover their ſin, that they be forced to confeſs that its they that have committed iniquity and done hypocritically; *By as their congregation hath heard*; underſtand, as all his own true Prophets have always preached.

Verſe 12. Here is the application whereby every true penitent Sinner applies the word againſt himſelf condemning themſelves & magnifying the mercies of God unto them, and juſtifying the Heathens of *Egypt* in compariſons of themſelves, according to that of *Paul*, *This is a faithful ſaying to be accepted of all that Chriſt Jeſus came into the world to ſave ſinners of whom I am the cheifeſt.*

Chap. 8. By *Trumpet*, ſtill underſtand, preaching of the Goſpel, though many judge it rather the preaching of the Law, to aggravate their ſin, and bring them to the Lord by terrors, but its a foul miſtake, for man flies from wrathful God, and cries to Mountains and Hills to hide him, but he falls down before a loving God, confeſſes and begs mercy.

Verſe 2. By an *Eagle*, underſtand, that the love of God preached in the Goſpel, goes ſo ſwiftly to the heart that it makes men confeſs they have tranſgreſſed both againſt Law and Goſpel, and yet to cry my God, we know thee, wherein firſt is a mighty faith, that a ſinner dare call God his own God: Secondly a confeſſion that they never know him, while the Law was preached unto them, but now they know him, a juſt God and Saviour there is none other.

Verſe 3, 4. And this makes them remember all their wickedneſs, this hath ſet all their miſdeeds in order before them, that they have caſt off all goodneſs, that Satan purſues them; that they have yielded themſelves to be ruled by powers of ſin (as Kings and

Princes) and not by God; That they have loved Silver and Gold more than God, that they have been ſo brutiſh to change the invifible, immortal and only wiſe God into the likeneſs of a Calf that eateth graſs, and to worſhip for God the work of their own hands.

Verſe 5, 6. That they have received a doctrine that was nothing but vain wind, and therefore God in righteous judgments hath overthrown them as with a whirlewind.

Verſe 7. They have had no profit by that doctrine, but to lead them into ſtrange fancies, and new inventions of will-worſhip.

Verſe 8. That they are even like Heathens ignorant of Gods ways, living in the world without God, he can have no pleaſure in them; for they have ſought for help of *Aſſur*.

Verſe 9,10,11. They have loved the help of man, and forſaken God, yet God gathered them and manifeſted his love to them, which hath made them to ſorrow, that they have forſaken ſo gracious and merciful a God to chuſe other Kings and Princes, and to follow ſuch a ſinful way of Religion.

Verſe 12, 13. That when the Lord by his Servants made known to them the great things of his Law, even his mercy, truth and faithfulneſs, they counted it a ſtrange way, they would have a rule, line, and precept given unto them, which obeying they might attain Salvation; as by offering Sacrifices, *how ſhould the Lord accept them*, why ſhall he not moſt juſtly viſit them becauſe of Sin, and give them into captivity to Satan, as they were to *Pharaoh* in *Egypt*, for although they builded Temples in zeal of Religion, all was hypocriſie, for they had not God in all their thoughts, and they have put their confidence in

ſtrong

ſtrong Cities, why may not God juſtly deſtroy them all?

Chap. 9. *Rejoyce O Iſrael for joy*, (this ſignifies great joy or joy of ſoul) *as people*, here is meant, (Gods people:) By *loving a reward upon a Corn floor*, is ſignified Religion, and riches or praiſes of men joyned together.

Verſe 3. *They will not dwell in the Lords Land, but Ephraim will return to Egypt*; Here he alludes to *Iſrael*, when the Lord gave them *Manna* from Heaven, *they loathed it, and would make them a Captain, and return into Egypt*; thereby ſhewing that their wickedneſs was alike, as all Hypocrites are; they loath to have ſalvation by the free Grace and Gift of God; they will have it as wages for their work, as *Iſrael* had *Egypt*, or elſe they will not have that which God hath ſanctified, and made clean; but *they will eat unclean things in Aſſur*, they regard not cleanneſs, but that they have it by the power of man.

Verſe 4. Here he ſheweth that God is diſpleaſed with all their Religion.

Verſe 5. Then the Queſtion is asked, What muſt they do then in their time of Gods Worſhip? As it is now, if it be ſaid, Man in his Natural condition can do nothing well pleaſing to God, his Prayers and all his Duties are an abomination unto him; he is dead in ſin; then they ask the ſame Queſtion, what muſt men do then? muſt they do nothing? muſt they not pray, read, and hear, and wait on God in his Ordinances? whereto it may be asked, what! can dead men work living works? or can Sinners perform righteouſneſs, or pleaſe the moſt righteous God? But what doth the Lord anſwer them?

Verſe 6. *They flee from deſtruction, but Egypt ſhall gather them up, and Memphis ſhall bury them.* Becauſe the Lord gave them unto the *Babylonians* for their ſins, they fled into *Egypt* to ſave themſelves. As if he ſhould ſay, What ſhall ſinners do? They ſhall be deſtroyed, the Fleſh ſhall be crucified, the carnal mind mortified, their wiſdom turned to folly, their ſtrength broken, that they may receive a new ſpiritual Life, Light, wiſdom, Strength, and all things in Jeſus by the Lord, *that caſts men down to death, and ſaith again, Return ye Sons of men*; therefore though they flee from this deſtruction, they will not have ſalvation in this way, but they will make Bricks in *Egypt*, and get their living; to wit, they will do all that God hath commanded in his Word, that they may pleaſe God, and then he will ſave them; but his Word is ſpiritual, and he is a Spirit, and will be worſhipped in Spirit; but you are carnal, you can neither obey his Word, nor worſhip him, all you flee to is Hypocriſie, and therefore a greater deſtruction ſhall come upon you.

Verſe 7. *The Hypocrite and his hope ſhall periſh together; for your Prophets are fools, and your ſpiritual men mad*: This is greater iniquity, therefore greater is Gods wrath.

Verſe 2. *The Watchman of Ephraim* (to wit, the true Miniſter) *is with my God*; The Prophet is the Snare of a Fowler in all his ways; to wit, to uſe all means to win Souls; *and hatred in the Houſe of his God*; to wit, he is hated of them, becauſe he declares to them the Truth, as *Paul* was, by the Churches through falſe Apoſtles.

Verſe 9. Here he ſhews their ſetledneſs in their way. *as Wine upon the Lees, that will not be refined*; therefore he threatens his Judgments; for it is the way

way of God to let iniquity come to a height before he viſit.

Verſe 10. Here he ſpeaks firſt of *Abraham*, *Iſaac*, *Jacob and Joſeph*; they were like *moſt choice Grapes in the wilderneſs*; to wit, moſt faithful ſervants of God among heathen Infidels; then he ſpeaks of their revolting Poſterity, that turned to Idolatry notwithſtanding his wonderful Mercies to them.

Verſe 11. Here by *Ephraim*, he figures Hypocrites, who think they can worſhip God aright, not conſidering (as *David* did) that *they are conceived in ſin, and brought forth in iniquity*, and therefore can do no good till they are regenerate, as our Saviour taught.

Verſe 12. By *Children*, is figured the conceited righteouſneſs of Hypocrites, which ſhall not be bleſſed of God, but curſed.

Verſe 13. This hath the ſame Figure. Hence the Prophet ſeems to petition againſt them; but the Servant of God never prays againſt any; for,

Verſe 14. He loves and prays for Enemies; but all this is againſt hypocriſie and the fruit of it.

Verſe 15. Therefore he ſays, *All their wickedneſs is in Gilgal*, which was a place of Worſhip, and there they uſed their own inventions (as all Hypocrites do) to make an outward ſhew of great zeal and holineſs, when the heart is abſolutely rebellious, even in the ſtricteſt of them, whom he calleth *Princes*, but *Rebels*.

Verſe 16. And therefore compares them to a *Tree whoſe Root is dried up*, becauſe they are not planted into Jeſus; therefore the Religion that they moſt delight in, is abominable to God.

Verſe 17. Therefore God will *deſtroy them, and ſcatter them amongſt the Heathens*; to wit, they ſhall

have the ſame Judgment with them that worſhip Idols.

Chap. 10. *Verſe* 1. Here by Figures he ſhews that man that is religious in his own wiſdom, abounds in abundant ways of holineſs and zeal, and great ſhews of godlineſs and devotion

Verſe 2. *Their heart is divided*; this is a full deſcription of Hypocriſie, and the great diſpleaſure of God againſt it.

Verſe 3. By *having no King*, is figured their high eſteem of their own Religion; where-through they feared not but God would govern them himſelf, that they needed no King; for that they ſhould be good and honeſt without a King and Laws.

Verſe 4. Here the Prophet ſhews that all this is but deceit, therefore *the end of it will be bitter as wormwood.*

Verſe 5. Here he ſheweth, that their wickedneſs (which he calls *the Calf of Aven*, which is the Idol of Iniquity, inſtead of *the Sacrifice of Bethel*, the Houſe of God) ſhould *bring fear and grief upon them and their Prieſts* (whom he calls *Chemarines*, to wit, Prieſts of Idols) *becauſe the Glory of it is gone*; to wit, when God *ſtains the pride of all fleſhly Glory.*

Verſe 5. Then they may *preſent it to King Jareb*, to whom they muſt be *Captives*, to ſee if they can get his Favour; but they will *get nothing but ſhame by all their devices.*

Verſe 7. For when they reject God, that he ſhall not reign (as King) over them, whatever they ſet up for King is but *Fome.*

Verſe 8. By *High Places of Aven*, underſtand Hypocriſie; for *Aven* ſignifies Iniquity; and Hypocriſie is the higheſt Iniquity, becauſe it is againſt God. By *Thorns and Thiſtles growing upon their Altars*, underſtand

ſtand that their Worſhip of God is curſed; for *Altars* are built for worſhip, and *Thorns and Thiſtles* growing on the Earth, was by the Curſe for *Adam*'s ſin. The *Mountains and Hills* that Hypocrites call to, to fall upon them, and hide them from the wrath of God for Sin, are their own high conceited Religion, and Zeal; and Devotion, wherein they think they excel all others.

Verſe 9. Here he ſignifieth that they might know themſelves to be wicked, becauſe the Lord did give the victory to the wicked men of *Gibeah*, that had committed ſuch whoredom and rapine upon the Prieſts Concubine, to wit, that they alſo did commit ſpiritual whoredom, to wit, while they exerciſed Religion in words, their Hearts went after Pride and Covetouſneſs; therefore the Lord gave them to deſtruction twice, to let them know that Hypocriſie was more deteſtable to him than any other wickedneſs, but it touched them not.

Verſe 10. By *the Lords deſire to chaſtiſe them*, is meant, that he did it to correct and mortifie their Minds. By *the People ſhall be gathered againſt them*, underſtand, Gods People ſhall always be againſt Hypocrites. By *their two Furrows*, underſtand their double mindedneſs, wherein Hypocrites draw near to God in words, but in heart are far from him.

Verſe 11. By *Threſhing*, underſtand beating down all others; ſo would Hypocrites do. By *paſſing by her fair Neck*, underſtand, diſcover all her fair ſhews of Religion to be abſolute Hypocriſie, and bring her to Judgment. By *Judah ſhall plow*, underſtand; the true Elect of God ſhall ever be ſearching the ſecrets of their Hearts and Reins, that no Iniquity be there. By *Jacob*, underſtand the faithful Miniſter, that ſhall by the Word diſcover unto Gods

People the Mystery of Iniquity in man, and the Mystery of Righteousness in Jesus.

Verse 12. This is an exhortation unto this Exercise, and to expect that they can neither work righteousness, nor obtain Mercy, but by Gods free Grace and Mercy.

Verse 13. Here he shews that they have done the clear contrary; where, by *eating the fruit of Lies* understand, they trusted to have Salvation by their own righteousness, and fed their Souls with vain hopes therein. By *multitude of strong men*, understand, their strong Reasons, and many ways of Holiness.

Verse 14. Here God sheweth his faithful Judgment, that he *will utterly destroy* these false hopes, *even as one Nation destroys another by Battel*; but the destruction of God is to crucifie the Flesh, and save the Soul.

Verse 15. By *Bethel*, which signifies the House of God, understand that their Hypocrisie shall bring this destruction upon them. By *Morning*, understand Jesus, the Morning-Star; for by him shall all that reigns as King in the Heart of man be destroyed,

Chap. 11. *Verse* 1. By *a Child*, understand his natural estate, born in sin; so that this sets forth Gods free Love; and by *Egypt*, understand, in captivity to Satan and Sin; so that this sets forth Gods great power given out for their salvation.

Verse 2. Here is the next Mercy of God to his People, to *call them*; to wit, to teach them his ways by his Ministers; but here is mans wicked and deceitful heart, that turns to Idolatry, to wit, Hypocrisie, to worship God as an Idol, according to what he sees or hears, or his heart conceives, and not in self-denial and faith in Jesus.

Verse

Verſe 3. Here he ſhews, that man underſtands not that he cannot walk in the ways of God unleſs God lead him by his holy Spirit; nor can ſave himſelf from falling into iniquity, unleſs God uphold him by Jeſus, who is the Arm of his power and wiſdom to ſalvation; nor can eſcape deſtruction by Sin, but by free forgiveneſs of Sin, and ſanctifying of the Soul, which he calls,

Verſe 4. *Healing*, and *leading in Love*, and *taking off their bands*, and *feeding them.*

Verſe 5. Here he ſhews that his *Redeemed ones ſhall not return* unto their Natural eſtate, but they ſhall be ſubjected to Satan becauſe of Hypocriſie.

Verſe 6. And his *Judgments ſhall be upon them, becauſe they follow their own Counſels.*

Verſe 7. And are bent to *Rebellion*, though his Prophets taught them that all their Happineſs was in his free Grace; yet *none would believe it, that they might exalt him*, to wit, magnifie the Riches of his Mercy in his great Love to man.

Verſe 8. Here he ſheweth that he *loves them ſo tenderly, that he will not deſtroy them in wrath, as* Admah *and* Zeboim *with* Sodom, *but will ceaſe from his wrath, for he is God* (to wit, *abounding in Mercy*) *and not man* (to wit, *eaſily provoked to wrath*) *but the foundation of all holineſs is in thy heart; I will not enter into the City*, to wit, my Grace and Mercy ſhall not be communicated to all, but reſerved to my redeemed.

Verſe 10. Here by *Roaring*, underſtand the ſending his Word in power to convert the *Gentiles*, *Aſſyrians*, *Egyptians*, to wit, all Enemies and Haters, and make them as Sparrows and Doves, meek and patient, and eſtabliſh them in ſure Houſes, even to live by the Mercies of God in the Faith of Jeſus.

Verſe

Verſe 12. Here by *Ephraim* and *Iſrael* is meant Hypocrites among them; and by *Judah*, the true Servants of God.

Chap. 12. *Verſe* 1. Here, by the *Wind and Eaſt-wind*, underſtand mans own Councel, which is lighter than Wind with God; for that they do nothing but think to pleaſe God with their Religiouſneſs, as they pleaſe *Aſſur* and *Egypt* with Preſents.

Verſe 2. Here he ſheweth that God *will reprove his own People* wherein ſoever they truſt in their own ways and works.

Verſe 3. *Though he loved Jacob above his Brother in the Birth*;

Verſe 4. *And gave him Power and Bleſſing* in all his Viſitations and Trials; and,

Verſe 5. *Became his Memorial, that he might be honoured of all men.*

Verſe 6. Hence he exhorts his People to ſtick to Gods Mercies, and judge themſelves as *wicked*, and ſtill *truſt in God.*

Verſe 7. Here is the Teſtimony of Truth concerning Man and his Religion, that *he is wicked as Canaan*, and his Religion *deceitful* (as *falſe balances*) and *only a Covering for his Covetouſneſs and Oppreſſion*,

Verſe 8. Here is the Hypocrites conceit of himſelf, he thinks himſelf to be *blameleſs*, and to outſtrip all others in Holineſs.

Verſe 9. Here the Lord ſhews him that though he *be his God*, to wit, that he loves him with an unchangeable Love, yet *he will make him dwell in Tabernacles*; to wit, he will make him know that he *hath no ſure abiding place here, but muſt ſeek for a City and Habitation whoſe Founder and Builder is God.*

Verſe 10. Here he ſhews that he hath continually declared this by the Miniſtry of his Prophets in Viſions and Parables.

Verſe

Verſe 11. Here he ſhews that their iniquity is in their way of worſhip; he eſteems no more of it than of Furrows in the field.

Verſe 13. Here he ſhews *Jacob*'s low condition, and how the Lord rais'd him and preſerved him by his Mercies and Servants.

Verſe 14. But being grown, *Ephraim* provoked him with his pride in Religion, therefore the Lord will bring him down.

Chap. 13. *Verſe* 2. Here he ſheweth how man by a zealous holy profeſſion gets great Authority and Eſteem with man, but is dead as to God; and by this honour of man he goes on more and more in his zealous way, he ſpares no coſt; yea he will be ſacrificed, to wit, he will ſuffer death for his Religion, he kiſſes it as *Iſrael* did *Jeroboam*'s Calves.

Verſe 3. Hence he ſheweth the work of God is to bring him to account of himſelf as *Wind*, *Dew*, *Chaff*, or *Smoke*.

Verſe 4. Here he ſhews that ſtill he continues merciful, a ſtrong deliverer, as out of the Land of *Egypt*, in their diſtreſſes, that then they have no other God and Saviour.

Verſe 5, 6. He ſhews again that in their neceſſities he was *a preſent help*, but in *their fulneſs they grew proud and forgot him.*

Verſe 7, 8. Therefore he ſhews that he will break their proud heart, and diſtreſs their high minds, as *Bodies are torn in pieces by wild Beaſts*;

Verſe 9. Till they *know that their deſtruction is of themſelves, but theer ſalvation is of God.*

Verſe 10, 11, 12. Here he ſhews that he continues the ſame, and that all that *Iſrael* chuſeth to guide and govern them, fail and periſh as *Saul* did, whom he *gave in his anger, and took away in his wrath*; but in all

all this they ſee not that it is for their ſin.

Verſe 13. Here he ſhews by another ſimilitude that the work of God is like *the ſorrow of a travailing woman*, which man not underſtanding, ſtands aſtoniſht, knows not what it means, he *looks for joy in work righteouſneſs, and knows not that he muſt have ſorrow firſt*: But he ſhews them they muſt be crucified and mortified, all the power of ſin muſt be deſtroyed in them.

Verſe 14. But he will redeem and deliver from Death and the Grave, and triumph victoriouſly over them in his Croſs, he will not fail, even to deſtroy ſin and all the works of Satan in them.

Verſe 15. And further, if his People would be proud of their Religion, as others are, *the Word of the Lord ſhall be as a drying Eaſt-wind, and ſhall dry up his wine and fountain of pride, and ſpoil all his pleaſant Religion wherein he glories.*

Chap. 14. Here is the glorious work of God, to make ſinful man under ſence of his Sin and Rebellion againſt God, even by the Word of God, that ſword of the Spirit, that all his righteouſneſs, the fruit of his deluded mind be deſtroyed, as if Infants were daſht in pieces, or women with child ript up.

Verſe 2. Thereby will his *ear be opened*, he will hear the Lord calling to him to *return from his own ways, for they are iniquity.* And,

Verſe 3. To pray unto the Lord for pardon of ſin, and to receive him of his own free Grace, that he may praiſe his Name for ever.

Verſe 4. And never any more to truſt in the help or ſtrength of man, or to eſcape the Judgments of God or to have confidence in his own works, but to flee to him (as a fatherleſs Child) to find Mercy with him alone.

Verſe

Verſe 5. Then *will the Lord heal their rebellion, and love them freely, and ceaſe from his anger*; Yea,

Verſe 6. He will *make them fruitful (as the Earth is by dew) and their righteouſneſs ſhall be as clear as the white Lily.*

Verſe 7. *And as ſtrong as the Cedars of Lebanon*; and every Branch of it, both mortification of the fleſh, and ſanctification of the ſpirit, ſhall ſpread with beauty and fragrant ſmell to allure others; and they that are ſo converted,

Verſe 8. Shall receive new Life, like Corn, and flouriſh in Jeſus the true Vine, and give a ſweet ſmell alſo.

Verſe 2. Then ſhall the converted Soul ſay What have I to do any more with any thing but the Mercy of my God? for I have not only heard his voyce, but I have ſeen his face, even his love in Jeſus, who hath ſaid to me, *I am the green Fir-tree, upon me is thy fruit found*; and his word is true, praiſed be his Name for ever.

Verſe 10. The Prophet concludes, *he that is wiſe underſtands that theſe things belong not to Iſrael only*, but to every Soul of Sinners throughout the world; *There is no reſpect of perſons with God.*

JOEL.

Chap. 1. IN this Chapter the Prophet declares largely all ſigns of a great Dearth, whereby is figured the hunger of the Soul of man for the word of God, which may be manifeſt,

Firſt, Becauſe he ſaith, That *the Meat-Offering*

and

and the Drink-Offering are cut off from the House of God; for these were ordained to be the food of the Priests that waited on the Altar and Service of God, which figured that all his People whom the Lord Jesus makes Priests unto their God, shall be fed at his Table, to wit, their Souls shall receive nor trust nothing for righteousness, salvation, or sanctification, but only the Lord Jesus, who is *the bread that came down from heaven, and gives life to the world, and that life is the light of men, and whosoever believes in him are made the Sons of God, and he is the Lord our righteousness*; yea he is ordained of God to be all things to us; therefore if our Souls feed not on him, they are as men famished; which our Saviour figures by the Prodigal, who cries out, *I have sinned, I have sinned*; when a Famine is upon men of temporal food for the Body, they cry not out of sin, but *curse their Kings and their Gods*, as it is written.

Secondly, Because he saith, *The fire hath devoured the pastures of the wilderness*, and the natural estate of man (which can do nothing but commit sin, and feeds only on earthly and carnal delights) is commonly compared to a barren wilderness; and when the Judgments of God are upon his Soul, then his carnal delights will be gone, as the Prodigal's desire to harlots, and feeding of swine, and all were gone, when sin became a burden to him: This is that which makes men cry *Alas, the day of the Lord is at hand, it comes as destruction from the Almighty*.

Chap. 2. In this Chapter the Prophet first threatens *the Sword, a great and terrible War, that shall destroy and make all desolate*; whereby is figured the Battel of the Lord, whereof *Isaiah* saith, *Every battel of the Warrior is with confused noise, and garments rolled in blood*: But,

Verse

Verſe 2. This ſhall be *with burning and flames of fire*; this Battel is by the word of Truth, which is *the ſword of the Spirit*, and comes upon man when God extols the Law, and makes it honourable, and *applies judgment to the Line, and righteouſneſs to the Plummet, and ſweeps away the refuge of Lies*; to wit, brings guilt upon mans Soul, and awakens his Conſcience to be as a thouſand witneſſes againſt himſelf, that then he is diſcovered to be wicked, and there is no peace to the wicked; for when they flatter themſelves with vain hopes, and *cry peace, peace to their Souls, then wo and ſudden deſtruction comes upon them ſuddenly as Travail upon a woman with child.* And that this ſpiritual Battel is here figured, is plainly manifeſted, for that he ſaith,

Verſe 10. *The Earth ſhall tremble, the Heavens ſhall ſhake, the Sun and Moon ſhall be dark, and the Stars ſhall ceaſe ſhining*; for theſe things are not done by any temporal Battel, but this Battel of the Lord makes the earthly mind of man to tremble, ſo that the heavens ſeem to ſhake the Sword of Divine Juſtice over his head, the light of the Sun, Moon and Stars yield no light to his dark mind, the increaſe of the Earth, as Corn, Wine and Oyl, will nothing avail him, the light of the Sun, Moon and Stars will not comfort him; it's the light of God's counte nance he wants. In the midſt of all the Earth's plenty his Soul is hunger-ſtarved, he dwells in a Land of drought, where no moyſture is, the brightneſs of the Sun at noon brings darkneſs upon him, witneſſing the darkneſs of his mind, that hath deſired, delighted in, and loved the Creature more than the Creator, who is God bleſſed for ever.

Verſe 11. By *the Lords Hoſt*, underſtand the Lord Jeſus and all his holy Angels, even the Miniſters of the

the Truth, the Angels of the Churches, the Conscience, that is as a thousand witnesses, the day and night that keep their changeable course by the command of God, themselves can do nothing, the plants of the earth that go down into the earth in winter, and all their glory and beauty obscured, and break forth in the Spring with an increase of glory and beauty, and all at God's appointment. Likewise Summer and Winter, and all other interchanges of heat and cold, the Seas with their ebbings and flows, the Thunder, and all the fiery Vapors of the Sky, the Rainbow, and all glorious testimonies of God's wondrous Power, all terrible Apparitions on the Earth or in the Skies, all these are witnesses of God's great Power, and mans and all Creatures Nothingness in comparison of him, and therefore appear against man, that either glories in the work of his own hand, or seeks after, or honours any thing but God in heaven or on earth.

Verse 12. He begins to lay open the effect of this Battel of God, to bring them to a true and unfeigned Repentance, wherein by exhortation to it, understand, that it is not any thing that man can do; for he says, *Rent your hearts*, which no man can do; for all the preparations of the heart are from the Lord; therefore by exhortations he manifests how the Lord doth work in his People.

Verse 18. Here he shews still how the Lord proceeds, even to preach the Gospel, those glad Tidings to the repenting sinner; where by temporal blessings always understand spiritual, to wit, Pardon of Sin, Sanctification of the Soul, Love of God, Rejoycing in Jesus, Hunger after Righteousness, the Guidance of the holy Ghost; By *Enemies*, understand Satan, the World and the Flesh; by *Victory*,

understand

underſtand the crucifying of the Fleſh, the mortifying of the carnal Mind, preſervation from Satans temptations, conqueſt over Hell and Death; theſe things belong to a Chriſtian, not worlds Riches, Peace and Plenty; for *they that will live godly in Chriſt Jeſus ſhall ſuffer perſecution*; and that theſe things are hereby figured, is plainly manifeſt, by that he ſaith,

Verſe 23. *Be glad O ye Children of Zion, and rejoyce in the Lord your God, for he hath given you the rain of Righteouſneſs.*

Verſe 26. And ſo goes on declaring all the Comforts and Bleſſings of God to a Chriſtian Soul; where, by *Dreams and Viſions*, is figured the perfect knowledge of Chriſt, the operations of free Grace, and fruits of the Spirit, the goodneſs, mercy and love of God, the life of Faith, and its working by Love, *&c.* wherein it is given to true Chriſtians to be meditating night and day.

For the 30th. and 31th. Verſes, is the ſame to be underſtood as in the 10th. Verſe.

Verſe 32. By *Call on the Name of the Lord*, underſtand, believe in him; for *whatever man asks believing, he ſhall receive*; *no man can call upon God, but he that believes in him*; *for others know him not*, as *Paul* witneſſeth.

By *Mount Zion*, underſtand always God's free Grace. By *Jeruſalem*, underſtand the Elect of God in *Iſrael*. By *Whom the Lord ſhall call*, underſtand the Converts of the Gentiles.

Chap. 3. By *Iſrael's Captivity unto other Nations*, is figured their Captivity to Satan & Sin, all the Luſts of the Fleſh, and Vanities and Follies of the earthly mind. By *giving them victory over their enemies*, is figured Mortification of ſin, and Victory over Satans Temptations; therefore he calls it *the Valley of threſhing*.

By *Iſrael's multitude*, is figured all the operations of Grace, and fruits of the Spirit, that teach to deny all ungodlineſs, and mortifie every ſin. Therefore by *thoſe days and that time*, is meant when Jeſus is revealed in the Soul; for then there is victory given over all theſe enemies, as in *Paul*; when Chriſt was revealed in him, all his raging madneſs in perſecuting Chriſt and all his Servants was gone, and all his Phariſaical righteouſneſs was as filthy as dung; theſe things held his Soul priſoner in ſin, under carnal wiſdom and ſhew of Religion, and great holy Zeal, as under gates of braſs and bars of iron; theſe are the doors that Chriſt breaks open to ſet poor ſinners at liberty. Theſe are the everlaſting gates and doors that are lift up, and Chriſt is the King of Glory that comes in; thereby is the heavenly *Jeruſalem* holy, and no ſtranger goes through her, and Gods Mountains, even his free Grace, and great Love to man drop down wine; and Gods Hills, even his Goodneſs and Truth, flow with Milk, even with tender compaſſion to nouriſh his Babe-like Converts, and all the Rivers of *Judah* (even the meditations of true Believers) run with water, even to waſh and cleanſe out every filthy ſpot, and a Fountain out of the Lords Houſe, even the cries of a broken and contrite heart waters the Vally of *Shittim*, to wit, brings down the pride of the vain-glorious mind. *Thus ſhall Egypt and Edom* (to wit, the Oppreſſors and Haters of God's People) *be waſte, and a deſolate wilderneſs for ever.*

AMOS.

Chap. 1. *Verse* 1. HEre is ſhewed that God ſeeth not as man ſeeth, nor chuſeth as he chuſeth; for man will chuſe only learned men to the Miniſtry of the Word, but God chuſeth Learned, as *Moſes*, and Noble, as *Iſaiah*, of the Royal Blood; and ignoble, as this *Amos*, a poor herdſman; & unlearned, as *Peter* & *James*; and makes them mighty in Doctrine, that they may teach not what they have learnt of men, but what they have received of God; as our Saviour ſaid, *Freely ye have received, freely give*; and if men have Learning, he cauſes them to lay it aſide in the Miniſtry, as *Paul*; *I came not to you in humane wiſdom or eloquence of Speech, no not in the words that humane wiſdom invented, but in demonſtration and power of the Truth*: And again, *What I have received of the Lord Jeſus Chriſt, that I ſhew unto you.*

Verſe 2. By *the Lords Roaring*, underſtand the giving out of his Law in power upon the Heart of man, to diſcover all his ſin, and bring him under guilt and wrath of God. By *Dwelling place of Shepherds*, underſtand mans feeding on vain hopes of Peace by his own righteouſneſs. By *Top of Carmel*, underſtand Pride of mind in his own conceited Holineſs.

Verſe 3, By *three Tranſgreſſions and four*, underſtand fulneſs of iniquity; for three and four are ſeven, which is uſed for perfection, and not for any determinate Number, as I have ſhewed before; and it ſheweth firſt the growth of Sin, that though it be ſmall at firſt, it ceaſeth not till it come to a fulneſs. Secondly, The long ſufferance of God towards ſinners, that often warneth them of his Judgments,

and waiteth for their Repentance, and executeth not his wrath till their iniquity be full, as he gave not the Land of *Canaan* to *Iſrael* till the iniquity of the *Amorites* was full. By *all the wickedneſs of the Heathens*, he ſheweth what great and vile iniquities the natural man that is not regenerate committeth; and by *threatning Judgments againſt them*, he ſheweth that none ſhall eſcape puniſhment for his ſin by ignorance of God; for God hath not left them without teſtimonies in his creatures, as *David* ſaith; *The Heavens declare the glory of God*, &c. And by his Providence, as *Paul* ſaith, *ſending ſhowers of Rain, and giving us fruitful ſeaſons, filling our hearts with joy*; therefore every man is inexcuſable that he worſhips him not as God, but his fooliſh mind is darkned.

Chap. 2. *Verſe* 4. By *caſting away the Law of the Lord*, underſtand the firſt Command; to *have no other God but him*; for this implies all the reſt of the firſt Table; for then man muſt make no Image; for an Image is but a vain ſhadow, but God is the real being, life, and power of all things, and in all things; and he muſt not take Gods Name in vain, for he muſt worſhip him as God, to wit, good, gracious and merciful, from whom every good ability of body and ſoul, every upright deed, and every good inclination of his mind do flow, and by whom all goodneſs in the Creature for mans benefit, are ordained; and laſtly, he muſt ceaſe from his own works, and do the works of God, which is the keeping of the Sabbath, and the fulfilling of all theſe is Love; for only he doth theſe things that loves God with his own heart. By *keeping his Commandments*, underſtand all the ſecond Table, which is alſo obeyed by Love; for only he which loves every man as himſelf, honours his Superiors, and is merciful to the poor, and harmeth

none

none in thought, word or deed. By *their Lies*, underſtand their thoughts or hopes that they can perform theſe things, all or any of them, by their own wiſdom or power, or care, or diligence, for that is without Chriſt, the promiſed Seed, for *he is the power and wiſdom of God to ſalvation to all, both Jew and Gentile, Profeſſor and Prophane.*

Verſe 8. This ſhews how they worſhip God while their hearts are not cleanſed from iniquity; therefore while they are unjuſt and unmerciful to men, they cannot be good in the ſight of God.

By *drink the Wine of the condemned*, is figured delighting in ſuch a Form of Religion as is condemned in the Word of God; for by *Wine* is figured the delightfulneſs, and in their thoughts the profitableneſs and fruitfulneſs of it; and by *drinking*, is figured their free receiving of it, and therefore they are ſaid to *be drunk, but not with wine*; for this is called Wine figuratively.

Verſe 12. And this is the Wine which they are ſaid to give the *Nazarites*. And by commanding the Prophets not to propheſie, is meant, not to preach Chriſt, or that man cannot work righteouſneſs, or do any thing acceptable to God by his own wiſdom or power; for that is preaching Chriſt and Self-denial; therefore the Church is brought in by *Iſaiah*, denying their own righteouſneſs, and teſtifying, *He hath wrought all our work in us*; this *He* is Chriſt; for all Prophecy is of him, and fulfilled in him, and therefore no more mentioned after he came in the fleſh; not that it ceaſeth, but that it is henceforth called Preaching the Goſpel, or Preaching Chriſt and his Croſs to all.

Verſe 14. By all theſe failings of mans power, underſtand a conviction of the Soul and Conſcience,

that he is able to do nothing that is good, righteous or well-pleaſing in the ſight of God, and ſo to ſtand naked, hungry and thirſty, crying to God.

Chap. 3. *Verſe* 3. Here he ſhews that man cannot walk in the ways of God until God hath reconciled him to himſelf by Chriſt; for man *cannot ſerve two Maſters*, as our Saviour teacheth; *if he love the world, the love of God cannot be in him.*

Verſe 4. By a *Lion roaring* is figured God, by his Prophets or true Miniſters preaching the Word powerfully, whereby man is taken, to wit, convinced to be a ſinner; ſo that he falls down humbly before God, and acknowledgeth that God is in ſuch Miniſters indeed.

Verſe 5, 6. By theſe Parables is figured the efficacy of the Word of God in his Servants, when it is preached faithfully, to wit, not made Precepts, Rules and Leſſons to guide mens words and actions, but a diſcoverer of Sins, a ſearcher and trier of the heart and reins, that every man may be brought to confeſſion of his ſins and ſinful nature, and utterly to ſtand confounded, that he ſee no way or means of help. This is the evil that none doth in a City but God himſelf even to force every Soul to cry out, I am a Maſs of ſin, as *David* did.

Verſe 9. By *Aſhdod* and *Egypt*, underſtand Sinners or men in their natural eſtate, living without God in the world.

By *Mountains of Samaria*, underſtand men in a profeſſion of Religion, lifted up in their minds as the only People of God.

Verſe 11. By *Adverſary*, is figured the Law or Hand-writing of Ordinances that is againſt us; for when God ſends it upon mans ſoul in his power, then appears ſtrength of Sin, and all mans ſtrength

and

and glory is foyled, as *Paul* ſaith, *When the Commandment came, ſin revived, and I died.*

Verſe 12. Here is figured the Lords deliverance of his Elect out of captivity to Satan and Sin, as a prey out of the Lions mouth, although they lie in ſecurity in their ſin as in a corner of a Bed, or a Couch.

Verſe 14. By *viſit the Tranſgreſſions of Iſrael*, underſtand diſcover all their ſins; and by *viſit the Altar of Bethel*, underſtand diſcover their hypocriſie, or the unrighteouſneſs of their holy things, as the Prophet calls it. By *breaking the horns of the Altars*, underſtand pulling down the high thoughts of man raiſed by his own righteouſneſs.

Verſe 15. By the Lords *ſmiting and conſuming all the houſes*, underſtand all the ways wherein man ſits in ſecurity, and promiſeth peace to his Soul, though he be far from the way of peace; as by *the winter-houſe*, his ſecurity from the ſtarving in ſin; by *the Summer-houſe*, his ſecurity from the burning wrath of God; by *the houſes of Ivory*, his ſecurity by the conceited purity of his Religion; and theſe are called Houſes, becauſe men have found out many inventions, to wit, new Forms of Religion, which they account pure as the white Ivory; and by *great houſes*, his ſecurity under the great Mercies of God, which they take not from the freeneſs of his Grace in pardoning all their ſins, and ſanctifying their Souls by Chriſt, for then they were ſafe; but they take the greatneſs of his Mercy for acceptance of their Holineſs, and Zeal, and Devotion, and good Endeavours, and herein are they deceived; for if any thing of mans could be accepted, Chriſt had never died; therefore he ſaith, *Thy Money periſh and thy Coyn, thy Ranſom will I pay my ſelf.*

Chap. 4. By *Kine of Basan*, is figured men much delighted in their way of Religion, as Kine are delighted in a fat pasture; by being *in the Mountains of Samaria*, is figured that their Religion is invented by man, as *Jeroboam*'s Calves were, which they worshipped in their Mountains. By *oppressing the poor, &c.* is signified, that though they profess the worship of God, they have no goodness in them towards man. By *saying to their Masters, Bring, and let us drink*, is figured their consent to the inventers of that Form of Religion, and their delight therein, as Drunkards in their drunken fellowship.

Verse 2. This is a Prophecy of Christ, as all are that speak of time to come; and for the certainty of it, he saith, *the Lord hath sworn it*, and the efficacy of it is to take them away, and their Posterity, to wit, to deprive them of all comfort as men hurried away with thorns, and destroy all their sins, which are the brood of a sinful mind.

Verse 3. *And ye shall go out at the Breaches*; when the Lord makes a breach between Sin and the Soul, when he disanuls mans Covenant with Hell and Death, then man goes out, even casts himself out of the Palace, though he thought himself as secure and glorious as a King in his Palace, he is in haste to be gone out of it, as *Paul* counted that loss and dung, which before he counted gain.

Verse 4, 5. Here he shews how they delighted in their religious way, in *observing all things commanded*, yea, in *multiplying Sacrifices, and inventing new ways of Holiness*, but all was transgression in the sight of God.

Verse 6. By *Cleanness of teeth, and scarceness of Bread*, is figured a sence of want in the Soul, which yet turns not to God, but either to increase Devotion, or to some other form of Religion, or to some more zealous Preacher.

Verse

Verſe 7, 8. By *Rain*, underſtand the true Miniſtry of the Goſpel, which only makes fruitful, and which the Lord gives in few places, even where he hath a People to cull out, for there is an effectual door opened to the Miniſter, as to *Paul* in *Macedonia*, and it prevails in his Elect, but the reſt wither away, for they turn not unto the Lord, but either oppoſe it, or turn the Grace of God into wantonneſs.

Verſe 9. By *the blaſtings of God upon the fruits of the earth*, is figured the diſcovery of all their Religious actions and zealous ways, that they are not from the Lord, and therefore they ſhall not proſper, yet they turn not unto the Lord, they ſay not yet, *there is no hope*, but by more carefulneſs and diligence they hope to pleaſe God.

Verſe 10. By *Peſtilence*, underſtand infection of one another with their hypocriſie, as the Phariſees made Proſelytes. By *ſlaying their young men with the ſword*, underſtand the Word of Truth, which is the Sword of the Spirit, prevailing with ſome young men, even ſuch as he hath weaned from the Teats, even from all that is nouriſhment to corrupt Nature, and hath made them Babes in Chriſt, and revealed his hidden things unto them, that by them he might ſtop the mouth of the Enemy. By *Horſes*, underſtand their ſtrength in Battel, to wit, their Arguments whereby they fought againſt the free Grace of God; and their ſwiftneſs to flee away and eſcape the righteous Judgments of God; for when they flee upon ſwift beaſts, their purſuers ſhall be ſwifter. By *the ſtink of their Tents coming up into their Noſtrils*, underſtand a great diſlike of their way of Religion, wherein they thought to abide all their life, as men that live in Tents; yet for all this, they turn not unto the Lord, they ſay not yet, *is there*

not a Lie in my right hand? but ſtill hope to find help the fruit of their labours, even to be ſaved by more ſtrictneſs in their way.

Verſe 11. By *overthrowing them as Sodom and Gomorrah*, underſtand, exalting the fiery Law of *Moſes* upon them to diſcover Sin, and lay them and all their works under Curſe and the burning wrath of God, ſo that none could be ſaved but ſuch as were pluckt out of the fire by God's free Grace in Jeſus; yet they turned not unto him as loſt and undone ſouls, but they hoped to lay hold on that Grace of God by faith, not of his gift, but their own Reaſon leading to it.

Verſe 12, 13. Here ſhe ſheweth that the Lord will do theſe things unto mens ſouls, and exhorts them to humble themſelves under the hand of God, to be ſubject to his work, and receive his word with meekneſs of ſpirit, that they may be made a new creature in Chriſt Jeſus, conſidering his abſolute power in the creatures, and that he knows the thoughts of man.

Chap. 5. *V.* 1,2. The Prophet calls *Iſrael* to mourning, as he mourns for them; for ſo doth every true Miniſter of the Word; he is much afflicted that there are ſo few that receive the Word, and in all afflictions of Believers, he ſympathizeth with them as *Paul* did with his converted Churches.

Verſe 3. Here he ſignifies how few the word of Truth prevails with to turn their hearts to truſt in God's free Grace.

Verſe 4, 5. Here the Lord directs them to ſeek him in his Mercies in Chriſt, and not in their ways of Religion; for all thoſe ways will come to nought, and they that truſt in them will be confounded.

Verſe 8. By *turning the ſhadow of death into the morning*, underſtand, making men that were darkneſs children

children of light. By *making the day dark as night*, understand Jesus coming to Judgment, that they that see, may become blind. By *calling the waters of the Sea, and powring them upon the open earth*, understand discovering that raging flood of iniquity that lies hid in the heart of man, that man may know that he is the Lord, as the woman of *Samaria* knew that Jesus was the Christ, when he discovered all her whoredoms.

Verse 9. By *strengthning the Destroyer against the mighty*, understand sending the Lord Jesus to destroy the works of the Devil; for the Devil is mighty to delude the heart of man; and Jesus is God's Elect, whom he upholdeth.

By *the Destroyer coming against the Fortress*, understand Jesus destroying all that fortified man in sin.

Verse 10. Here he lays down mans hatred of the true Minister, because he reproveth all hypocrisie in Religion.

Verse 11. He sheweth how they enrich themselves by oppression of the poor. By *building houses of hewen stone, and planting pleasant vineyards*, is figured setling themselves in a strong wife, Religion pleasant to mans Reason; but they shall find no benefit nor comfort thereby;

Verse 12, 13. Because it is deceitful, it makes them not merciful as God is merciful; therefore God hath charged his prudent Ministers to let the wicked be wicked still.

Verse 14, 15. He admonisheth them to do as they profess, obey the Law which they glory in, then shall they find mercy with the Lord.

Verse 16. Here he sheweth the power of the word and work of God is not to set men on in strife who can

can be moſt holy, but to bring every one to mourning under ſence of his ſinfulneſs, that all may look upon Jeſus whom they have pierced, to wit, that their ſins were ſo great, that they could be expiated by no means but by the blood of Jeſus; and then they may mourn *every Tribe and Houſe, and every man apart*, to wit, in the ſecret of his Soul, where none ſeeth but God; for what he ſeeth in ſecret, he rewardeth openly.

Verſe 17. By *Vines*, underſtand the Elect of God, that are planted in Jeſus, that true Vine; they alſo ſhall mourn for their failings.

Verſe 18. Here he ſets forth the coming of Jeſus, which the *Jews* profeſt to deſire greatly; for then they expected they ſhould be declared to be the People of God only, and all other caſt out; for here he ſhews it ſhall be clear contrary; *for many ſhall come from the furtheſt coaſts of the earth, and enjoy the Kingdom of heaven with their Fathers, but they ſhall be caſt out*; for it ſhall declare them to be darkneſs.

Verſe 19. And if they will *flee from the Lord as from a Lion or a Bear ready to tear them in pieces* becauſe of their ſin, *and go into the Houſe of God to worſhip him, and lean upon the wall*, to wit, profeſs Faith in Chriſt, Satan, that old Serpent will delude them, to expect peace thereby, but Jeſus hath no houſe nor pillow to lay his head on, neither came he to ſend peace on earth, but a ſword and fire.

Verſe 21, 22, 23. Here he ſhews that the Lord hates all the Religion of man that is not regenerate, though never ſo zealous and holy in outward appearance, and pleaſant to all the wiſdom of man.

Verſe 24. Here he ſhews what true Religion is, to wit, that by the Law every Soul lies under the judgment of God, becauſe of his ſins, and by Jeſus Chriſt

Chriſt true righteouſneſs enters in and cleanſes every Soul, as a mighty River waſhes the ſtreets.

Verſe 25. Here he ſhews that though they exerciſed Religion, it was in *the wilderneſs*, to wit, in their natural and unregenerate eſtate, where their hearts were like a wilderneſs, a neſt of unclean birds, a den of filthy beaſts; therefore,

Verſe 26. Their Religion was but Idolatry, a *worſhipping of Images for their God and King*; the living God did not rule and govern them; therefore,

Verſe 27. He will make them know that they are Captives to Satan and Sin.

Chap. 6. *Verſe* 1. Here the Prophet proceeds to ſound out the Judgments of God againſt them that profeſs a Religion whereby they *are at eaſe*; for by *Zion* ſtill is the Church figured, and by *Mountains of Samaria* is Idolatry ſignified; ſo that they profeſs to be of the Church of God, but they truſted in Idols, which Heathens worſhipped at firſt, and *Iſrael* learned at them.

Verſe 2. He ſhews them great Cities that were deſtroyed for their iniquity, and that they were no better than they, and therefore muſt alſo be deſtroyed,

Verſe 3. Although they *put far the evil day*, yet they commit wickedneſs which muſt not go unpuniſhed.

Verſe 4, 5, 6. Here he lays out the condition of rich men, whereby is figured mans ſetled mind in a ſeeming glorious way of Religion, which he ſignifies to be wicked, and not of God, becauſe none of them *was ſorry for the affliction of Joſeph*, to wit, none knows what it is to ſuffer as a Chriſtian, without any juſt Cauſe, only by the enmity of the Seed of the Serpent againſt the Seed of the Woman.

Verſe

Verſe 7. Here he threatens in the Name of the Lord that *their Viſitation is at hand*; which though it be given forth as a Threatning, yet it is a great Bleſſing; for *happy are they whom the Lord chaſtiſeth, for they are Children whom he loveth.*

Verſe 1. Here he ſheweth how reſolute the Lord is, ſo that he confirms it with an Oath, that he hates Jacobs *Excellency and his Palaces*, though he loves Jacob; therefore will he *deſtroy the City and all that is in it, for he will have Jacob*, to wit, his beloved ones to have no certain abiding place in this world, but to *ſeek for a City whoſe Founder and Builder is God.* Therefore if any have a houſe of their own, to wit, any certain abiding place in this world, though there be ten of them all joyn'd togetherin ſuch ſociety, they ſhall all die; to wit, all their confidence in that way ſhall be diſſolved,

Verſe 10. *And his Unkle ſhall take him up.* Jacob's Unkle was *Iſhmael*, the Son of the Bond-woman, cast out of the houſe of *Abraham*, for that he ſhould have no inheritance with *Iſaac*; therefore here is ſignified that the natural man hath more care and pity to do any Office of Mercy for the diſtreſſed, than ſtrict religious hypocrites, but by the ſharpneſs of Gods Judgments upon hypocrites, he is terrified that he does not remember the Lords Name.

Verſe 11. By *great Houſe*, underſtand mans ſtrong zealous Religion: By *little Houſe*, underſtand mans ſhew of humility. By the Lords *ſmiting them with breaches and clefts*, underſtand that he will diſcover them both to be hypocritical.

Verſe 12. Here is figured that mans hope to work righteouſneſs, or pleaſe God by his own power and wiſdom, is as vain as to ride *horſes upon ſharp ragged rocks, or to plow there with oxen*; therefore the fruit of

of their righteouſneſs *ſhall be bitter unto them as wormwood and gall,*

Verſe 13. *Ye rejoyce in a thing of nought*; to wit, in your own ways of holineſs: *ye ſay have we not gotten us horns by our own ſtrength?* to wit, power to overcome other Nations by our holineſs in the ways of God.

Verſe 14. Here he ſhews that the Lord will overthrow this their confidence,&by giving their enemies power to deſtroy them through all their Land, to wit, execute his Law upon them ſo, that they ſhall have no peace within nor without.

Chap. 7. Here firſt by *Graſhoppers eating up the graſs, & every green thing of the Land,* is figured the judgment of God upon the Soul, diſcovering all that man accounted to be holineſs, ſpringing from their obedience to the Letter of the Word, to be abſolute hypocriſie, as *Paul*'s righteouſneſs was, though it was *touching the Law blameleſs.*

Verſe 4. By *Fire devouring the great deep,* is figured the fiery Law, or hot burning wrath of God, diſcovering the deep deceitfulneſs of the heart of man, and bringing him to utter deſolation under ſence of his Sin.

Verſe 7. By *the Lord ſtanding by a wall made by Line, with a Line in his hand,* is figured the righteouſneſs of Faith, which is made by a perfect Line; for,

Firſt, It is the righteouſneſs of God, his Gift, or his Work in the heart of man.

Secondly, It purifieth the hearts in which it is, working by Love obedience in Spirit to all the Laws, Statutes, Decrees and Ordinances of God, to wit, begetting in mans heart true love to God and man.

Thirdly, By it, as by a perfect Line, are all people meaſured to Life or Death eternal, as our Savi-

our

our ſheweth; *He that believeth in me is paſſed from Death to Life, and ſhall not come into condemnation; he that believeth not in me, is condemned already, becauſe he believeth not the Record of God which he hath given his Son.* Therefore hereby are *all the high Places of Judah*, to wit, all Religion wherein mans heart is prided, and *all the Temples of Iſrael*, even all external worſhip of God, *and Jeroboam's Idolatry*, even all mans invented ways of Religion lined to deſtruction.

By the Prophets interceſſion for *Iſrael*, in the two former, and Gods repentance, underſtand, that they were the affliction of the Soul under the Law, and therefore the Prophet intercedes that thoſe days may be ſhortned, and God will in Mercy haſten the Goſpel; and Gods Decree is to ſhorten thoſe days; therefore the Prophet intercedes according to the will of God, and the Lord granteth his Requeſt; but the laſt is the unalterable Councel of God, the conſummation determined upon the whole Earth, the ſcourge overflowing in righteouſneſs; therefore here the Prophet intercedes not, but ſtands boldly againſt *Amaziah*, and propheſies ruine to him and his Poſterity, and to *Jeroboam*, and all *Iſrael* that followed him into Idolatry.

Chap. 8. *ver.* 1, 2, Here by *a Basket of Summer fruit*, is figured that the iniquity of *Iſrael* was come to the full; for all their Religion was turned to Idolatry and Hypocriſie; for that unto the worſhipping of the Calves of *Jeroboam* inſtead of the true God, they added cruel oppreſſion of the poor, as *v.* 4, 5, 6.

Verſe 3 By *the Songs of the Temple becoming Howlings*, underſtand, that they ſhall not hear the Goſpel, which is the glad Tidings of Joy to all Nations, but they ſhall feel the burning heat of the fiery Law flaming

ming in their hearts, and ſcorching their Souls becauſe of ſins. By *many dead Bodies in every place*, is figured the word of Truth diſcovering all men to be dead in ſins: And by *caſting them out with ſilence*, is figured, that the have nothing to ſay againſt them, becauſe they felt themſelves under the ſame guilt; as they that accuſed the woman taken in Adultery, to Jeſus, when he bade, *he that is without ſin, caſt the firſt ſtone at her, they went all away in ſilence.*

Verſe 7. By *the Excellency of Jacob*, underſtand the Lord Jeſus; for through him only are all our ſins forgot, and put out of Gods remembrance; therefore it is confirmed by the greateſt Oath or eternal Decree of God, that he will never forget their ſins that believe not in him.

Verſe 8. By *the Floud of Egypt*, underſtand, the Judgments of God againſt the haters of his People, which he caſt out as a Floud upon *Egypt*.

V. 9. By *the Sun going down at noon*, is figured the Judgments of God falling upon them ſuddenly and unexpected; as our Saviour ſays, *as a Thief in the night*; the Prophets ſay, *When they cry peace, peace, then wo and ſudden deſtruction comes as Travel upon a woman with Child*; and for the Certainty, he doubles the Parable; *I will darken the Earth in the clear day*; and by many Similitudes he ſets forth the effects of it in the 10th. Verſe.

Verſe 11. But the real effect of it is a hunger, not for Bread, and a thirſt, not for water, but for hearing the word of the Lord; and though this be threatned as a Judgment upon a ſinful Nation, it is the greateſt Bleſſing; thrice happy are the Souls upon whom the Lord ſends this Famine; they will return (as the Prodigal did) to beg the Bread of the Fathers Houſe, and that Father of Mercies by his

all-ſeeing eye ſees their hungry hearts afar off, and prevents them with his goodneſs, and haſtens to meet them, and feeds them with a feaſt of fat things, and of Wine well refined upon the Mountains, even his free Grace and great Love to man, for thoſe are Gods Mountains.

Verſe 12. Here is held forth not only the great hunger and thirſt upon theſe wandring Souls, which makes them labour ſo hard for it, but the ſcarcity of it, that they ſhall not find it; whereby is ſignified, not that they obtain it not at all, but that they obtain it not by their labour and ſeeking; for they ſeek it among the wiſe and learned, but it is not there; but God ſends it by ſuch a ſimple Herdſman as this *Amos*; or they ſeek it among thoſe miniſters which are well accounted of amongſt men; but God gives it by ſuch as are accounted Hereticks, and perſecuted as *Paul* was.

Verſe 13. By *fair virgins and young men*, underſtand Profeſſors of a beautiful and pleaſant Religion; and by *periſhing*, underſtand, that they ſhall be diſcovered to be dead in ſin; and by *ſwearing by the Sin of Samaria, ſaying, thy God, O Dan liveth, and the manner of Beerſheba liveth*, underſtand the greateſt ſinners, that attribute Life or expect ſalvation from dumb Idols, for the magnifying the freeneſs of Gods Mercy, that he will ſhew his power and grace upon ſuch, to convert them, even to deſtroy their ſins and ſave their ſouls.

Ch. 9. *v.* 1. By *the Lord ſtanding upon the Altar*, underſtand God appearing in Jeſus, for he is the Altar upon which we are offered unto God; and by his command to *ſmite the Lintel of the Door, that the Poſts may ſhake, and cut them in pieces, even the heads of them all, and I will ſlay the laſt of them with the ſword*, underſtand,

ſtand, Preach the Goſpel that all Hypocriſie may be diſcovered, all Religion whereby mans mind is lifted up, which is figured by the Heads of them; for ſo our Saviour declared Phariſees and Sadduces, ſtricteſt obſervers of Religion to be all hypocrites, and he cut them off; for he told them, *they were Children of the Devil, and would do his Luſts, and would not be converted, but rejected the Counſel of God*; but *the laſt*, ſays he, to wit, ſuch as are not ſo obſtinate, *I will ſlay with the ſword*, to wit, convert them by the Word.

Verſe 2, 3, 4. Here he ſhews the proſecution of the Judgments of God by the Law, that man can hide himſelf no where but God will find him out (which alſo *David* declares) buts it's to deſtroy his ſins, and ſave his Soul, though he ſay, *I will ſet mine eyes upon them for evil, and not for good*; it's ſpoken according to mans apprehenſion, that accounts ſuch ſharp correction evil to him, till he find the good fruit of it, then he accounts God his friend, and his reproofs to be good healing Balſoms.

Verſe 5. Here he ſhews the Touch of God clearly alters all, ſwallows up all, as it did *Egypt* by the Miniſtry of *Moſes*.

Verſe 6. For the confirmation of this, he ſhews the greatneſs of God in the Creation of all things, and in his adminiſtration, or government, or change of all at his pleaſure, even by one word.

Verſe 7. *Are ye not as Æthiopians unto me?* By this Queſtion he declares, that they are as black in Soul by ſin in his ſight, as the *Æthiopians* are in Skin. By the other Queſtion, he ſhews that he hath done as great things for their temporal being as he did for other Nations, and for other Nations as for them; ſo that therein he puts no difference.

Verſe 8. But when he deſtroys a ſinful Kingdom out of the Earth, he will not utterly deſtroy them;

Verſe 9. But *he will ſift them among all Nations*, to wit, they ſhall ſuffer affliction as other people, but to purifie them, not to deſtroy them; for the leaſt ſtone ſhall not fall to the earth, for they coming to Jeſus, the living Stone, ſhall be built up as lively ſtones, a ſpiritual Houſe to God, as *Peter* ſaith.

10. This ſignifies that they that flatter themſelves hopes of Peace, ſhall be confounded ſuddenly.

V. 11. *But in that day will he raiſe up the Tabernacle of David*, to wit, when he confounds their wiſdom, he will eſtabliſh them in Chriſt.

V. 12. By *poſſeſſing the Remnant of Edom, and the Heathen*, is figured converſion of the Gentiles by the ſame work.

Ver. 13, 14, 15. By *all the plenty*, is figured ſpiritual bleſſings; and that *they ſhall not be pulled up again*, ſignifies, that the fruit of this work of God is eternal life.

OBADIAH.

A Propheſie againſt Edom.

Edom was the Poſterity of *Eſau*, *Jacob*'s Elder Brother, who, becauſe he was ſo, envied *Jacob*, as *Cain* did *Abel*; and why? becauſe *Jacob* got the Bleſſing, and *Abel*'s Sacrifice was more acceptable in the ſight of God: And as *Cain* ſlew *Abel*, ſo *Eſau* intended to ſlay *Jacob*; ſo *Edom* kept the ſame grudge againſt *Iſrael*, and when the Lord gave *Iſrael* into the

the hand of their enemies becauſe of their Sins, they were perſecutors of *Iſrael* alſo, did not remember that they were brethren, but rejoyced in their affliction, and laid hands on their goods, and ſtood in the croſs way, to cut off them that fled, and ſhut up all in priſon whom their Enemies left. Hereby is figured the Hypocrite, who glories himſelf to be the Elder, even to be the true Child of God, the heritage is due to him, but he ſells it for a meſs of Pottage, to wit, he loves the world, therefore the love of God cannot dwell in him; he greatly deſires the Bleſſing, but God loves *Jacob*, and teaces his Mother, to wit, the true Church, how to procure it to *Jacob*; *Eſau* makes great ſhew of being a man of God, by begging ſo earneſtly for a Bleſſing, but Murder is in his heart, So hypocrites make great ſhew of Chriſtianity, by making long Prayers, and exerciſing all ſtrictneſs of Religion, but Cruelty and Envy is in their hearts againſt the younger Brother, even againſt the Chriſtian that hath nothing to glory in but infirmities; he watcheth to ſee him fall, and when God delivers him into his enemies hand, even leaves him to himſelf, that he ſlips into ſome ſin or folly, he triumphs over him, and makes it his glorying; and if a Chriſtian be perſecuted for the teſtimony of the Truth, by them that know nothing of it, the hypocrite joyns with them againſt him, and are great accuſers of him, as when *Pilate* and *Herod* were againſt Chriſt, it was *Scribes* and *Phariſees* that were his Accuſers, and ſtirred up the People againſt him, and joyned with the *Herodians* to accuſe him; and *Alexander* the Copperſmith, who had hypocritically profeſs'd Faith in Chriſt, did *Paul* much harm. Theſe are the *Edomites* that envy *Iſrael*; but God will raiſe up the men of their confederacy againſt them in the day that he viſits

ſits for ſin, to wit, when he brings them to judgment, ſearching and diſcovering their iniquity by his Law, then it will be a terrible thing unto their ſouls that they have been ſuch haters of Chriſtians as it was to *Paul*, that he had *made a wreck of the Church*; then *ſhall they look upon him whom they have pierced*, to wit, they ſhall underſtand that all they did againſt Chriſtians, was againſt Chriſt, for they were his *little ones*; then *Eſau's Mount is cut down*, to wit, their high eſteem of themſelves; *and they ſhall mourn every one in the ſecret of his heart*, and know it is a grievous ſin whatever they did againſt Chriſt's little ones; they *had better a Mill one had been hanged about their neck, and have been caſt into the Sea*; thus the Lord makes them drunk with his Judgments upon his holy Mountain, even when he exalts his Law, and makes it honourable; that it hath *ſwept away the refuge of Lies*, to wit, their confidence in their own righteouſneſs, wiſdom and zeal. And then *the Houſe of Jacob is a fire, and the Houſe of Eſau as ſtubble*, to wit, the righteouſneſs of Faith, wherein the Chriſtian dwells, burns up all confidence in the fleſhly knowing of Chriſt, wherein the Hypocrites dwell, utterly, that the Soul ſo converted, abhors it for ever. Thus *the Houſe of Jacob poſſeſs the Mount of Eſau*, to wit, thus Hypocrites are made true Chriſtians, and live by Faith in Chriſt with all true Believers.

JONAH.

Chap. 1. IN this Chapter is held forth a ſtrange diſobedience of the Prophet; whereby is intimated,

intimated, what Self-love is in the beſt, and how much man is bent to avoid trouble and diſdain, and to live in peace and pleaſure; but a more miraculous work, that God brings forth by the Infidelity of *Jonah* even the converſion of the Mariners; for when they had wakened *Jonah* out of ſleep, God wakened him out of ſecurity, and made him preach to the Mariners what a God the God of the *Hebrews* was, and how ſinful he was; whereby they were abſolutely converted to fear and believe him, and to know he was the only true God, and to worſhip him, which made them row ſore to bring the Ship to Land to ſave *Jonah*, becauſe he had made known to them the true God. And when he had made known to them, that the Sea would not be calm till he was thrown in, and perſwaded them to throw him in, for it was the will of God, to which both he and they muſt be ſubject; for it is manifeſt that he preached much to them, which is not expreſt; then they prayed earneſtly that his Blood might not be imputed to them. The rude practice of Seamen and Heathens was gone, and they are found truly afraid of Sin, praying, believing and honouring God.

Then is declared Gods wonderful preſervation of *Jonah*, by a great Fiſh that ſwallowed him, and kept him alive three days and three nights in the Fiſhes Belly, which our Saviour ſhews, was a Figure of his being in the Grave ſo long, and therefore is a Figure, that man by being caſt into death, to wit, under the Judgment of God becauſe of Sin, is kept alive, to wit ſaved from eternal death; and how when he is under that Judgment, he is in Hell, to wit, under the wrath of God becauſe of Sin.

Chap. 2. And then he confeſſeth his Sin, and prays unto the Lord, as this ſecond Chapter declares;

whereby is ſignified, hence ariſes all true Prayer to God, when man is in affliction, that gives him either ſound words, or deep ſighs to God, which is of more force with God than words; for if they be but ſighs they make out, Firſt, the righteous Judgments of God upon them, as *Jonah* here ſays, *Out of the Belly of hell cried I, all thy ſurges and all thy waves paſſed over me*, &c.

Secondly, The Mercies of God, *Thou heardſt me, thou broughteſt up my Life from the pit; my Prayer came unto thee into thy holy Temple.*

Thirdly, Mans great Confeſſion of all his ſinfulneſs; *They that follow after lying vanities forſake their own Mercy.*

Fourthly, The Sacrifice of every true Chriſtian, which is only Self-denial; attributing all unto God; briefly concluding, *Salvation is of the Lord.*

And laſtly, When man is brought to that, how quickly the Lord commands deliverance to him, to bring him from under his wrath, and bring him to the light of Life, to wit, wipes all tears from his eyes, eſtabliſheth his feet, and ordereth all his goings.

Chap. 3. This contains *Jonah*'s Preaching, and *Niniveh*'s Repenting; whereby is figured only how mightily the Word of God prevails even with Heathens, when God works with it in the heart; as by *Joſeph*'s interpreting of *Pharaoh*'s Dreams, the King and all his Nobles choſe him willingly to rule over all the Land, and learned true wiſdom at him.

Chap. 4. This treateth only of the Mercifulneſs of God, and ſheweth by a Gourd, that man judgeth after outward appearance, therefore he is ſometimes merciful, and ſometimes void of compaſſion; but God changeth not; but even his Judgments are executed

cuted in great Mercy, that the Flesh may be crucified, and the worldly Mind mortified, and the Soul saved.

MICAH.

Chap. 1. Verse 2. THE Prophet speaketh to all the Earth, and all that is therein, to wit, the earthly mind and affections of man; for that is it against which all the preaching of the Word is; therefore he takes God to witness, *even the Lord from his holy Temple*, to wit, that he speaks nothing but what he hath received from God.

Verse 3. Here is the Testimony; *The Lord will come down*, to wit, appear in Christ, *and tread upon the high Places of the earth*, to wit, pull down all proud thoughts of the heart of man, and bring them into subjection unto the obedience of Jesus.

Verse 4. *And the Mountains shall melt, and the valleys cleave as wax before the fire*, to wit, whatever is of man shall be confounded and utterly destroyed.

Verse 5. And because their Worship both at *Samaria* and *Jerusalem*, is nothing but hypocrisie, therefore he will destroy that *as a heap of Rubbish*, which is good for nothing; *then will he make it for the planting of a vineyard*, to wit, when the Lord hath cast down all mens pride of their conceited holiness, he will plant them into Jesus, the true Vine, that they may bring forth true righteousness. *And the Stones thereof shall tumble down into the valley*, to wit, their hard hearts shall be humbled; *and I will discover the foundation thereof*, to wit, their Hypocrisie, which corrupts all Religion.

Verse

Verse 6. By *graven Images and Idols*, understand mans own wisdom and righteousnes; and by *Gifts* understand mans esteem of them; by *the burning and destroying of them all*, understand, bringing man to the sight of his sin and hypocrisie, that he abhor himself and all his own ways before the Lord, as *Job* did. And the reason is because their hearts were hypocritical, pretending to love the Lord, when they loved their own profits or pleasures, as a Harlot pretends to love her Husband, when she loves others, therefore *shall they have the wages of a Harlot*, to wit, to be rejected of all in the end.

Verse 7, 8. This is cause of sorrow to all the true Servants of God, that any Hypocrisie be found in them that profes's the true worship of God, therefore he mourns greatly, that his sin and the punishment of it, was come even to *Jerusalem*, *and passed from City to City over all the Land*, as *Paul* writ to all the Churches, reproving them for harkening to the false Prophets, and revolting from the Truth; as the *Divine* did also to his seven Churches.

Chap. 2. *Verse* 1. Here he reproves their Religion, for that their hearts were not purified, but *were inventing covetous devices on their Beds, and practising them on the day*. Therefore he shews that their punishment shall be alike.

Verse 2. *He will pluck them down, and all their pride, till they say, we be utterly wasted*, to wit, till they see their own sinfulnes; and,

Verse 3. Confes's that *there is no goodnes's in them at all*; for this is the end of the true Ministry to bring man to perfect self-denial; and,

Verse 4. *To hunger after their own portion*, even the gift of Gods free Grace.

Verse 5. For Hypocrites have no portion with the

Peop

People of God; they cannot endure the Miniſtry of the Goſpel, which is the true Ptophecy.

Verſe 6. Therefore they ſhall not preach Mercy to them, but Judgment; for they are not aſhamed of their ſins, therefore Mercy belongs not to them.

Verſe 7. Here he asks if *the Lords hand be ſhortned*, if his Word be not the foundation of all upright walking.

Verſe 8. The Lord complains, that his People, to wit, Profeſſors of his worſhip, *are riſen up as an enemy*, to wit ſtand in enmity againſt the power of the Word; for they that have a form of Godlineſs, reſiſt the power of the Truth. *They ſet themſelves wholly againſt my ſervants that are given to peace, and take from them both coat and cloak*, to wit, accuſe them that they are Hereticks, and preach licentious Doctrine.

Verſe 9. By *Women*, underſtand true Believers, that are fruitful in all good works; they, to wit, hypocritical Miniſters, *caſt them out of their pleaſant houſes*, to wit, preach not to them the freeneſs of Gods Grace, and the life of Faith, which their ſouls delight in, but man's works and wiſdom; and ſo they caſt out their fruits, that [illegible] ſhould be true righteouſneſs, but Hereſie and Schiſm.

Verſe 10. Here he exhorteth them either to leave off this formal Profeſſion wherein they reſt, to wit, are ſetled; or elſe they will *be utterly deſtroyed*, to wit, wholly confounded *in the day of Gods power*.

Verſe 11. Here he ſhews what manner of Prophets they chuſe, even one very zealous, under a falſe ſhew of Religion preaching ſtrong and pleaſing things to mans deluded mind.

Verſe 12. Here he turns to preach the Lord Jeſus, who *ſhall gather all his People together out of all Nati-*

ons;

ons; for he is the breaker up, and by him *they have broken up all the ways of vanity and folly, and passed through the gate*, to wit, of truth and Mercy, and their King Jesus goes before them, and the Lord is with him.

Chap. 3. By *Heads of Jacob, and Princes of Israel*, understand the strictest Professors of the Worship of God; for as our Saviour ever testified against them, so do all Ministers of the Truth, and complain of them,

Verse 2. That *they regard not to judge betwixt the which is of man, and that which is of God*; but hate the free Mercies of God, and love their own zeal and holiness;

Verse 3. And therein persecute the People of God, to *tearing their skin and flesh off them, and breaking their bones.*

Verse 4. *Therefore when affliction comes upon them, they shall cry unto the Lord, but he will not regard them at all.*

Verse 5. Here he describeth false Prophets by false Doctrine; *they cause People to err, and by their gain Covetousness.*

Verse 6. Here he sheweth what the power of God shall be upon them, even to make them know that their Doctrine is false, and that it is not the truth of God, it is not of Jesus the Sun of Righteousness, he hath not shined upon them.

Verse 7. They are Children of Night and Darkness, that they may *all be ashamed and confounded, because they have received no vision of God.*

Verse 8. Here he declares the truth and power of his Prophecy, to preach the righteousness of God, whereby all the sins of men, even of *Israel*, as well as of Heathens, are declared:

Verse

Verſe 9. And Rulers are made to know that *they pervert Equity.*

Verſe 10. And the *Prophets*, that they ſet up a Church (which they count *Zion*, even the Church of God) with bloody wicked Perſecuters.

Verſe 11. And that *Rulers*, *Prieſts* and *Prophets* perform no ſervice but for Money, and yet glory to be the ſervants of God, and hope that no evil ſhall come upon them.

Verſe 12. But he concludeth, ſeeing all are wicked, the Judgment of God ſhall be upon all to *the turning of all upſide down, that they may ſeek unto the Lord in their diſtreſs.*

Chap. 4. *Verſe* 1. The *laſt days* are the days when Chriſt is revealed in the Soul (as I have before declared;) and *the Mountain of the Lords Houſe*, is the free Grace of God in Chriſt; other Mountains and Hills are mans confidence in his own righteouſneſs, wiſdom, zeal, *&c.* And by *People*, is meant all the Elect of God out of all the Coaſts of the world; for by the revealing of Chriſt in them, their wiſdom is fooliſhneſs, their righteouſneſs as a menſtruous cloth, their zeal blind without knowledge, but the free grace of God is all in all unto them; they cleave to that, and deny, yea abhor all other things that they have before eſteemed any way available to Salvation.

Verſe 2. This Verſe ſhews what a fervent deſire converted Souls have to the grace of God, and what an confidence they have in his Mercies that he will teach them, wherein is implied that before they were taught by men, but that teaching did not bring them into the ways of God; and further here is their reſolution, to *ſtand ſtedfaſt in his paths.* And the reaſon is rendred, becauſe *the Law of the Lord goes forth*

of

of Zion, to wit, the Church of God, *and the Word of the Lord from Jerusalem*, to wit, the *new Jerusalem that comes from above*, to wit, the great love of God to man, which signifies the Law is a Law of Love and Mercy, whereby Christians are drawn into unity with God.

Verse 3. This shews the conversion of many People of divers Nations, and that Converts cease from all contention, and live in peace and love, and in peace with all;

Verse 4. So that no Enemies shall trouble them for though they suffer death without any Cause, but for the Truth of God;

Verse 5. They quietly yield, and love and pray for their Enemies.

Verse 6. Here he shews who they are whom the Lord thus converts.

First, *They halt*, that is, they are sensible of their own weakness, to do the will of God.

Secondly, *They are cast out*, to wit, all other Professors of Religion count them Hereticks.

Thirdly, *The Lord hath afflicted them*, to wit, by his Judgments against sin.

Verse 7. Here he shews, that more their affliction hath been, more shall their comforts be from the Lord.

Verse 8. By *Tower of the flock*, understand the free grace of God, which I said before, was signified by *the Lords Mountain*; for the exalting of God is a strong Tower of Defence to his People; and by *Zion* and *Jerusalem*, is meant the Church and People of God; for they are guided and governed by his grace, which *teaches them to deny all ungodliness and worldly lusts, righteously, soberly and holily in the midst of a crooked and perverse generation.*

Verse

Verſe 9. Here is an enquiry made into the ſtate of Sion afflicted for ſin, as a *People that have neither King to govern them, nor Councellor to adviſe them*, to wit, they have none to defend them from the power of Satan and Sin, nor wiſdom to guide them in the ways of God, therefore *ſorrow is come upon them ſuddenly*, by the Lords Judgment laid upon them becauſe of ſin.

Verſe 10. *So that ſhe is caſt out of the City*, to wit, out of the Society of all that live at peace in their own conceited righteouſneſs; *ſhe dwells in the field*, to wit, open to all enemies; *ſhe ſhall go into Babel*, to wit, ſhe ſhall know that Satan hath taken her captive; *but then will the Lord redeem and deliver her.*

Verſe 11. Here he ſhews that all Profeſſors of Religion *ariſe and lift up themſelves againſt Zion*; *their eye looks upon her*, to wit, they envy the People of God; But ſo much more will the Lord comfort them; they know not the thoughts of God.

Verſe 12. *For whom he chaſtiſeth, he loveth, whom he chaſteneth, he honoureth*; it is for their eternal happineſs.

Verſe 13. By *Ariſe, threſh*, underſtand, praiſe the Lord, ſhew the People of his doings, make known his great Love to Sinners; for that's *thy horns whereupon art exalted, and thy hoof whereby thou treadeſt all thy Enemies under thy feet*; for the love of God ſubdueth the luſts of the Fleſh, and by it only are people broken in pieces, to wit, confounded in themſelves, and conſecrated unto the Lord, to give him praiſes with all their heart and ſoul for ever; this is the true conſecrating of their riches and ſubſtance unto the Lord.

Chap. 5. By *Daughter of Garriſons*, underſtand Hypocriſie, which he calls ſo, becauſe there is Hypocriſie

pocrisie in so many Forms of Religion, and every one hath such multitudes of hypocrites in it; *He hath laid siege against us*, who is this? it is even the Lord; for he propheſies concerning Jesus, and the Lord revealing Jesus, compasses the Hypocrite, to destroy his Hypocrisie; as *Paul was compassed with a Light brighter than the Sun*; yet Hypocrites are so strong that they smote the Lord Jesus, even to death; so great a matter it is to bring a strong Professor to the Truth, that first Jesus must die, that by his death and resurrection all Hypocrisie may be destroyed, and the Hypocrite brought to the Truth by fellowship in his death, and vertue of his resurrection.

Verse 2. Here is *Bethlehem Ephrata*, that gives a beginning to him that had neither beginning nor ending; for *his goings forth are from everlasting, yet was he born there*; though he was *the Lamb slain from the foundation of the world*, and was, and ever will be present with his people.

Verse 3. Here he shews that the Lord gives up all people, to wit, lets *the unrighteous be unrighteous still*, till the Church which must bear them, shall travail; to wit, every sinner shall be brought to wo suddenly, *as Travail comes upon a woman with child*; then will the Lord work wonders, *the dead shall be raised, the blind shall see*, &c. to wit, all that travail under any affliction for sin, shall be comforted, even converted and fill'd with joy.

Verse 4. Here he shews that Believers shall be kept by Jesus, *who is the power and wisdom of God unto salvation*, and *they shall magnifie him for ever, and trust no more in the Arm of flesh*, to wit, the wisdom and power of man.

Verse 5. Here he says, *Christ shall be our peace*; but that shall be no temporal peace; for he gives no such

peace!

peace: therefore by *Aſſur coming into our Land*, underſtand Satan with his temptations, fleſhly luſts, and worldly concerns, to withdraw us from God; then *we ſhall raiſe againſt him ſeven Shepherds*, to wit, the Spirit of Jeſus our Shepherd, who is alſo called *the ſeven Spirits of God*; for ſeven ſignifies no determinate number, but perfection of it; and by *eight principal men*, underſtand the grace of God with its operations, to caſt out Satan and his ſubtleties.

Verſe 6. And theſe ſhall overcome Satan by the word of Truth, the ſword of the Spirit.

Verſe 7. How plainly doth the Prophet here ſhew, that this is ſpoken of the Converts of Jeſus in all Nations, that only truſt in the grace of God through Jeſus.

Verſe 8. Here he ſheweth that Believers ſhall be among unbelievers as *a Lion or Lions whelp, which treadeth down, and teareth in pieces, and none can deliver*, to wit, they ſhall give ſuch full clear teſtimony againſt all power, wiſdom and righteouſneſs of man as none can withſtand.

Verſe 9. For though they be not converted by it, it ſhall be a witneſs againſt them for ever of their rejecting the grace of God to their condemnation.

Verſe 10. Here he ſhews the great work of God in the heart of man, to eſtabliſh his Soul to live only by Faith, whereby God purifieth mans heart, that he fly not from God *as with Horſes and Chariots*, nor truſt to any Security, as by *living in Cities or ſtrong Holds*.

Verſe 11, 12. Nor uſe any cunning craftineſs, as *Enchanters and Soothſayers* do; nor *worſhip any Idols or graven Images, the work of their own hands*.

Verſe 13. Yea the Lord *will pluck up all his Groves*, to wit, places of worſhip, that he *worſhip God neither*

at Jerusalem, *nor in the Mount of* Samaria, *but in spirit and truth.*

Verse 14. So will the Lord *destroy all his enemies*, even all sin, hypocrisie and idolatry out of the heart of man, which is his own Land.

Verse 15. And thus also will God *execute a vengeance upon the Heathen in his wrath and indignation, which they have not heard of*, to wit, he will convert them by a way that no man hath taught them; for man teaches to obey the Law, to repent of Sin, and believe in Christ, that they may please God, and obtain everlasting life; but God discovers mans carnal mind, that cannot obey a spiritual Law, and mans impenitent and unbelieving heart, and so, that he can do nothing that is good, and brings him into condemnation, and death the wages of sin, then gives he him a penitent heart, and a lively faith, and by Jesus quickens him that's dead in sin, heals him whom he hath wounded, and fills his Soul with joy and peace in believing. Thus God shews his wrath against sin, but in wrath remembers mercy, and saves the sinner

Chap. 6. *Verse* 1. Here the Prophet wishes all people to hear what the Lord hath commanded him to do, even *to arise and contend against the Mountains and Hills*, to wit, mans high thoughts and haughty imaginations of his own wisdom and righteousnes.

By *Mountains*, understand the same; and by *mighty foundations of the earth*, understand, the earthly foundations that man builds the hopes of his Salvation upon, which he esteems mighty and firm, while he rejects the Corner-stone that God hath laid in *Zion*, even in the hearts of all that believe in him; *therefore the Lord hath a quarrel with Israel*, even with all that profess

profeſs to be his People, and believe not in his Mercy.

Verſe 3. Therefore he asks what is the Cauſe? and teſtifies his Mercy in delivering them out of *Egypt*, that great Figure of redemption from Satan and Sin.

Verſe 4. And from all the Devices of *Balak*, by the counſel of *Balaam*, againſt them, that Figure of Hypocrites, that firſt curſe Gods people, but God turns the Curſe into a Bleſſing.

Verſe 5. And then allure them by beautiful Forms of Religion, as *Moab* did by their beautiful Daughters.

Verſe 6,7. The Prophet ſheweth how the Lord rejecteth all Sacrifices that man can offer to pleaſe God with.

Verſe 8. Here he ſheweth what the Lord requireth of man; *to do juſtly*, not only in his dealings amongſt men, but alſo between God and his Soul, to wit, that he condemn all that is of mans power and wiſdom, and cleave to that which is of Gods free Grace.

Secondly, That *he love Mercy*, to wit, that he be merciful to the poor, as he hath received or expects Mercy from God.

Laſtly, *To walk humbly with God*, to wit, that all his Religion be only in ſelf-denial, and humble praying to God out of neceſſity, and praiſing him continually.

Verſe 9. By *crying to the City*, underſtand, to all people, for his word belongs to all the world. By *man of wiſdom*, underſtand, the Believer, to whom his own wiſdom is become fooliſhneſs, and Chriſt is made his wiſdom; for he only *ſees the Name of God*, to wit, receives his Mercy, and lives in it; and he *hears the Rod*, to wit, obeys and ſuffers correction, becauſe the Lord hath ſo appointed.

Verse 10, to the end. In all the rest of the Chapter he shews what all unbelievers do, how unjust, cruel and deceitful they are; and then declares the Judgments of God upon them, because *they follow the Statutes of Omri and Ahab*, to wit, Idolatry and ungodly practises.

*Chap.*7 *Verse* 1. The Prophet brings in the Church complaining, First, How few Believers or true Christians are; even as *gatherings after the harvest or vintage be ended, or Olives shaken*, & here she shews that she *desired the first ripe fruit*, even the free Mercies of God promised to *Adam*; to wit, that the *Seed of the woman*, even Christ, *should break the Serpents head*, even destroy all the workings of Satan in her, and *work his own work*, even make her a true Spouse to himself.

Verse 2, 3, 4. Secondly, She complains how bloody minded, treacherous, covetous, and violent others are in their natural state.

Verse 5, 6. Thirdly, He adviseth that there is no trusting of Friend, or Wife, Son or Daughter, or any of a mans own Family.

Verse 7. Hence she concludes, *she will only look unto God, and wait upon her Saviour, for he will hear her.*

Verse 8. By *Enemy of the Church*, still understand the Hypocrite; for he hath more hatred against the Church than Heathens. By *sit in darkness*, understand, know and acknowledge my folly and weakness.

Ver. 10. By *her Enemy being troden down as mire in the streets*, understand, all her wisdom discovered to be foolishness, and her righteousness as filthy as dung, and her zeal without knowledge, and her knowledge puffing up her heart with pride, and her heart deceitful above all things, and infinitely wicked, and she altogether

altogether corrupt, and become abominable in all her doings, by the righteous Judgment of God in his Law.

Verſe 11. Here he ſhews, that when ſhe is ſo caſt down in her ſelf, ſhe ſhall be built up in Chriſt, and *the Decree*, to wit, her condemnation for ſin by the Law, *ſhall be clear taken away, and ſhe ſhall be received to mercy.*

Verſe 12. By this Verſe is ſignified that men of all Nations and all States ſhall be converted unto the Faith.

Verſe 13. Here he ſhews that ſtill the Converts ſhall find deſolation in themſelves, and their own Inventions to be evil.

Verſe 14. Hence the Prophet prays the Lord ſtill to eſtabliſh his people by judgment, and guide and direct them *by the rod of his power*, as he hath always done of old, *that they may live ſolitary*, to wit, ſeparate from all the ways of men.

Verſe 15. Here he ſheweth that the preaching of the Work of God is like unto the *Redemption of* Iſrael *out of* Egypt.

Verſe 16. Here he figureth, that all People that are converted, are put to ſilence, to wit, aſtoniſht, that they cannot tell what to ſay, they know the work is wrought, but by ſuch a way as they never expected; *they are deaf*, to wit, they will not hear them, that in their wiſdom would perſwade them otherwiſe.

Verſe 17. *They ſhall lick the duſt like a Serpent*, to-wit, they ſhall know that they have been led by Satan that old Serpent, to live in earthly mindedneſs, and to crawl up and down in earthly ways for food, like worms, but now they are brought to the fear of God.

Verſe 18, 19, 20. For they now know him, that *there is none like him, he pardoneth ſin, and ceaſeth from anger, and delights to ſhew mercy, and to ſubdue ſin for ever*, as to *Abraham* of old.

NAHUM.

Againſt *Nineveh*.

Chap. 1. *Verſe* 2. THe prophet declaring Gods Judgments againſt *Nineveh*, the great City, hereby is figured the execution of his wrath againſt ſinners; for he viſiteth them ſharply, to deſtroy all the foundations of Sin, and of falſe peace in their hearts, that they may be found in the Faith, and hate Sin for ever.

Verſe 3. Here he declares that he is to his own people ſlow to anger, yet will not ſuffer any Sin to abide in them; therefore in rooting out of Sin in his people, he *is great and terrible, as in whirlwinds, ſtorm, and tempeſt.*

Verſe 4. By *Sea*, underſtand the bottomleſs depth of iniquity in mans heart. By *Baſan, and other Mountains and Hills, the Earth, and the World*, &c. underſtand the high and haughty thoughts ariſing from his earthly Riches, and worldly Honour, all which he will deſtroy in his people, that they may glory in nothing but in the Lord executing his Judgments faithfully againſt ſin, and

Verſe 7. *Shewing abundant mercy* to thoſe that ſubmit under his Judgments.

Verſe

Verſe 8. He amplifieth his Judgments, that *he will utterly cut off all that ſet themſelves againſt him, his ways and ſervants.*

Verſe 10. For he will be unto them as *Fire to a heap of Thorns, or as puniſhment to one taken in his drunkenneſs.*

Verſe 11. *There cometh one out of thee that imagineth evil againſt the Lord*; By this underſtand a Hypocrite that comes out of ſinful Nature, but makes profeſſion of worſhipping God, but his heart is not ſo.

Verſe 12. Here the Lord comforteth his Church, that though Hypocrites be quiet and many, yet they ſhall be cut off; that is, though they ſeem to intend thee no harm, truſt them not, I will not ſpare them; but though I have afflicted thee, it was for thy benefit.

Verſe 13. Thou ſhalt be afflicted no more; *for I will even now break his yoke and bonds from off thee*; to wit, as I have afflicted thee, ſo I will now comfort thee, looſing the bonds of Satan and Sin.

Verſe 14. Here he ſpeaketh to the Hypocrite, that he will deſtroy Hypocriſie, the Name of it ſhall be utterly aboliſht; he will deſtroy all Images out of her place of Worſhip, ſo ſhall it be buried as in a grave, becauſe it is vile.

Verſe 15. *And then thou ſhalt hear one publiſhing Peace upon the Mountains*; to wit, pardon of ſin by free Grace, which is Gods Mountain; *therefore now keep thy ſolemn Feaſts*, to wit, rejoyce and be glad for God hath ſeparated thee from all wickedneſs, to be to himſelf faithful and true, and to praiſe his Name for ever.

Chap. 2. *Verſe*. 1. Here he derideth *Nineveh*, bidding her uſe all means of Defence, when he meant

that all was in vain; as *Iſaiah* bids Hypocrites and Idolaters *bring forth their ſtrong Reaſons and their ſtrong Gods, if any could kill and make alive, or comfort the afflicted in heart*; ſo here he ſhews that his Judgments ſpare not Hypocrites and Idolaters; *for he hath deſtroyed all the Glory of Judah and Iſrael, for they gloried in a thing of nought*, and ſo do all that glory in any thing but the Lord and his free Grace; his Judgments empty them of all, *of their vine-branches*, to wit, their fruitfulneſs, *their ſhield*, even their ſtrength, *though their valiant men are in ſcarlet, glorying in their valour, and their Chariots are like flames of fire, ſwift and violent*, the Lords Judgments are ſwifter to overtake them, and *make their ſtrong men to ſtumble, and open their rivers, and melt their Palaces, and lead their Queen into Captivity*; whereby is figured, diſcovering their fountains of iniquity, diſſolving all things wherein they thought to be ſecure and honourable as in Palaces, and utterly deſtroying their Hypocriſie, which is as a Queen adorned with an outward glory, not within, as our Kings Daughter is, even true Religion, the Bride of our King Jeſus; thus by the deſtruction of any great and populous City, the Spirit of God figures unto us the deſtruction of Hypocriſie, which *David* calls *a City*, and ſhews the great wickedneſs that is in the midſt of it, *Pſal* 55. Hence by ſhewing the Judgments of God upon it, ſo great are the Judgments of God upon the Hypocrites, as is manifeſt by our Saviour's denouncing woes ſo often upon the *Scribes and Phariſees hypocrites*; and as he compares their King, Queen and Sons to *a Lion, a Lioneſs, and their Whelps*, beaſts of prey, ſo are hypocrites cruel againſt God's People; therefore our Saviour ſaith, *God will bring upon that generation of Scribes, Phariſees, Hypocrites, all the blood of the righteous*;

righteous; and ſuch are all but the People of God in all Nations; for all profeſs a worſhip, but they either worſhip Idols, or the true God idolatrouſly; therefore he brings Judgments for their wickedneſs upon them, that they are deſtroyed; but the Judgments of God figured thereby, is not the deſtroying of them, but of their Hypocriſie, that their Souls may be ſaved; therefore by *ſpoiling their Silver, and their Gold, and the glory of all their pleaſant veſſels*, is figured pulling down all that glorious outward ſhew of Religion; as *Iſaiah* ſaith, *God will ſtain the pride of all fleſhly Glory*, and concluding, *the voyce of thy Meſſengers ſhall be no more heard*, he ſignifieth that when Hypocriſie is pull'd down, and the Hypocrite converted, he will no more hear thoſe Preachers that he heard and eſteemed highly before.

Chap. 3. *Verſe* 1. See how this City anſwers to Hypocriſie. *O bloody City! for in her is found all the blood of the Saints, full of lies and robbery, deceit and guile depart not from her ſtreets*, ſaith *David*.

Verſe 3 *A multitude is ſlain, dead bodies are many*; what numbers of Martyrs have ſuffered by her torments?

Verſe 4. *By the multitude of the whoredoms of the well-favoured Harlot, the Miſtreſs of witchcraft, ſhe ſelleth Nations, ſhe is arrayed in purple and ſcarlet, decked with gold and precious ſtones, and hath a golden Cup in her hand full of abominations and fornications, the Kings and all dwellers of the earth commit fornications with her*, ſaith the *Divine*. *Who hath bewitched you?* ſaith *Paul*.

Verſe 5. *Behold I come upon thee, ſaith the Lord, and will diſcover thy ſkirts, and ſhew unto all thy filthineſs and thy ſhame; buy of me white raiment, that thou maſt be cloathed, that the ſhame of thy nakedneſs do not appear*,

pear, saith God, to the hypocritical Church.

Verse 6, 7. *I will cast filth upon thee, and make thee vile, and all that look upon thee shall flee from thee; her Plagues shall come upon her in one day, Death, and Mourning, and Famine, for strong is the Lord that judgeth her, and the Kings that committed fornication with her, shall lament standing afar off for fear of her torments.*

Verse 8. *Art thou better then No?* By this he shews, that as other great Cities have been Hypocrites and Idolaters like her, so they have suffered the like great Judgments, so shall it fall out with thee.

Verse 13. *Behold the people within thee are women*, to wit, easily led into errors, they delight to have a fair outside, they are alwayes learning, and never come to the knowledge of the Truth.

Verse 14. Here he exhorts her to fortifie her self as strongly as she can, but in derision; for he shews that when she hath fortified her self,

Verse 15. There *shall the fire devour her, and the Sword cut her off*; as *Paul* when he had strengthened himself with Letters from the High Priest, to persecute the Saints, then was he stricken blind, and all his power gone.

Verse 17. *Thy Princes and Captains are as Grashoppers in the hedges, in the cold day, when the Sun ariseth, they flee away*, as our Saviour saith, *They that receive the word as into stony ground, receive it with joy, and bring forth fruit with gladnest of heart*; these are fair outside shining Hypocrites; but when the Sun shines hot upon them, to wit, when persecution ariseth because of the Word, they fall away, their great flashing glory is gone.

Verse 18. *Thy Shepherds sleep*, to wit, Preachers of hypocritical Doctrine, they are *dumb dogs, they cannot bark.*

Thy

Thy ſtrong men lie down; they ſtand boaſting over all in their ſecurity, but when trouble comes, they are ſtill.

Thy people are ſcattered upon the Mountains, even in the various forms of a high Religion; but the People of God will have no communion with them.

Verſe 19. *There is no healing of thy wounds.* The Hypocrite will not become a true ſervant of God without utter deſtroying of that Religion which he hath, that he may begin with *Lord have Mercy upon me ſinful ſinner*: *All that hear the bruit of thee ſhall clap their hand over thee*, to wit, all Gods People will rejoyce that thou art confounded, hoping thou wilt now become a true Chriſtian; for on whom hath not thy malice paſſed continually? for the more the cruelty of the Hypocrite, the more faithful Miniſter will he be to the Church when he is converted.

HABAKKUK.

Chap. 1. *Verſe* 2. THe Prophet cries unto the Lord in the Name of the Church, or People of God, who ſeeing what cruelty the Hypocrite or carnal Profeſſor uſeth againſt Gods People, wonder that he looks not upon it to puniſh the wicked, nor to help his People.

Verſe 3. He ſheweth, that it is a ſorrow to him to ſee the iniquity, violence and contention that are raiſed againſt the Servants of God.

Verſe 4. And that there is no execution of the Law for the help of the righteous, but wrong judgment is given, and the righteous are circumvented by the wicked

Verſe

Verſe 5. He calls the Heathen to wonder at a ſtrange work of the Lord; that he will *raiſe up the* Caldeans, *a furious bitter Nation* againſt his own people of *Iſrael*. By *a furious People*, are the Judgments of God againſt his People for ſin, commonly and beſt figured; and it is a great wonder to men, why he will deal ſo ſeverely with them whom he owns for his own people; but *Paul* ſheweth the reaſon; firſt, becauſe *every Child whom the Father loveth he chaſtiſeth*; Secondly. To make them *ſound in the Faith*.

Verſe 12. Having laid out the fierceneſs of his Judgments by a *furious Nation*, and their mighty preparations for war, and their violent proſecution of it, here he ſaith, *Art not thou of old, O Lord, my God, my holy One; we ſhall not die: O Lord, thou haſt ordained them for judgment, thou haſt eſtabliſhed them for correction*; which is, as if he had ſaid, This hath been thy way of old, to powr out ſharp Judgments upon us; but we ſhall not die; for it is to teach us to feel the burden of our ſins, and to correct us, that we may turn to thee, and love thee, and thou wilt ſave us.

Verſe 13. *Hereby we know that thou art of purer eyes than to behold iniquity; why holdeſt thou thy tongue when the Hypocrites deſtroy thy people?*

Verſe 14. *And makeſt thy ſervants to be deſtroyed as the Fiſhes, or as creeping things that have no ruler to defend them?*

Verſe 15. *Hypocrites catch thy people by cunning in a Net, and therein they rejoyce, they rejoyce over thy heritage.*

Verſe 16. And this their cunning to catch thy people, is their Religion, as it was *Paul*'s Zeal to perſecute the Church; and the more they can perſecute and ſlay, the more holy and zealous they account themſelves; this is their fat portion.

Verſe

Verſe 17. *Therefore they ceaſe not, but rage more and more.*

Chap. 2. *Verſe* 1. The Prophet ſheweth his reſolution to wait upon the Lord for an Anſwer to the oppoſer.

Verſe 2. The Lord commandeth to write the Viſion, which is to preach the Goſpel ſo plain, that he that runneth may read it; for though man cannot receive it yet, the time will come when he ſhall receive it.

Verſe 3. Here is the reaſon rendered why man cannot receive it, to wit, becauſe *he lifteth up himſelf*; for the ingrafted Word that is able to ſave our ſouls, muſt be received with meekneſs of Spirit, ſaith *Paul*; and Jeſus ſaith, *Learn of me, for I am meek and lowly in heart*, and the Viſion or Goſpel is, *The juſt ſhall live by faith*; for that pleaſeth God, and purifies the heart, and works all righteouſneſs, and great Miracles, for nothing is impoſſible to him that believeth.

Verſe 4. By *proud man*, underſtand he that is proud of his Religion; for he is *drunk, but not with Wine*, but with his own proud Fancies and Conceits; for *Solomon* ſaith, *There is more hope of a fool than ſuch a one*; *he hath enlarged his deſire as hell*, to wit, to be eſteemed more religious than any man, as *Paul*, to outſtrip all his Companions, *he gathereth to him all Nations*, to wit, to be of his Religion; as the *Phariſees compaſs'd Sea and Land to make a Proſelyte.*

Verſe 5. *Shall not all theſe*, to wit, Gods People, *deride* him that will teach others Religion when he hath none of his own?

Verſe 6. How long ſhall that ſtand? *He lades himſelf with thick Clay*, to wit, a Religion that is but of the Earth.

Verſe

Verſe 7, 8. Shall not Gods Judgments overtake thee, and make thee feel them, and awake thee out of thy ſecurity, and ſpoil thee that haſt deluded others, and deſtroyed Souls with thy falſe Doctrine in every Land and City?

Verſe 9. *Ho he that coveteth an evil covetouſneſs to his own houſe*; as before he compared the Hypocrite to a Drunkard, ſo he compares him here to a covetous man; for it's the Hypocrite that coveteth to ſet his Neſt on high, to eſcape from all evil; for he thinks there is no way to eſcape Hell, and Death and Judgment, but by exceeding high Zeal, ſtrict Holineſs, and zealous Religion.

Verſe 10. *This his Counſel will be ſhame to his own houſe*, to wit, to his Soul; for he is deceived, *and deſtruction to many people*; for he deceiveth others; for there is no way of ſalvation for ſouls, nor glory to houſes, but by waiting meekly on the Lord.

Verſe 11, 12. *For the ſtone and timber of the houſe will cry two unto him that buildeth a Town with blood, and erecteth a City by iniquity*; for this is the building of a bloody and hypocritical City, even a Religion ſtanding in the wiſdom of man, and not in the power of God, whoſe divine Power and Godhead are clearly manifeſted by the Creatures.

Verſe 13. *Behold this is determined of God, that Hypocrites labour in this as in the very fire*; ſo zealous are they for very vanity; ſo are they deluded.

Verſe 14. *But the earth* (to wit, the Saints of God, that account themſelves poor Earth-worms) *ſhall be filled with the knowledge of the Glory of the Lord, as the waters cover the Sea.*

Verſe 15. *But wo to him that giveth his Neighbour drink, and maketh him drunk that he may ſee his ſhame*, to wit, that allureth his Neighbour to a falſe hypocritical

critical Religion, and bringeth him to ſhame, that he knows not the Lord.

Verſe 16. *Thou glorieſt in thatwhich is thy ſhame; therefore the Lord will make thee aſhamed of all thy ways.*

Verſe 17. *The cruelty of Lebanon*; By *Lebanon*, underſtand high and proud thoughts, which make him cruel, or at leaſt unmerciful to the poor; and this is a dreadful Judgment againſt him, that he hath done evil in the Land and City.

Verſe 18. *What profiteth the Images?* All that a Hypocrite hath, is but an Image or Likeneſs of Religion, of God, and Chriſt, of Law and Goſpel, he knows not the power of God, wherein his Kingdom conſiſts; it is but a Lie and Deceit.

Verſe. 19. *Therefore wo to him that truſteth in it*; for though it be beautified as with Gold, *there is no breath in it.*

Verſe 20. *But the Lord is in holy Temple*, to wit, in the heart broken for ſin, that believes in him; *let all the earth keep ſilent before him*; for this is the Goſpel hid from the wiſe and prudent; none knows it but they that have it, and it is bound up, and ſealed amongſt them; for it is the Law and Teſtimony of God.

Chap. 3. *Verſe* 1. By *Ignorances*, underſtand, becauſe none knows God, and his Word, and Ways in truth, bnt they which believe in Chriſt; *for no man knoweth the Father but the Son, and he to whom the Son revealeth him*; therefore to pray for *Ignorances*, is to pray that Chriſt may be revealed in us.

Verſe 2. *O Lord, I have heard thy voyce and was afraid.* This is the Law that declares the wrath of God becauſe of ſin, and makes the ſinner afraid. *O Lord, revive thy work in the midſt of the People, in the midſt*

midſt of the years make it known, in wrath remember Mercy. This is the Goſpel; for to revive, or quicken, and to make known, and to remember Mercy, all belongs to Chriſt; *in the midſt of the people*, is, becauſe very few are converted amongſt many; *in the midſt of years*, is, becauſe man muſt be condemned for Sin by the Law, before he receive Mercy by Chriſt.

Verſe 3. *God cometh from Teman, the Holy One from Mount Paran, Selah.* Theſe Hills were near Mount *Sinai*, where the Law was given, which powreth out Curſe upon all fleſh; therefore the Prophet adds *Selah*, as a Note of Joy; for when he comes from Judgment, he comes to ſhew Mercy; therefore he ſaith, *His Glory covereth the Heavens, and the Earth is full of his praiſe*; for when he revealeth Chriſt in man, that is his Glory; for by him he maketh man of a Sinner a Son of God, and then will he praiſe his Name for ever.

Verſe 4. *And his Brightneſs was as the Light*, to wit, by Chriſt he gave Life and Light to his People. *He had Horns coming out of his Hands*; there was the hiding of his Power, to wit, that all things that belong to ſalvation are hid from the wiſe of the world, that none may know them but thoſe his Babes to whom he reveals them by and in Chriſt.

Verſe 5. *Before him went the Peſtilence*, to wit, before Chriſt be revealed to man, theres nothing in him but ſin, whereby men infect one another: *And burning Coals went before his feet*, to wit, the hot indignation of God againſt Sin revealed by the Law.

Verſe 6. *He ſtood and meaſured the Earth*, to wit, diſcovered the iniquity of the earthly mind; *He beheld, and diſſolved the Nations*, to wit, by diſcovering Sin, he makes all Nations to appear ſinful, void of

of all goodneſs; *and the everlaſting mountains were broken, and the ancient hills did bow*, to wit, the high and haughty thoughts of the heart of man, which are ancient, to wit, ever ſince Satan deluded our firſt parents, and do continue for ever in the wicked, are bowed and broken, to wit, theſe are his ways, and ever have been, and ever ſhall be with all his People in all Ages.

Verſe 7. *I ſaw the Tents of Cuſhan in affliction, and the Curtains of the Land of Midian did tremble*, to wit, the men hid their ſins, yet God will find them out, afflict them, and make them tremble under his Judgments for ſin.

Verſe 8. *Was the Lord diſpleaſed againſt the Rivers? &c.* By *Rivers* and *Sea*, underſtand ſin flowing and abounding in mans heart. By *riding upon his horſes and chariots of Salvation*, underſtand his power and glory in Jeſus to deſtroy ſin, and ſanctifie the Soul.

Verſe 9. *Thy Bow was manifeſtly revealed, the Oaths of the Tribes, a ſure Word*, to wit, thy Covenant; for the Rainbow is a Sign of the Covenant betwixt God and his People, that are preſerved from the flood, wherein he hath given his Oath and Promiſe, *a ſure Word* (wherein it is impoſſible that he ſhould fail) two immutable things, to aſſure the inheritance to all the Tribes of *Iſrael*, the heirs of Promiſe. *Thou didſt cleave the Earth with Rivers*, to wit, thou gaveſt water to thy People, or didſt refreſh thine inheritance when it was weary.

Verſe 10. *The Mountains ſaw thee, and fled*, to wit, every high thought of mans heart was brought into ſubjection. *The overflowing of the waters paſſed by*, to wit, the flowing waves of mans wicked heart fled away when God appeared in Jeſus. *The deep ut-*

tered his voyce, and lift up his hands on high, to wit, man in deep diſtreſs becauſe of ſin, prays earneſtly to God.

Verſe 11. *The Sun and Moon ſtood ſtill in their habitation*, to wit, man ceaſed now to attribute any thing to them, but to give light on the earth, for which they were ordained; *At the ſhining of thine Arrows they went; at the glittering of thy ſpears*, to wit, when Gods power is made known to man, then he knows that the brighteſt of the Creatures can do him no good.

Verſe 12. *Thou didſt march through the Land in indignation, thou didſt threſh the heathen in anger*, to wit, thou didſt make both thy People *Iſrael* and the Heathen to know thy indignation and anger againſt Sin and Sinners.

Verſe 13. *Thou wenteſt forth for the ſalvation of thy People, even of thine anointed* (to wit, in the Miniſtry of the Goſpel;) *thou woundedſt the head of the Houſe of the wicked, thou diſcoveredſt the foundation unto the neck*; (to wit, the Goſpel, which is a ſavour of life to eternal life to Believers, is alſo a ſavour of death to eternal death to unbelievers; for if manifeſts that they are like the barren heath in the wilderneſs, which though the Sun ſhine, and Rain fall, feels no good; which is cauſe of great wonder and terrour to man, therefore he adds *Selah*.

Verſe 14. *Thou didſt ſtrike through with his own ſtaves the heads of his villages*, to wit, thou madeſt him know that his beſt or higheſt courſe was but a dwelling in ſin, by thy Judgments, which are his portion; *They* (to wit, the wicked) *came out as a whirlwind to devour me* (to wit, the Church of God) *their rejoycing was to deſtroy the poor ſecretly.*

Verſe

Verse 15. *Thou didst walk in the Sea with thy horses in the heap of great waters*, to wit, thou madest known thy power upon the wicked to discover their great iniquity.

Verse 16. *When I heard* (to wit, my sins discovered) *my Belly trembled, rottenness entred into my bones*; to wit, I was convinced of my sinfulness, and driven into terror by thy Judgments, which brought me to rest in the day of trouble; *when he cometh to the people* (to wit, sinners, which live in security and carelesness) *he will invade them with his Troops*, to wit, by his power to discover iniquity.

Verse 17. *Although the Fig-tree shall not blossom*, &c. to wit, although the wicked can do nothing that is good or well pleasing to God;

Verse 18. *Yet I will rejoyce in the Lord, and joy in the God of my salvation*; his Grace shall fill my heart and mouth with his praises.

Verse 19. *The Lord God is my strength* (here is self-denial) *he will make my feet like Hinds feet* (to wit, to run the ways of his Commandments with cheerfulness) *he will make me to walk upon my high places*, to wit, by Faith in Christ, filled with joy and comfort in believing.

ZEPHANIAH.

Chap. 1. THe Prophet here signifieth, that man pleaseth himself with Riches or Pleasures, or Forms of Religion be they hypocritical or idolatrous, or proud Apparel, or any thing, till Gods day, to wit, till he shew his Power upon him;

Verſe 2. And bring Judgment upon him for all his ways; therefore he will deſtroy all theſe things in that day.

Verſe 3. Here he ſignifies, that he will ſo confound man for his wickedneſs and Idolatry, that he ſhall have no peace in himſelf, nor comfort in the creatures.

Verſe 4. Here he teſtifieth againſt his own People, that they worſhip him as *Baali*, and not as *Iſhi*; therefore he will cut them off for their Idolatry. See *Hoſea* 2 16.

Verſe 5, 6. As alſo all other Forms of Religion; for therein they turn back from the Lord, and do not ſeek and enquire after him.

V. 7. Here he bids all men be *ſilent, for its the day of the Lord's Sacrifice*, to wit, when he will viſit man ſo for ſin, that every one ſhall be brought to ſuch a ſight of his ſinful Nature, that he ſhall come to ſelf-denial and offering up himſelf Body, Soul and Spirit as a holy living Sacrifice, acceptable to the Lord.

Verſe 8, 9. Thus will he bring down the higheſt, humble the proudeſt, condemn the covetous, bring to meekneſs the violent, and the deceitful to uprightneſs.

Verſe 10. That day will bring all to mourning, inſtead of ſeeking riches, in every ſtreet, and upon the hills, to wit, where their minds are lift in conceited holineſs, as Fiſhers, and other Tradeſmen, even to the lofty Merchants.

Verſe 11. For God will *ſearch Jeruſalem as with Candles, to diſcover all their hypocriſie*,

Verſe 12. And *bring Judgment* upon them that are ſetled in their own conceited righteouſneſs as *Wine upon the Lees*, who eſteem not of God, either to regard the good, or to puniſh the bad.

Verſe

Verſe 13. Therefore he will deliver them and all they have into the hand of their enemies.

Verſe 14. Here he ſheweth that *the day of the Lord is at hand*: what manner of day is that? he deſcribes it by many terrible expreſſions, but ſuch as none can tell what it is but they upon whom it hath been; but this it is, even when God applies his holy Law to man, that ſearches heart and reins, and diſcovers ſin in every ſecret part, yea in every thought, that man is a very maſs of Sin, and all his thoughts, words, and deeds are altogether wicked, and the wages of Sin is Death, and therefore he lies under Curſe, and Wrath and Condemnation, Oh, what a day of darkneſs, of gloomy darkneſs is this! when he lies in this diſtreſs, and ſees no way to eſcape, his Teachers bid him obey the Law, and the Law is ſpiritnal, and he carnal, theſe cannot agree, they bid him repent, he hath an impenitent heart, they bid him believe, he hath an evil heart of unbelief; are they not miſerable comforters?

Verſe 15. Is not this *a day of deſolation?*

Verſe 16. Yea this is *a day of Alarm againſt the ſtrong Cities* (to wit, againſt his ſtrong Religion: whereby he hopes to be preſerved;) *And againſt the high Towers*, even againſt his high conceits of Holineſs.

Verſe 27. *And I will bring diſtreſs upon men, they ſhall walk as blind men*, to wit, they ſhall be ſenſible of their blindneſs or ignorance of the ways of God; *their Blood ſhall be powred out as duſt, and their Fleſh as dung*, to wit, they ſhall be willing to ſuffer in the body whatever God pleaſeth, ſeeking only the ſalvation of their Souls, knowing that fleſh and blood muſt not inherit the Kingdom of God.

Verſe 18. *Neither their Silver nor their Gold ſhall be able to deliver them in the day of Gods wrath,* it,

they ſhall know that nothing can deliver their Souls from Hell but only the free Grace of God in Jeſus; for he hath wholly taken away the firſt Covenant, the Covenant of works; for all mans works are nothing but Hypocriſie, for they proceed from a deceitful heart, therefore he hath made a riddance of them all; and he hath eſtabliſhed the latter Covenant, the Covenant of Grace, and that ſhall perform all; for it proceeds from a faithful Redeemer.

Chap. 2. *Verſe* 1. *Gather your ſelves, even gather you O Nation not worthy to be beloved.* The only way for men to gather themſelves to the Lord, is to confeſs themſelves a ſinful people, not worthy of the leaſt of Gods Mercies.

Verſe 2. *Before the Decree come forth, and his fierce wrath and anger come upon you, and ye be as chaff that paſſeth away*, to wit, the Lord hath decreed that they that will not ſo gather themſelves, but will confide in their own worthineſs, his wrath and judgment ſhall come upon them, and make them know that they are as light as Chaff, even lighter and vainer than vanity it ſelf.

Verſe 3. *Seek ye the Lord*, &c. Here he exhorts the People of God, that have known the Judgments of God, which brought them to meekneſs, to ſtand ſtedfaſt in the righteouſneſs of God, which is by Faith, that they may be hid in the day of the Lords wrath; for Chriſt is the ſure hiding place that hides from Wrath, and brings to Mercy.

Verſe 4, *Azzah ſhall be forſaken, Askelon deſolate, they ſhall drive out Ekron at the noon-day*, &c. to wit, all Hypocrites and Idolaters ſhall find themſelves forſaken of God, deſolate of all his comforts, driven out from his Mercies, and rooted out from all hopes of ſalvation, when the light of God ſhines upon them,

them, as it ſhone about *Paul*, *brighter than the Sun at Mid-day*.

Verſe 5. *By Inhabitants of the Sea-coaſt, the Nation of the Cherithims*, underſtand Profeſſors of Religion, but dwellers in a Sea of wickedneſs, which *David* calls *Floods of ungodly men*. By *Canaan*, *the Land of the Philiſtims*, by attributing *Canaan* to be a Land of *Philiſtims*, which was the Land of *Iſrael*, underſtand *Iſrael* turned from the Worſhip of God into Idolatry or Hypocriſie.

Verſe 6. This is a Promiſe of the Goſpel, whereby they that dwell in a Sea of iniquity ſhall become Miniſters of the Grace of God, and Believers, as our Saviour figured himſelf by *Shepherd*, and his People by *Sheep*.

Verſe 7. This ſhews the ſame, and ſignifies no other by that *Coaſt*, *and the Houſes of Askelon*, but wicked men and Idolaters; and by *Judah*, the People of God, and how they ſhall be converted by the viſitation of God, which is the Miniſtry of the Goſpel, as our Saviour ſhews, ſaying to *Jeruſalem*, *Oh that thou kneweſt the things that belong to thy peace in this day of thy viſitation!*

Verſe 8. By *Moab and Ammon*, underſtand Hypocrites, men profeſſing true Religion, as they did that which they received from their Father *Lot*, but living in their natural eſtate, which was Whoredom and Inceſt, therefore always hating and perſecuting the People of God.

Verſe 9. Here is ſhewed their Converſion; therefore by *being as Sodom & Gomorrah, the breeding of Nettles and Salt-pits, a perpetual deſolation*, is figured the Judgment of God upon them, whereby he maketh them ſee their Sin, and to be ſo exceeding ſinful, that they abhor themſelves in Sackcloth and Aſhes, as

Job did, who before thought his integrity so great, that he would stick to it for ever. And by *his soul spoyling them*, understand the Ministers of the Gospel, which continually cast down all mans own righteousness. And by the *remnant of his People possessing them*, understand their joyning in the Faith.

Verse 10. Hereby he signifieth that they shall know that all mans own righteousness whereby he hates and persecutes the People of God, is from pride of heart, therefore God casts him down, for he resisteth the proud.

Verse 11. Here he shews plainly, that God makes known the terrors of his Law upon them whom he will bring to his true worship by the Gospel, so he *destroys all the Gods of the earth*, to wit, every thing that man hath confidence in; for Gold and Silver is a God to the earthly covetous mind.

Verse 12. Here he shews the conversion of the greatest sinners, which are as sinful in Soul, as the *Morians* are black in Skin.

In the close of this Chapter is signified the destruction of Hypocrisie for ever, figured by *Nineveh*, a great, rejoycing, and careless City; for Hypocrites count their wisdom and righteousness very great, and rejoyce in it, and regard not the Word and Ways of God.

Chap. 3. *verse* 1. By a *robbing City*, understand glorying in their own wisdom and righteousness, whereby they rob God of his Glory.

Verse 2. *She heard not the voyce*, to wit, the voyce of God, *which breaks the Cedars of Lebanon*, to wit, pulls down the pride of mans heart.

Verse 3. *The Word of God*, to wit, his Law, uttered by his own voyce, to wit, preached powerfully, proceeds from one sort of men to another, to discover great iniquity in all, sparing none. *Verse*

Verſe 4. *Her Prieſts and Prophets are light*; wicked perſons, they are not touched with the ſence of the ſins which they reprove; *they pollute the Sanctuary*, to wit, the Name of God or Jeſus, for that's the Sanctuary of God to a believing Soul, and they are unclean, therefore they pollute all that they touch or meddle withal; *They have wreſted the Law*, to wit, they have turned it from Judgment, wherein it brings all under Curſe, to give peace to their ſouls for their obedience, though they are far from the ways of peace.

Verſe 5. Here he ſhews plainly that God in his juſtice diſcovers ſin daily, but they are wicked, and will not be reproved.

Verſ. 6. This ſignifies that God by his Law diſcovers that all Nations, *Towers*, to wit, the high thoughts of mens hearts, *all Streets*, to wit, the common ways of men in Religion, and *all Cities*, to wit, all things wherein man hopes for ſecurity, are deſolate; for *there is no man of God among them*, no Spirit of Truth to guide them.

Verſe 7. This was a way of God to take place with man, and bring him to the fear of God, that he might be preſerved; but *they haſted to their own ways, to corrupt their minds.*

Verſe 8. Here he commands all to attend and yield themſelves to his determinate judgment, even that all may lie under his wrath, as due to them for their ſins.

Verſe 9. Here he ſhews that this brings all to a pure Language, to wit, to confeſs themſelves ſinners, and God gracious and merciful, and thereupon to pray unto him, and truſt in his Mercies, for that is the ſervice which he requires.

Verſe 10. By the *Rivers of Ethiopia*, is figured all the pleaſures

pleaſures of Sinners; for by *Ethiopians*, which are black in skin, is always ſinners figured, to ſignifie the extenſion of Gods Mercy to ſinful ſinners. By *Daughter of my diſperſed*, is figured Sinners, who are diſperſed from the ways of God by the prevalency of ſin.

Verſe 11. He ſhews how clearly he will take away both Sin and Shame. By *not being proud of his Holy Mountain*, he ſhews that his free Grace will bring them to true humility, although Hypocritical Religion made them proud.

Verſe 12, 13. Hence the People of God are poor in ſpirit, faithful and true, ſatisfied with Gods Mercies, and reſt in peace.

Verſe 14, 15. Filled with joy in believing, that they ſhall not be condemned, Satan ſhall deceive them no more; for Jeſus their Lord and King is with them.

Verſe 16. Therefore they fear not the Enemy, they are bold and couragious in the day of Trial;

Verſe 17. For God fills them with joy, giving them to prevail mightily againſt all their enemies, even Satan and Sin.

Verſe 18. Although in his appointed time he choſe them that were afflicted becauſe of Sin, and reproached by glorying Hypocrites.

Verſe 19. *And thoſe that halted*, to wit, were ſenſible of their own weakneſs, and caſt out by men, the Lord gives them honour before all Saints and Angels.

Verſe 20. For he will deliver them from their Captivity to Satan and Sin.

HAGGAI

HAGGAI.

Verſe 2. BY their ſaying, *The time is not come that the Lords Houſe ſhould be built*, is figured, how ready the heart of man is to delay giving up his heart wholly to God, for that is the building of the Lord's Houſe; for he dwells in a broken and contrite heart.

Verſe 6. By the *failing of Crops*, and of all temporal Bleſſings to give ſatisfaction, is figured, that nothing gives ſatisfaction to mans Soul, but the Grace of God forgiving ſin, and filling the heart with joy and peace in believing.

Verſe 12. By *the Prince, and the High Prieſt, and the People brought out of Captivity willing to hear & obey the Word of the Lord by the Prophet*, is figured that they only who know their Captivity to Satan and Sin by Nature, and their redemption from it by God's free Grace, do willingly hear and obey the Word of God; for (as *David* ſaith) *he makes a willing people in the day of his power.*

Verſe 13, 14. Here is figured that nothing makes the heart of Gods People ſo chearful in ways of Truth and Uprightneſs, as the aſſurance of Gods preſence with them; for *in his preſence is fulneſs of joy*, ſaith *David.*

Chap 2. *verſe* 3. In this Chapter is holden forth a Myſtery, that their eyes who did ſee the Temple that *Solomon* built, did ſee that this Temple which they now built was nothing unto it, yet the glory of this latter ſhall be greater than of the former.

Verſe 9. Therefore hereby is figured a Temple which

which is not ſeen with eyes, not the work of man, not known by the wiſdom of man; a ſtrange Temple ſurely! what Temple is that? The Soul of a Sinner made the Temple of the living God: O joyful news! *ſhout for joy; yes the redeemed of the Lord ſhall come to Zion with joy, crowns of joy and everlaſting rejoycing upon their heads*: But how ſhall this be?

Verſe 4, 5. *I am with you, and my Spirit remaineth among you, fear not*; it ſhall not be your work, but mine, it ſhall not be corporal, but ſpiritual, *for I will ſhake once more the Heavens and the Earth*, &c. This *once more*, (ſaith the Apoſtle to the *Hebrews*) ſignifieth the *removing of all things that may be ſhaken, as of things that are made, that things which cannot be ſhaken may remain*, to wit, that nothing may be a ſtay to mans Soul, but God, and his unchangeable Mercies.

Verſe 12, 13, 14. Again, Examine your ſelves by the Law, and you will be found an unclean People, and therfore every work of your hands, and all that you offer is unclean. Therefore this glorious Temple that I ſpeak of, and all your worſhipping and offerings in it, ſhall not be your work, for then it would be unclean; *if you lift up your tool upon my Altar, you defile it*; I will make you new Creatures, your worſhipping new, you ſhall worſhip in ſpirit and truth; your offerings new, you ſhall offer no more vain Oblations, as Beaſts, and Birds, whoſe blood cannot take away ſin; but you ſhall offer your ſelves, body, ſoul and ſpirit, a holy and acceptable Sacrifice through the blood of Jeſus, which cleanſeth you from all ſin, and rendreth your ſouls a moſt glorious Temple unto the Lord.

ZECHA-

ZECHARIAH.

Verſe 8. BY *Horſes red, ſpeckled and white*, are ſignified the Miniſters of the Word; the *red* figuring the ſinful condition of man by nature.

Verſe 9. The *ſpeckled* diſcovering mans various inventions to hide his ſins, and ſeem righteous.

Verſe 11. The *white* figuring the Grace of God, which cleanſeth all by the blood of Jeſus, and the Miniſters of Truth find all by nature careleſs, ſitting in ſecurity, and forgetful of God.

Verſe 19. By *Horns*, is figured the power and wiſdom of man; for mans truſting therein fights againſt God, and confidence therein deſtroys the people of God.

Verſe 20. By *Carpenters or Builders*, underſtand Miniſters of the word of Truth, which while they build up man upon the Grace of God, and Faith in Jeſus, they deſtroy all the confidence of man in his own wiſdom and righteouſneſs, together with all his Luſts and fleſhly Affections.

Chap. 2. *Verſe* 1, 2. By this *Meaſurer*, underſtand a Miniſter of the Goſpel; and by *Jeruſalem*, true Believers; for they are meaſured diſtinctly according to the height, and breadth, and length, and depth of the love of God, which paſſeth knowledge; for they are the children of God's Love, but the world knows them not, but hates and perſecutes them, as they did their Lord Jeſus; again, they are meaſured to the ſtature of a man in Chriſt, in him they live to God, and die to the luſts of the fleſh, and vanities and follies of the world; in him they live to righteouſneſs,

ouſneſs, and die to ſin, in him they enjoy all ſtrength and fulneſs; in themſelves nothing but death and weakneſs.

Verſe 4. By *Jeruſalem being inhabited as Towns without walls*, underſtand that ſhe ſhall not be defended by any power or wiſdom of man, but by God alone; therefore he ſaith, *I will be a wall of fire round about her, and the glory in the midſt of her*; for its fire that defends the People of God from all their enemies; for it burns up all their ſins and luſts, which are their enemies, and to have Gods preſence in their ſouls inſtead of theſe, is their Glory. *David* ſhews this, ſaying, *Who ſhall dwell with everlaſting burnings?*

By *multitude of men*, underſtand Converſion of Gentiles; by *multitude of Cattel*, which are temporal Bleſſings, underſtand ſpiritual Bleſſings, wherein true Believers ſhall abound through Chriſt.

Verſe 6. *Ho, ho*; here is a Call, according to that of St. *Paul*, *Awake thou that ſleepeſt, ſtand up from the dead*; for by the *North*, where *Iſrael* was in captivity, is figured mans captivity to ſin, where he lies in a cold, frozen, dead eſtate; for Northern Lands are cold and frozen. By *the Lord ſcattering them*, underſtand giving them up to a ſence of their ſins.

Verſe 7. *Deliver thy ſelf, O Zion.* By *Zion*, is figured, with whom Chriſt her Deliverer is always preſent. By *dwelling with the Daughter of Babylon*, underſtand living in the body; for *whilſt we are at home in the Body, we are abſent from the Lord*, as *Paul* ſaith.

Verſe 8. By *after the Glory*, underſtand, after I have diſplayed my Glory upon you, or revealed Chriſt in you, and called you by the Goſpel.

Verſe 9. By *ſpoyling their ſpoilers, and ſhaking his hand*

hand upon them, underſtand deſtroying Sin in them, and giving them victory over Satan, Sin, Hell and Death.

Verſe 10. Here he calls them to rejoyce in this deliverance, which ſignifieth that it will fill their hearts with Joy.

Verſe 11. Here is a Prophecy of the Call of the Gentiles, or the Converſion of man, whereby his righteouſneſs ſhall not ſtand in his own actions, but in Gods preſence with them in Chriſt, whom he ſent to them

Verſe 12. By *Judah* and *Jeruſalem*, is always figured the Elect or Church of God. By *the holy Land*, underſtand Faith in Chriſt; for thereby we deny our ſelves, and give up our ſelves to God, and he reigns over us.

Verſe 13. This puts all Wiſdom and Ways of the Fleſh, all Reaſon, and whatever is of man to ſilence; for it hath nothing to do in this work, God doth all himſelf in Chriſt by his holy Spirit.

Chap. 3. *Verſe* 1. By *Joſhua*, underſtand any or every of Gods Elect; by his *ſtanding before the Angel of the Lord*, underſtand his being called to the knowledge of Chriſt; for before that, man lives in darkneſs, and hides himſelf from every appearance of God. By *Satan*'s *being ready to reſiſt him*, underſtand Satan ſtriving in all luſts of the Fleſh, vanities of the World, carnal Wiſdom and formal Religion drawing man from Chriſt.

Verſe 2. By *the Lords rebuking Satan*, underſtand Chriſt deſtroying all the works of Satan in man, to wit, crucifying the Fleſh, mortifying the earthly Mind, confounding mans Wiſdom, diſcovering the unrighteouſneſs of his holy things, making the Soul wholly deſolate, that it may be comforted and filled

by

by him alone. By being *a Brand pluckt out of the fire*, underſtand redeemed by Chriſt, the ſtrong Arm and deep wiſdom of God.

Verſe 3, 4. By *Joſhua being cloathed with filthy Garments*, underſtand man either in his natural Luſts, or in his acquired or invented Form of Religion, which is Hypocriſie and Idolatry, for all that is of man is filthy.

Verſe 5. By *a fair Mitre*, underſtand the Lord Jeſus; and by *Garments*, all the fruits of his Spirit.

Verſe 7. By *walking in Gods ways*, underſtand believing in Chriſt; by *keeping his Charge*, underſtand joyning nothing with Faith in Chriſt; for if Circumciſion be joyned, Chriſt will not profit them; if they ſeek to be juſtified by the Law, they are fallen from Grace; if *Aaron*'s Sons bring in wild Fire, they muſt be deſtroyed. By *judging his Houſe*, underſtand diſcern betwixt true Righteouſneſs and Hypocriſie; By *keeping his Courts*, underſtand keeping out all Hypocrites, as the ſhaken Sword in the hand of the Cherubim, that turns every way to keep the way of the Tree of Life, all which is no other but a true Miniſter preaching Salvation only to Believers, and caſting out the Hypocrite with all his carnal, formal, legal Religion, Zeal, and Devotion; by *giving him place to walk among theſe*, underſtand that this faithful Miniſter is an Angel of the Church, placed among the Lords heavenly Angels.

Verſe 8. That *Joſhua and his Fellows are men wondred at*, is the ſame which the Lord Jeſus ſays, *I, and the Children whom thou haſt given me, are a ſtrange things both the Houſes of Judah and Iſrael.* They that profeſs Religion after the Letter, know not what to make of them that worſhip in Spirit, but at laſt they conclude them to be Hereticks.

Verſe

Verſe 9. And this becauſe *God brings forth the Branch*, even the Lord Jeſus, and lays him for a Corner-ſtone, even a ſure foundation to all the Building. By ſaying, *upon the Stone ſhall be ſeven eyes*, it ſignifies that the eyes of all Gods People ſhall be upon Jeſus, as *Iſaiah* ſaith that *ſeven Women ſhall take hold of one Man*; for (as I have often ſaid) ſeven ſignifies no determinate Number, but a perfect Number, or the whole Number of that it relates to.

By ſaying, *I will engrave the engraving thereof*, underſtand I will reveal Jeſus in their Souls; for that is the day when all iniquity will be removed; for it is he that deſtroys the works of the Devil.

Verſe 10. By *every one calling his Neighbour under the Vine and under the Fig-tree*, is figured the ſweet Communion which Chriſtians have in conferring one with another concerning Jeſus the true Vine, and their ingrafting into him by the Father, and all the fruitfulneſs and comfort they have in him. This is ſweeter to them than Figs.

Chap. 4. *Verſe* 1. By the Prophet being *awaked as a man out of ſleep*, is ſignified that mans Mind is wholly carried away from the Word, if it be not awaked by a true Miniſter of the Word, which is ſignified by an *Angel*.

Verſe 2. Here is a Viſion; *a Candleſtick all of Gold*, which is the Lord Jeſus; therefore when he is asked *What theſe things be*; he anſwereth,

Verſe 6. *Not by might, nor by power, but by my Spirit, ſaith the Lord*; for when Jeſus is manifeſted, all the might and power of man is wholly taken away, and the Spirit of God is given to be the whole guider of his Church. And by *the ſeven Lamps* is figured the Holy Ghoſt, which is ſometimes called *the ſeven Spirits of God*, becauſe of his perfectneſs in do-

ing the whole will of God; and by *the ſeven Pipes unto the Lamps*, is figured the perfect conveying of the fulneſs of God in Jeſus by his holy Spirit, unto all people.

V 3. By the *two Olive-Trees*, which he ſays, *v.* 14 are the *two anointed ones which ſtand by the Lord of the whole Earth*, underſtand the Law and the Goſpel, by which his Juſtice is powred out againſt Sinners, and his Mercy to Believers, which is *the golden Oyl*.

Verſe 12. And the *Pipes* are the faithful Miniſters of the Word, which are ſaid to be ſeven, for their perfectneſs, and to be two, for their twofold Adminiſtration; for he preaches not the Word of God aright, that preacheth not both judgment to man in the Fleſh, and mercy to the humbled Sinner, as *Solomon* ſaith, *Bread for Children, and the Scourge for the Fools back*.

Verſe 7. By *great Mountain before Zerubbabel*, underſtand all the wiſdom and righteouſneſs of man, whereby all Hypocrites oppoſe the Doctrine of free Grace, as the Phariſees oppoſed Chriſt, who is here figured by *Zerubbabel*.

Verſe 9. It is he that brings forth the Head-ſtone, and it is he whoſe hand have laid the Foundation, and whoſe hands alſo do finiſh it; and by him alſo we know the true Prophets whom God hath ſent, from the falſe.

Verſe 10. And it is he by whom the Day of ſmall things are not deſpiſed; for by him we learn to be meek and lowly in heart, who otherwiſe are proud and haughty; and it is he in whoſe hand we ſee the Plummet, with thoſe ſeven, to wit, eyes of the Lord, or perfect ſight that God hath given us to underſtand how by our Lord Jeſus righteouſneſs is laid to the plummet, and all the whole earth is found empty, void,

void, and waſte, to wit, all the righteouſneſs of man is found too light (as *Belſhazzar* was) although it pretend to be obedience to the Word of God, both Law and Goſpel, as he preſumed to drink in the Golden Chalices that belonged to the Lord's Houſe.

Chap. 5. *verſe* 1. By *a flying Roll ſo exceeding large*, underſtand the Law of God fully opened in the faithful Miniſtry of the Word.

Verſe 2. Where it is not Precepts and Lines, Rules, Leſſons and Inſtructions to teach man what to do, and what to avoid;

Verſe 3. But it is a Curſe extended over all the Earth, to fall upon every man, *becauſe all have ſinned, and fallen ſhort of the Glory of God*; and to diſcover every man to be a thief on the one hand, to wit, in his natural eſtate, ſtealing Life, Health, Peace, Joy, Light, Strength, and good things from and by the Creatures or created Abilities, which he ſhould have from God his Creator, and ſo rob God of his Glory.

Verſe 4. So it diſcovers every one a falſe ſwearer on the other hand, to wit, in his profeſſion of Religion, becauſe he makes mention of the Name of the Lord, but not in truth nor in righteouſneſneſs; for they make both the Law and Goſpel conditional and partial, that neither the Law ſhall condemn all Reprobates, nor the Goſpel ſhall ſave all the Elect, but all muſt be according to mans work, not according to God's purpoſe and counſel of old, nor according to his free Grace in Jeſus, and his great Love to man.

Verſe 5. Here follows another Viſion; *A Meaſure call'd an Ephah*, ſignifying that all our wickedneſs is meaſured by the Lord, though it appears unmeaſu-

rable, when it is discovered in the heart of man infinitely wicked.

Verse 7. And it is *set in the midst of the Ephah in the likeness of a woman*, because wickedness follows lustful Affections, as a woman doth, because a woman is strong in affection, and weak in judgment.

Verse 8. And by the *Lord casting a heavy Lead weight upon it*, understand the Ministry of the Gospel, whereby Blessedness is administred to Gods People, *whose iniquity God hath covered* (as *David* shews.)

Verse 9. And by *two Women that came to carry it away*, understand Mercy and Faithfulness, wherein God espouseth his People to himself; for thereby he burieth their sins in the grave of Oblivion for ever, for he will remember them no more, as he saith by *Jeremiah*. And by *having the wind in their wings*, understand the Word of God gave them swiftness to carry away wickedness from his People. By their *Wings being like the Wings of a Stork*, understand strong and making a great noise; for the heart of man turn'd from iniquity to the fear of God, gives its report throw all the Earth. By *lifting up the Ephah between the earth and heaven*, understand the discovering of sin to make it hated of Men and Angels.

Verse 11. By *the Land of Shinar*, understand Lust, Pride and Ignorance of God; for all iniquity hath its rise from these, they are its Basis or Foundation, and Seat for ever, and there must it be placed by the Truth and Mercy of God, that his People may be freed from the deceit and contagion of it for ever.

Chap. 6. *verse* 1. Here by *a Vision of four Chariots, with various coloured Horses*, is holden forth the various Administrations of Gods Spirit. By *their coming out from between two Mountains of Brass*, understand the

the ſure and unchangeable Counſel and Purpoſe of God.

Verſe 2. By the *Red or Bay Horſes*, is ſignified the diſcovery of all ſins and luſts of all men in the earth, and therefore they ſeek to go to and fro through all the earth, and are commanded ſo to do.

Verſe 7. By *Black Horſes*, is ſignified the diſcovery of the deadneſs of men in ſin by nature

Verſe 3. And by the *White* is ſignified the Mercy of God in Jeſus to quicken them.

Verſe 6. Therefore the *Black* are ſaid to *go out into the North Countrey*, which figures men in a cold, frozen, dead eſtate, and the *White to go after them*, becauſe the Mercies of God in Jeſus are only preached unto them that ſee themſelves dead in ſin, and them he quickens. Therefore he ſaith, *They have quieted my Spirit in the North Countrey*.

Verſe 8. By the *Grizled* is figured Hypocriſie; for the mixt Colour ſignifies their mixing of the Grace of God with the works of man; and *their going toward the South*, ſignifies their profeſſion of worſhipping and rejoycing in Jeſus the Sun of righteouſneſs, who is life and light to the Soul of man, as the Sun in the South is to the Creatures of the Earth,

Verſe 9. Here is another Figure preſented; wherein by *them of the Captivity that are come from Babylon*, is figured the ſervants of God redeemed from their captivity to Satan and Sin.

Verſe 10. And by *Joſhua the High Prieſt*, is figured Jeſus, whoſe Name is the *Branch*, and who indeed builds the ſpiritual Temple of the Lord, even the ſouls of his People; and

Verſe 12. Bears the Glory of God, as he was before figured by *Zerubbabel*, becauſe he is both King and Prieſt.

Verſe 13. *And the Crown ſhall be ſet on his head, and he ſhall ſit upon the Throne, and the Counſel of peace ſhall be with him, as between them both, for his Government ſhall be a Government of peace; for he ſhall not break the bruiſed Reed, nor quench the ſmoking Flax, nor cauſe his voyce to be heard in the ſtreets*; and his Service ſhall be only peace-offerings in that day; for peace ſhall be proclaimed in his Name to them that are near and far off.

Verſe 14. *And the redeemed of the Lord ſhall have Crowns*, for a Memorial that they are not redeemed by their own power or wiſdom, but by his free Mercy.

Verſe 15. *And many ſhall be converted, and ſhall diligently obey the voyce of the Lord their God.* For (*if they obey*) ſhould be Tranſlated, *ſeeing that they do obey*; for the redeemed do certainly obey, becauſe they are led by his holy Spirit.

Chap. 7. This Chapter and the 8th. have no Myſtery, only what he ſaith of *many Nations and ſtrong ſeeking to the Lord*, and *ten men taking hold of the skirt of a Jew*, is a Prophecy of the Goſpel which muſt be preached to all, and whereby alone many ſhall be converted; and by *Praying before the Lord*, is Faith figuified; for only by Faith in Chriſt is man in the preſence of God, for God and Chriſt are never ſeparated.

Chap. 9. *verſe* 1. Here is the Goſpel preached; for by *Burden*, is figured the work of Regeneration, becauſe it is a burden to the fleſhly mind either of *Jew* or *Gentile* to have their eyes turned from all carnal pleaſures, and temporal profits unto the Lord, to ſeek after eternal enjoyments.

Verſe 2. As for them that are wiſe, to have their wiſdom confounded, and them that are rich, to have

have their Silver and Gold to be no more to them than the Mire of the ſtreets.

Verſe 3. And all men to have their power deſtroyed.

Verſe 4. And the Fire of Gods wrath to be upon them; for this will make even the moſt heatheniſh or worldly mind to fear, and be very ſorrowful when they ſee it.

Verſe 5. And they ſhall be aſhamed when their expectation is found to be in vain; and neither the King nor the chief City can eſcape this Judgment.

Verſe 6. By *a Baſtard*, underſtand man that is ſenſible of his ſinful Birth by nature; for God will caſt out the proud heatheniſh mind, and plant him in.

Verſe 7. By *taking away blood and abomination*, underſtand to pardon his ſin, and ſanctifie his Soul; whereby he ſhall go through the fiery trial, and be a pure Veſſel for the Service of God; and by *being a Governour in Judah*, underſtand that his Soul ſhall reign with God among his People; and by *Ekron being as a Jebuſite*, underſtand that his fleſh, and all fleſhly ways and works are but as the ways of Heathens that know not God.

Verſe 8. By *Gods camping about his Houſe*, underſtand his preſerving his People; and by *the Army*, &c. underſtand, becauſe Satan with Armies of temptations, and the world, that paſſeth by, and the fleſh, that is always returning upon the Believers, that he may free them from all their oppreſſors, becauſe he hath ſeen their neceſſity of his daily preſence and help.

Verſe 9. Here he calls the Elect to joy, who are figured by *Zion* and *Jeruſalem*, and ſhews the manner and coming of Chriſt.

Verſe 10. By *cutting off the Chariot, and Horſe and*

Battle-bow, underſtand all power of man, that he may truſt in the Lord only. By *ſpeaking peace to the Heathen*, underſtand pardoning ſin; and by *having his dominion from Sea to Sea*, underſtand ſubduing all that is of fleſh and luſt, or power or wiſdom of man.

Verſe 11. This ſignifies that Sinners are only fully redeemed by Jeſus from all the power of Satan and Sin.

Verſe 12. Thus he calls man to look only to Jeſus, who is the ſtrong Rock; for he will bring double comfort above all mans expectations.

Verſe 13. Here he ſhews the effects of Faith, that thereby mans heart ſhall be wholly bent to the ways of God, and to reſiſt the Luſts of the fleſh, which is figured by *being againſt the Sons of Greece*, and made able to overcome as a mighty man doth by his ſword. Hence to the end, is holden forth the preſence, and power, and glory, and goodneſs of God by Jeſus, in and with his People by divers Similies.

Chap. 10. *verſe* 1. Here the Prophet exhorts the People of God to ask all things of God; for that is the life of Faith.

Verſe 2. Here by *Idols and Diviners*, underſtand falſe Teachers, that teach men to walk in holineſs, and expect all Bleſſings from thence; which manifeſts that they are no true Shepherds, they lead not to green Paſtures and calm Rivers.

Verſe 3. Here he ſhews that the Lord is diſpleaſed with ſuch Teachers, and puniſheth them that hear them, whom he calleth *Goats*; ſignifying thereby, that they are not Chriſt's Sheep, for then they would not hear ſuch Teachers, for they are ſtrangers to the Truth. *In viſiting the Houſe of Judah*, underſtand revealing the Lord Jeſus in his Elect; for that's the thing

thing that belongs to their peace in the day of their viſitation, and that which will give them ſtrength in the hour of temptation, to be as couragious as a horſe in Battel.

Verſe 4. By *Him*, underſtand Chriſt, who is the Corner-ſtone, and the Nail whereby we are fixed in the Truth, and the Battle-bow, by which we overcome our Souls enemies; and out of him riſeth every Oppreſſor; for we are hated and ſlain for his Names ſake.

Verſe 5. Here is firſt deſcribed the victorious conqueſt of all Believers over their ſpiritual Enemies, and that only by Chriſt, who is their *Immanuel*, to wit, God with them.

Secondly, He ſhews that all Hypocrites, to wit, profeſſors of the righteouſneſs of works (whom he calls *Riders on horſes*) becauſe they truſt in their own wiſdom and righteouſneſs, ſhall be confounded.

Hence he declares again his mercy to his people, whom he calls *the Houſe of Judah, and Joſeph and Ephraim*, not meaning thoſe Tribes, but Believers gathered out of all Nations; ſo by *the Sea, and its waves, and the deeps of the Rivers, and Pride of Aſſyria, and Scepter of Egypt*, is figured all the great wickedneſs, deep deceitfulneſs of mind, pride of heart, and glory of man that ſhall be overcome by Chriſt; for they are the works of the Devil.

Chap. 11. *Verſe* 1. Here is firſt the preaching of the Law to diſcover Sin, and bring man under the Curſe and Wrath of God; for by *high Cedars, and ſtrong Oaks, and tall Fir-trees*, is always figured the pride of mans heart through ſtrong confidence in his Holineſs;

Verſe 2. Which are all caſt down when God diſcovers the unrighteouſneſs of his holy things, which

muſt

must be done before man know any thing of the Gospel; and then false Teachers will rage; which is figured,

Verse 3. By the *howling of Shepherds, and roaring of young Lions*, because all their Doctrine is confounded; which he calls their *Glory, and pride of Jordan*; for all men in the wisdom of the flesh do glory in it, and are filled with pride.

Verse 4. Here is holden forth the Ministry of the Gospel, which is the food of the Souls of true Believers, whom he calls *the flock of slaughter*; for they are slain all the day long for the Lord Jesus Names sake; for false Teachers do hate and persecute them; whom he calls

Verse 5. *Their Possessors*; for that they were taught by them till the Lord manifested his Truth to them, and delivered them out of their hands; and he shews that these Teachers glory that they are rich, to wit, in wisdom and righteousness, whereby *they sell them*, to wit, to Satan, in high conceits, and pity them not; for they account that they teach them the Truth.

Verse 6. Here by the *Inhabitants of the Land*, is meant earthly minded men, that regard no Religion, and hypocrites in all their Forms of Religion; and by *delivering every one into the hand of his Neighbour*, is signified, that man is left in misery enough, that is left void of God's protection, that he neither defend them, nor bridle the cruelty of others; for where there is no fear of God upon men, they do nothing but hate, and backbite and devour one another; and by *delivering them into the hands of their King*, is signified another evil amongst men; for by *King*, is signified any Superiors who domineer and tyrannize over Inferiors, that there's nothing but complaints of Cruelty and Oppression; and this men must suffer because they trust not in the Lord.

Verse

Verſe 7. When a true Miniſter feeds the flock of Chriſt faithfully, he takes to him his *two ſtaves*, or (as *David* calls them) *the Rod and Staff of God*; the one is *Beauty*, to wit, he preacheth the beauty of the Salvation of God, of the Righteouſneſs of Chriſt, of the giving of the Spirit, of the operation of free Grace, and this draws them to *fair green Paſtures, and pleaſant calm Rivers, that they may be fed abundantly with the fatneſs of his Houſe, that their ſouls may be filled as with Marrow; this is the feaſt of fat things, and refined, and of Wines well refined from the Lees, prepared for the hungry and thirſty Souls in his holy Mountain.* The other is called *Bands*, and it is preaching the great Love of God to man, wherein he ſo pitied the Souls that are captive to Sin and Satan, that he ſent forth his beloved Son to be a Redeemer, and laid help upon him to be a deliverer to mans Soul, yea, made him all things unto him, whereby he is bound up unto God in love for ever.

Verſe 8. Then there aroſe up preſently hypocritical Shepherds, which preached theſe things in the wiſdom of the Fleſh; therefore he ſaith, *I cut off three in one Month*; they are called *three*, becauſe inſtead of eſtabliſhing the Soul in unity with God through Jeſus, they fill it with ſelf-love, pride and diſdain of others. They are ſaid to be *cut off in one Month*, becauſe they live not in the light of Jeſus, but in a borrowed light, as the Moon doth. And therefore nothing was more abominable in the ſight of God; for they have forſaken him, and digged broken Ciſterns; and they have changed his Truth into a Lie; and they abhor him and his Truth; for if they ſhould admit of it, all their Glory would be deſtroyed.

Verſe

Verse 9. Here he shews that the Lord leaves Hypocrites to perish in their own gainsaying, and to destroy one another, and so they do; for all wars about Religion, whereof the World is full, is altogether for Forms of Hypocrisie, for they that have true Religion upon them, will not fight, but suffer in silence, as our Saviour did.

Verse 10. Then the Lord says, *he took his Staff called Beauty, and cut it asunder, that he might break his Covenant with all People*, to wit, that the beauty of Truth should not be known to all, but seal'd among his Disciples, hid from the worldly wise, and revealed to Babes.

Verse 11. And it was so, whereby his poor people that waited on him, knew that it was his Word.

Verse 12, 13. Then he shews how one Hypocrite sold him, and others put him to death, as it is declared in the Gospel.

Verse 14. Here he says *he broke his other Staff, even Bands to break the Brotherhood between Judah and Israel*, to wit, that all Unity or Brotherhood after the Flesh, or all outward appearance might be dissolved, and all true unity among the Servants of God might be in unity of the Spirit.

All the rest is against the false Teachers of the Gospel, which preach it in the wisdom of man, and not in the power of the Truth, after the oldness of the Letter, and not in newness of the Spirit; by whose *Arm and Eye* is figured their power and wisdom, which God will destroy and confound by his Truth.

Chap. 12. *A Burden of Gods Word for Israel.* Hereby is signified that the true *Israel* of God shall be a Burden to all people.

Verse 2. Yea *a Cup of trembling, when they lie in siege against them*, to wit, This shall be the most dread-

ful

ful Judgment againſt them, that they hate Gods people; the luſt of prophane perſons is great Sin, and the pride of Hypocrites is great wickedneſs, but their hate againſt his people is beyond all, for it is againſt God himſelf; therefore our Saviour pronounceth a dreadful wo to them that do but offend his *little ones that truſt in him.*

Verſe 3. Is an aggravation of the ſame Teſtimony.

Verſe 4. By *ſmiting every Horſe with aſtoniſhment and blindneſs, and his Rider with madneſs*, underſtand by *Riders*, men proud in their own conceited ways, and by their *Horſes*, their ſtrength and ſwiftneſs in going on in their ways; as the Hypocrite, aſſoon as he hath got any knowledge of Religion, preſently he thinks himſelf moſt able to teach others, which is figured by the *ſwift water of Nilus*, as the ſlow proceeding of a man of God is figured by *the waters of Shilo, which run ſlowly.* By the Lords *opening his eyes upon the Houſe of Judah*, underſtand, to ſhew mercy and give courage and ſtedfaſtneſs unto his People.

Verſe 5. Here by *the Inhabitants of Jeruſalem*, is meant the Elect of God; and by the *Governors of Judah glorying in them as their ſtrength in God*, is a promiſe of giving ſuch Governors unto his People, as regard not themſelves or any glory of the world, but ſet their delight in God's People.

Verſe 6. Here by *that day*, underſtand (as by all Circumſtances of time in the Prophets) the day when Jeſus is revealed in the Souls of his People, which men in their wiſdom have expounded to be this building of *Jeruſalem* and the Temple anew; but alas, no ſuch glory ſhall be to men in the Fleſh, but this Prophecy is of the operations of Gods Spirit in his People, when their Souls are built a new Temple

ple to the Lord; therefore theſe *Governors of Jeruſalem* are the Law of God (which the Apoſtle to the *Hebrews* calls *the fiery Law of Moſes*) for by it is the fire of Gods wrath revealed againſt ſin, and the Goſpel, which is the refining fire, whereby the Believer is purged, and his Faith tried and purified; and by *devouring all people*, is meant all that is of the fleſh, and worldly wiſdom in his People; and by *Jeruſalem inhabited in her own place, even in Jeruſalem*, is meant, that his People ſhall live in the faith of Jeſus by free Grace, which is their own place, and is the *New Jeruſalem which comes from heaven*, which is free, and *is the Mother of us all*, as *Paul* teſtifies.

Verſe 7. Here is a ſtrange Myſtery: *Shall the houſe of David and of Jeruſalem be againſt Judah?* No, no, mind the word well; *it is their Glory, when they glory in living in a Houſe, and magnifie themſelves againſt them that live in Tents*; therefore hereby is ſignified, that God will ſhew his mercy moſt to the loweſt and humbleſt of his People, that they that eſteem themſelves high, may be moſt humbled; as our Saviour ſaid to his Diſciples, *He that will be chiefeſt among you, ſhall be ſervant of all.*

Verſe 8. According to the ſame Myſtery is all the reſt of this Chapter to be underſtood; by *feeble*, is meant ſenſible of his own weakneſs in him, then ſhall he be as ſtrong as *David* in ſpirit, *&c.*

Verſe 9. So by *Nations that come againſt Jeruſalem*, is figured all ſins, and luſt, and Hypocriſies, that are enemies to a Chriſtians peace.

Verſe 10. So here by *Houſe of David, and Inhabitants of Jeruſalem*, is meant all the Servants of God in all Ages; for it is manifeſt that all theſe Prophecies and Promiſes have always been, and muſt ever be fulfilled in all, that the Lord will give them the

ſpirit

ſpirit of Prayer, and that they ſhall know that Jeſus ſuffered for their ſins, and they ſhall be brought to ſad and ſerious Repentance every one in the ſecret of his Soul.

Chap. 13. *Verſe.* 1. By *Houſe of David, and Inhabitants of Jeruſalem*, underſtand all Believers whenceſoever they come.

Verſe 2. By *Idols*, underſtand whatever man truſts to, ſave Jeſus Chriſt; and by the *Land*, underſtand his Church, which is as *Paul* ſaith, *I deſire to know nothing among you, but Chriſt, and him crucified:* So by *Prophets and unclean Spirit*, underſtand falſe Teachers; as *Paul* alſo ſaith, *If I, or an Angel, or any other preach any other Doctrine, let him be Anathema Maranatha.*

Verſe 3. This confirms the former to ſignifie falſe Teachers; as alſo the next three.

Verſe 7. By *Sword*, ſtill underſtand the Word of Truth, which is the Sword of the Spirit; by *Shepherd*, and *the man that is my fellow*, underſtand falſe Teachers; for they pretend to be Shepherds to Gods People, and magnifie themſelves to be mighty and wiſe to teach men righteouſneſs, which none can do but God himſelf; therefore the Prophet ſaith, *They ſhall not teach every man his Brother, but ſhall be all taught of God.* By commanding the Word to *awake*, is giving it power to convince of ſin. *Smite the Shepherd, and the Sheep ſhall be ſcattered*; this was verified in Jeſus, and his Diſciples; which may ſhew, that all the reſt are ſpiritual Prophecies, as I have opened them, and by *I will turn my hand upon my little ones*, is a Prophecy that all other his Diſciples ſhall alſo have a ſad day, when their hope is almoſt gone, as it was to the Diſciples then.

Verſe

Verſe 8. By *two parts dying*, he ſignifies, that when the Goſpel is preached, many more ſhall receive it after the Letter; which ſhall be like Corn ſown on ſtony ground, which ſhall receive it with joy, and bring forth fruit with gladneſs of heart, and yet ſhall be cut off and die.

Verſe 9. *The Remnant reſerved by the Lord, is but very ſmall* (as *Iſaiah* ſaith) *but the Lord will make them as pure as the fineſt Gold, and they ſhall pray to him, for he is their own God, and he will hear them*, and own them to be his People.

Chap. 14. Here he propheſies of the fiery Trial that ſhall come upon all Believers.

Verſe 2. By *gathering all Nations to Battel againſt Jeruſalem*, underſtand all trials of their Faith; for *Satan deſires to winnow them like wheat*. By *the City taken*, underſtand ſo ſharp a trial as they faint under; as *David*, when doubting of Gods Mercies, he ſaid, *One day I ſhall fall by the hands of Saul*. By the *houſes rifled*, underſtand all their hope and comfort in God almoſt vaniſhing, as when houſes are rifled, nothing is left but bare walls: By *their women raviſhed*, underſtand their Affections violently drawn to other helps or helpers; as *David ſought to Achiſh King of Gath*. By *half going into Captivity*, underſtand the Fleſh yields to run after earthly pleaſures, but the reſidue, even the Soul and Spirit cleave faſt unto the Lord.

Verſe 3. Here is the comfort, God will appear in Chriſt, and give his People victory againſt Sin and Satan.

Verſe 4. He goes on with the ſame Myſtery; for he ſays, *In that day*, which is, as I ſaid often before, (when Jeſus is revealed in mans Soul) *the Lords feet*, to wit, his Meſſengers, Miniſters of the Truth, *ſhall ſtand upon the Mount of Olives*, to wit, ſhall preach

Jeſus

Jeſus; *and the Mountain ſhall cleave half toward the South, and half toward the North*, to wit, Salvation by Chriſt, which is called *the Oyl of joy and gladneſs*, ſhall be preached to Jew and Gentile, Profeſſor and Prophane, far off and near, *and there ſhall be a very great valley.*

Verſe 5. *And all ſhall flee to that valley, yea the Lord my God ſhall come, and all the Saints with thee.* Here the Prophet exulting in the great joy of this Goſpel-Miniſtry, breaks out into this ſhout, *The Lord my God*, &c. For they that believe in Jeſus, are *made the Sons of God, and Jeſus comes, and the Father with him, and ſups with them, and dwells with them.*

Verſe 6. When this appearance of Jeſus is firſt upon the Souls of his People, it's not clear yet, the Believer ſees not through all, nor is it dark, he ſees a Light ſhine, though upon his dark mind.

Verſe 7. It is ſuch a ſtate as man knows it not, but the Lord only; but this is it, *it is a day*; for when it is night with man, the light of God breaks out.

Verſe 8. *Then goes living waters out of Jeruſalem*, to wit, Jeſus by the free Grace of God, and Salvation by him, is preached both to the Saints that were before him, and they that come after him, which he calls *the former Sea, and the hinder Sea*; *in Summer and in Winter*, both in adverſity and proſperity.

Verſe 9. *And in that day the Lord ſhall be King over all the earth*, to wit, ſhall ſubdue all earthlineſs in his People. Hereby comes man to know that there is one true God from whom all goodneſs comes, and no more.

Verſe 10. *Then all the Land ſhall be as a Plain*, to wit, all high thoughts in man ſhall be caſt down, and dejected Souls ſhall be comforted; and *all gates of the City ſhall be inhabited*, to wit, Believers ſhall live in

Faith, Hope, Charity, Love, Joy, Peace, Meekneſs, Humility; Patience and Truth, the Streets of God's City.

Verſe 11. *And there ſhall be no more utter deſtruction*; for againſt theſe there is no Law, they ſhall not come into condemnation; *they are paſſed from death to life*, they ſhall live ſafely.

Verſe 12. Here is the Judgment of God, a great Plague upon the Enemies of *Jeruſalem*, that while *they ſtand upon their feet*, to wit, as long as they withſtand the Grace of God, *their fleſh ſhall conſume away*, to wit, they ſhall exerciſe all their ſtrength in that which ſhall be their deſtruction; ſo ſhall they exerciſe their wiſdom, figured by the *Eyes*, becauſe wiſdom is the light of the Mind, as the eyes are of the Body; and ſo ſhall they exerciſe their *Tongue*; for theſe Enemies of Gods People are Hypocrites, ſtrict in their ſeveral Forms of Religion, and their falſe Teachers, for theſe are talking and teaching againſt the Truth of God, the Doctrine of free Grace, as the falſe Apoſtles and their Hearers did againſt *Paul*; yea, as Jews and Gentils, Kings and Rulers did againſt God and his Anointed, *Pſal.* 2.

Verſe 13. Here is another Plague upon them from the Lord, *a great diviſion*, every Form moſt bitter againſt another.

Verſe 14. *But Judah ſhall fight at Jeruſalem*; the People of God ſhall keep their ſtation, to wit, ſtand ſtedfaſt in the Faith, and contend for the Doctrine delivered to them, and fight not againſt men, but againſt Satan, Sin, and all the Principalities and Powers of darkneſs, to wit, luſt of the fleſh, infidelity of the mind, deceitfulneſs and wickedneſs of the heart; ſo the weapons of their warfare are not carnal, but ſpiritual; and all the wealth which the Heathen

Heathen ſhould have, are gathered unto them, even Grace, Mercy, Truth, Love, Righteouſneſs, Joy, Peace, &c. Theſe are pure Gold, and Silver, and gallant Apparel in abundance.

Verſe 15. *The Plague of all the beaſts that ſhall be in theſe Tents ſhall be ſuch*; hereby is figured that theſe Enemies of Gods Church are like brute Beaſts; yea, more ignorant of their God than the Ox or Aſs is of his Maſter, as *Iſaiah* ſaith, and periſh like the brute Beaſt without knowledge, as *David* ſaith.

Verſe 16. Here is manifeſted that all that eſcape this Plague (to wit, that are converted, and believe in Chriſt, for there is no deliverance but by him) *ſhall go up yearly to Jeruſalem to worſhip the Lord, and keep the Feaſt of Tabernacles*, to wit, ſhall acknowledge that they have nothing that is good in themſelves, but receive all from the free grace of God; this is true ſelf-denial, and herein is the going up to *Jeruſalem*, to wit, from themſelves to Chriſt, from the Fleſh to the Spirit; and this is the true worſhipping of God: *and they ſhall ſeek after a City or Habitation, whoſe founder and builder is God, becauſe they have no ſure abiding place here, while they are at home in the Body, they are abſent from the Lord*; this is the keeping *the Feaſt of Tabernacles.*

Verſe 17, 18, 19. Here is ſhewed that they that are not thus converted of all the Enemies of Gods people, of all the Families of the Earth, of *Egypt*, and of all Nations, *ſhall have no rain*, to wit, no true righteouſneſs, which God rains down from heaven, no mercy, nor peace, &c. to wit, no free gift of God, but the Plague wherewith God ſmites the Heathen, even men that live in the world without God, ſhall be upon them, to wit, hardneſs of heart, and filthy luſts; for when *Iſrael would not hearken to the Lord*,

he gave them up to their own hearts luſt, *Pſal* 8. 1. And when the Heathens *liked not to retain the knowledge of God, he gave them up to a reprobate mind, and vile affections*, Rom. 1.

Verſe 20. By *Horſes Bells having on them Holineſs to the Lord*, and *Pots wherein their Sacrifice is boyled*, ſignifies that Gods People ſhall attribute all their ſtrength or power to do any good, unto the Lord; for by *Horſes* is ſignified Strength;

Verſe 21. And ſo all their worſhipping of God in ſpirit and truth, they ſhall acknowledge to be the operation of his Grace; for this is figured by the *Pots*: And that there ſhall be no *Canaanite in the Lords Houſe*, ſignifies that none ſhall enjoy theſe things, no nor know them, but his Diſciples.

MALACHI.

Chap. 1. *Verſe* 1. THE *Burden of the Word of the Lord*; It is called *a Burden*, becauſe it reproves, and therefore it is a Burden to them.

Verſe 2. Here is free Grace ſet forth in *Eſau* and *Jacob*, both born of the ſame Parents, and both profeſſing the Worſhip of God, as *Cain* and *Abel* did, both offered Sacrifices, yet God loved *Jacob*.

Verſe 3. *And I hated Eſau, and laid his Mountains waſte for the Dragons of the wilderneſs.* *Eſau* is the Figure of Hypocrites, therefore his Religion is compared to Mountains; for Hypocrites are haughty and high-minded, boaſting of their holineſs, every one ſaying to his Brother, *Stand far off me, I am holier than thou*; therefore they are waſte, they cannot bring

bring forth Love to God and man, Patience, Humility, &c. therefore they are *an heritage to Dragons of the wilderneſs*, even to ſuch Profeſſors of Religion, who though they are as wild beaſts by nature, yet their Religion makes them more cruel, under pretence of long Prayers, *they devour Widows Houſes.*

Verſe 4. Here he proceeds, by *Edom*, to deſcribe Hypocrites; for if their failings be diſcovered, they glory they will be more zealous in their Form of Religion, or they will turn to another Form more zealous in their eſteem, which is figured by building up *deſolate places*; therefore the Lord complains, *They will never ſay, There is no hope: but though they build, the Lord will throw down*, to wit, he will confound their wiſdom, and diſcover *the unrighteouſneſs of their holy things*; *and then they ſhall call them the Border of wickedneſs, the people againſt whom the Lord hath indignation for ever.* Who ſhall call them ſo? The People of God, or themſelves who are converted, as *Job abhorr'd himſelf in ſackcloth and aſhes.*

Verſe 5. *Your eyes ſhall ſee.* This is the ſame Teſtimony, that they being converted, ſhould know this, that the Lord is not glorified but in the true *Iſraelites*, to wit, in true Believers,

Verſe 6. Here is deſcribed the honour due to God, as of a Son to his Father, as *James* ſaith, *Of his own will begat he us by the Word of Truth*; ſo that this ſignifies the Regeneration, wherein we are made Sons of God, then comes in true Service, that we are Servants ſubjected unto him in Love, becauſe we are Sons, and thence comes in right fear, that we fear not his wrath, for he is our loving Father, and perfect Love caſts out all ſuch fear, that we fear nothing but God and his goodneſs.

Again, he reproveth the Prieſts that deſpiſe his

Name, and that ſay, *The Table of the Lord is contemptible*, to wit, *they offer polluted Bread, and the blind, lame and ſick for ſacrifice*; which is no other, but that they truſted in their own works and wiſdom, and not in the Lord Jeſus; for all things that are of man, are polluted, imperfect, come not from the honour or fear of God, but in ſeeking the praiſe of men; to truſt in theſe, is to deſpiſe the Name of God, and to feed the mind with theſe, is to account the Lords Table contemptible; for he that honoureth that which is of man, diſhonoureth that which is of God.

Verſe 9. Here he ſignifieth that God will not accept the Prayers of Hypocrites, for he regards not their Perſons.

Verſe 10. Here he ſhews that if man be ſaved by free Grace, and that his works will not be accepted for righteouſneſs, nor avail to ſalvation, then the Hypocrite ſays, *Why ſhould man be righteous for nought?* which is figured by ſhutting the doors, or kindling a fire for nought; for the firſt figures Self-denial, and the latter the quickning of the Spirit; therefore the Lord hath no pleaſure in them, nor will accept of all their ways of holineſs and Religiouſneſs, becauſe they come not from hatred of ſin, and love of righteouſneſs, but as by conſtraint, that they muſt of neceſſity do them to attain ſalvation.

Verſe 11. Here by *Gentiles and Heathens*, underſtand all ſorts of prophane perſons of what Nation ſoever, when they are converted, then will they honour his Name continually.

Verſe 12. *But Hypocrites pollute*, &c. as before; for it is *a wearineſs and a burden to them*; this is according to that of our Saviour, *Harlots and Publicans ſhall enter into the Kingdom of Heaven before this generation*, to wit, of Scribes, and Phariſees, and all ſuch Hypocrites.

Verſe

Verſe. 13. For they are accurſed, becauſe Chriſt Jeſus is ordained a perfect Lamb without blemiſh, for taking away all the ſins of his People, and they preſent not him, but their own works, which are corrupt, unto the Lord, to wit, believe not in him, but have confidence in their own ways.

Chap. 2. *Verſe* 1, 2, 3. All this is againſt falſe Teachers, and here he ſhews, that ſuch of them as he converts, their Bleſſings ſhall be turned into Curſes, and they ſhall be as *Paul*, all their Zeal and Holineſs, which they counted gain, even profitable to Salvation, ſhall be as *dung upon their own faces*, even in their own account.

Verſe 4, 5, 6, Here by *Levi*, underſtand Chriſt; for he was and is the eternal Prieſt, whereof *Levi* and his Tribe was but a Figure, and in him are all theſe Teſtimonies true; as alſo,

Verſe 7. That *his Lips do preſerve knowledge, and all his people ſeek the Law at his mouth, for he is the Lords Meſſenger*, to give unto them the law of the ſpirit of Life, and to free them from the law of Sin and Death.

Verſe 8. *But ye*, to wit, falſe Teachers, which teach all that ought to be done after the Letter, but know not the Spirit, *ye are departed out of the way, for I am a Spirit, and therefore my Law and my Covenant with Levi*, to wit, with Chriſt, which is the Goſpel, are both ſpiritual; ſo that ye have cauſed many to ſtumble at the Law, even by teaching them to obey a ſpiritual Law, who themſelves are wholly carnal; and ye have corrupted the Goſpel, teaching ſo, that you gave life to the wicked upon their carnal obedience to it, and ye make ſad the hearts of the righteous, threatning them with Curſe and Condemnation if they do not obey it, who poor Souls, know they cannot obey it.

Verse 9. Hence the Lord threatens them Judgment, because of their partial Doctrine, to wit, because they condemn not all that believe not in Jesus.

Verse 10. These are the words of the Prophet, reproving false Teachers for *dealing treacherously, in prophaning Gods Covenant*, which opens the door of Mercy to every Soul, but they will neither enter in themselves, nor suffer others.

Verse 11. Having reproved the Teachers, he comes to the People, and reproveth both *Judah* and *Israel*, that he may verifie that which *Isaiah* saith, *There shall be like Priest, and like People*; and why? *Judah hath prophaned the Holiness of the Lord, which he loved*, to wit, his free Grace, whereby he shews mercy to a thousand of generations, *and hath married the Daughter of a strange God*, to wit, she hath set all her Affections and Delight in a carnal Religion, which is of the Devil, the God of this world; as our Saviour said, *Ye are of your Father the Devil, and do his Lusts.*

Verse 11. Here he threatneth both the People and their Teachers, to cut them off, even every one that practiseth such Religion.

Verse 12 Here he shews that they perform all their Religion with all outward shews of Holiness, with tears, weeping, and crying out; O this is holiness indeed, to the deepest expression of sorrow, humility, necessity; therefore they hope to be regarded, but therefore the Lord regardeth them not, *&c.*

Verse 14, 15, 16. Here he sheweth why, by a comparison; As he is to be reproved that *dealeth treacherously against the wife of his youth, because the Lord hath joyned them two into one, he had abundance of spirit*, therefore he might have commanded man to be joyned to more women, but he joyned one woman to one man, because he desired a godly Seed; so he joyned God

God and man together in Chriſt; ſo that as man joyning to any other but his wife, is an Adulterer, ſo he that addeth any thing to Faith in Chriſt for Salvation, or ſeeketh to be juſtified by the Law, he is fallen from Grace, Chriſt ſhall profit him nothing; for the Law he truſts in, will powr out all Curſes upon him.

Verſe 17. *Ye have wearied the Lord with your words, in that ye ſay, Every one that doth evil is good in the ſight of the Lord, and he delighteth in them.* Thus the hypocrite ſtill reprocheth the Doctrine of free grace, that the Goſpel ſhould be preached to the Gentiles, that man ſhall be ſaved by Grace, and not according to his works; hence he ſcorneth, and ſaith, *Surely God is delighted in wicked men*; but this makes them odious to God, becauſe they have not learned to know what this meaneth, *I will have Mercy, and not Sacrifice.*

Chap. 3. *verſe* 1. Here is two Meſſengers propheſied of; the firſt *John Baptiſt*, which came before Jeſus, *to prepare the way before him*, to wit, to bring every man that lies under the Curſe and Wrath of God for his ſins and ſinful Nature, diſcovered by the Law, to true and unfeigned Repentance, and hearty Sorrow, Contrition and Confeſſion; by ſhewing the great Love of God in ſending Jeſus to take away, and pardon all his ſins; and by the ſaid *John* is figured that firſt manifeſtation of the great Love of God in Jeſus, which opens a door of hope to the Soul when it is afflicted, wearied, and overladen with Sin.

The ſecond Meſſenger is the Lord Jeſus himſelf, the Meſſenger and Mediator of the Covenant of Grace, as *Moſes* was the Meſſenger and Mediator of the Covenant of works, and brought a fiery Law,

therefore

therefore *Iſrael* was ſtill murmuring and rebelling againſt him; for to diſobey that Law, is Curſe and Wrath, and to obey it, a burden to the carnal mind; but Jeſus brings a Goſpel of peace, and all good things to the Soul, which men hearing propheſied of, they delight in him, and ſeek for him; but they are miſtaken, for they ſuppoſe that theſe things will be a glory to their external Zeal and Holineſs; but he will come ſuddenly, and when they cry peace, peace, then comes wo and ſudden deſtruction.

Verſe 2. *Who may abide the day of his coming? who ſhall ſtand when he appeareth? for he is as Refiners Fire, and Fullers Sope.*

Verſe 3. *And ſhall ſit as a Refiner and Purifier of Silver and Gold*, and ſo ſhall purifie every Chriſtian or true Believer, whom he calls *Sons of Levi*, becauſe they are made Prieſts unto God by him, that they may offer an Offering in righteouſneſs; for without this purifying, all their Offerings, to wit, all their worſhipping of God, as Prayers, Praiſes, Faſts, and whatever they do, is Hypocriſie.

Verſe 4. *Through this purifier all ſhall be pleaſing to the Lord, as in the days of old*, to wit, in the rigteouſneſs wherein man was created; for by him he is brought again into the ſame Image.

Verſe 5. And through him is God come near to every Chriſtian in Judgment, even a witneſs in his heart againſt all iniquity, and want of the fear of God, wherein mans Nature ſo abounds,

Verſe 6. That he would be conſumed, but that God hath manifeſted himſelf in his unchangeable Love in Jeſus.

Verſe 7. *Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them.* This is the preaching of the Law, which diſcovers

Sin;

Sin; and that they *have gone from God from the days of their Fathers*, ſignifies their receiving the Law written in ſtone, or taught of their Fathers by tradition; for ſo long man cannot obey it, till it be written in their hearts by the power of God, as is promiſed in the new Covenant. *Return unto me, and I will return unto you.* This is a Call of man to Faith in Chriſt; for man cannot come unto God but by him, and God doth not come to man, but in him; for his firſt appearance in love to man, is in Chriſt, to reconcile his heart unto himſelf: Therefore this is not an exhortation to man to return to God, which he muſt perform as a Duty; but it is the awakening of man out of ſecurity in Sin, that he may receive Mercy in Chriſt; as it is ſaid, *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*; but man knows not this, nor that he hath robbed God.

Verſe 8. *Therefore they ſaid, wherein ſhall we return? and wherein have we robbed thee?* Whereto he anſwers,

Verſe 9. *In Tithes and Offerings*: Theſe were a Figure of giving up themſelves wholly, Body, Soul, and Spirit unto the Lord; therefore while they offered to him Birds and Beaſts, which was Obedience to the Letter, and not their hearts, and all within them, which was obedience to the Spirit, they robbed him; for he required *Truth in the inward parts*, and deſired not, nor had pleaſure in the other, as *David* teſtifies; therefore he ſaith,

Verſe 10. *Bring all theſe, and I will open the windows of Heaven*, to wit, my free Grace; *and powr you out a bleſſing*, even give you Chriſt, and with him all things needful to righteouſneſs and ſalvation; a greater Bleſſing than ye know how to ask, or your wiſdom can comprehend.

Verſe

Verſe 11. *And I will rebuke the Devourer*, even Satan, that he tempt not your Souls to vanity, and corrupt your minds, nor withdraw your Faith from Jeſus, the true Vine, that you ſhould not perſevere unto the end, and bring forth perfect fruits, that all may ſee your good works, and call you the bleſſed of the Lord, and glorifie God in you.

Verſe 12, 13, 14. Here again he reproveth Hypocrites, whoſe words are always ſtout againſt the Doctrine of free Grace, and therefore againſt God himſelf, and all his Servants, as they were againſt Chriſt and his Apoſtles; for they affirm that all that embrace that Doctrine, are proud and wicked, live licentiouſly, and tempt God.

Verſe 16. Here he deſcribeth true Chriſtians; *they fear God, they talk often one with another*, to wit, of their experience of the work of God upon their ſouls, that they may be edified by their mutual Faith, comforted in Love, ſtrengthened in Hope, therefore they are had in remembrance with God, as in a Book.

Verſe 17. Here is teſtified Gods reſpect to them, to own them, account them as Jewels, and be pitiful towards them, as man is to his Children that obſerve and honour him.

Verſe 18. He that is partaker of this Grace, knows how to give Bread to Children, and a Scourge for the Fools back, to wit, to preach Mercy, Love, Peace, and Joy to Believers, but Curſe, Wrath, Death and Judgment to wicked workers; but he that knws not this Grace, flatters the wicked and covetous, but rejects every faithful Servant of God, as a moſt vile Heretick, as they did the Lord Jeſus.

Chap. 4. *Verſe* 1. Here's another Fire of the Lord; the firſt was the Fire of Gods wrath againſt Sin by the Law. The ſecond was the refining Fire by the Lord

Lord Jesus; this is the third, even the fiery Trial that shall come upon all, the trial of their faith, that they stand stedfast in faith, that they be not moved with blasts of other Doctrine, that they fear not the wrath, nor seek the favour of men, that they account not of their Life, but be free to give it up to Death for the Name of Jesus, and Testimony of the Truth; when this Fire cometh, the proud Hypocrite, and wicked prophane person are as stubble; it leaves them neither root nor branch, to wit, it discovers the foundation of their Religion to be earthly and carnal, and therefore their building upon it is of no worth; it falls down to eternal ruine.

Verse 2, 3. Here is the Testimony of Gods great Mercy in Jesus to Believers; whereby they nothing esteem the wicked be they never so great.

Verse 4. Hereby also they are so established in the Faith, that they walk in the Spirit, and fulfil all the Law, Statutes and Judgments of God.

Verse 5, 6. Here he testifies the next Messenger, Minister, or Prophet of God shall be *John Baptist* (under the Name of *Elijah*) to teach repentance, and work it in their hearts by the power of God, without which the wrath of God will be upon all the Earth.

REVELA-

REVELATIONS.

HEre is a Miſtery; *Revelations*, and yet moſt miſtical things or teſtimonies, certainly they are more Divine and Heavenly, and more they are ſo, more clear *Revelations* they are to a true Chriſtian, and more miſtical unto the *worldly wiſe*, for *God hath hid them from the wiſe of the world, and revealed them to his own Babes.* Theſe Revelations God gave to Jeſus, to ſhew to his Servants things that muſt ſhortly be done; they are not things that are to be done a long time after, for they are Teſtimonies of what muſt happen to the Church, or to the Soul of every Believer, ſhortly after Chriſt is revealed in him by the Father. This muſt be remembred in the opening of them, and Jeſus ſhews them to his ſervant *John*, and ſo to every true Miniſter.

Verſe 2. *John bare record of the word of God, and of the Teſtimoney of Jeſus, and of all things that he ſaw:* This is to be obſerved, that though it is ſaid that Jeſus ſhewed them to *John* by his Angel, yet they were ſuch as *John* ſaw, to wit, which he had good experience of in the knowledge of the Teſtimoney of Jeſus, and as he, ſo every true Chriſtian, for thoſe things which neither *eye hath ſeen, nor ear heard, nor heart conceived, God doth reveal to them by his holy Spirit.*

Verſe 4. By *ſeaven Spirits*, underſtand the Holy Ghoſt only, for ſeven ſignifies no determinate number, but the perfection of that to which it is attributed;

Verſe 5. By *that firſt begotten of the dead*, underſtand that his Reſurrection was the firſt Foundation of our firſt Reſurrection, whereby we are raiſed out of that natural eſtate, wherein we lie dead in ſins unto an eſtate of Grace, whereof it is written, *Bleſſed and Holy is he that is partaker of the firſt Reſurrection, for on him the after death ſhall have no power.*

By

By *that Prince of the Kings of the earth.* underſtand not earthly men, for of ſuch Satan the God of this world is Prince, for he rules in the hearts of the Children of diſobedience, but underſtand the elect whom he redeems, for he makes them Kings, and hath purchaſed a Kingdom for them, and he is their Prince, a Prince of peace to them, he rules in their Souls, and is all things to them, and they are his Subjects for ever.

Verſe 7. By *every eye ſhall ſee him,* underſtand not all men, but all beleivers, for they only ſhall ſee and acknowledge that they pierced him through, and wail before him, but the reſt their eyes are blinded, they cannot ſee, their hearts heardened, they cannot wail before him, for if they could, they ſhould be pardoned and redeemed, therefore they ſhall do nothing but weep and wail and gnaſh their teeth, with all helliſh ſpirits for anger againſt him, as they do againſt his grace and his ſervants in this life.

Verſe 10. *And I was in Spirit on the Lords day*: Some tranſlations have *raviſhed in Spirit*, but the word *raviſhed*, is not in the original, nor ſhould not be there, for by *being in Spirit* is to be underſtood, that the power of GodsSpirit was upon him, to open his ear to the teſtimony of truth, and by theLords day is not to be underſtood neither the *firſt day* which we celebrate, nor the *ſeventh* which the *Jews* obſerve, but that day of eternal reſt which we enter into by Faith in Chriſt, when we ceaſe from all our own works, as God did from his, for he muſt live in this faith, and the power of the ſpirit muſt be upon him, that hears and believes this great voice as of a Trumpet behind him, ſaying *I am alpha and omega the firſt and the laſt*, for all the wiſe and religious of the world reject it, although by hearing this voice behind him, ſignifies no other but that Jeſus witneſſed this truth by all the Prophets and witneſſes of the truth, that were before *John*: but none can underſtand them ſo,

un-

until he live by faith, and the power of the ſpirit be upon him, no not the diſciples of Jeſus, while he was with them, for they had not yet received the ſpirit, for Jeſus was not yet glorified, therefore he called them, *O you of little faith, and ſlow to believe all that are written in the Prophets.*

Verſe 11. By *Alpha and Omega, the firſt and the laſt*, underſtand, the whole worker and the whole work of our Salvation, that nothing may be added, nor put in the midſt neither, as any ways neceſſary to our Salvation, for that is to add to the teſtimoney of this book, and it is to diminiſh the ſufficiency of our Lord Jeſus, and then follows curſe and judgment. By that which thou ſeeſt, underſtand that which he had experience of as by his ſaying in his firſt Epiſtle, *that which we have heard and ſeen with our eyes, and our hands are handled of the word of truth*, muſt neceſſarily be underſtood of his experience in it. And by this command to him, all true Miniſters, yea and true Believers, for they are made Prieſts unto God, and therefore are commanded to make known this truth according to their experience in it.

By *the ſeven Churches of Aſia*, underſtand, all perſons that a Believer is acquainted with, or can communicate the word to, for it muſt be communicated to all that the Believers may be comforted, all the elect called, and the world left without excuſe.

Verſe 12. *I turned to ſee the voice that ſpake with me*, (a ſtrange expreſſion, did ever man ſee a voice?) underſtand, by *turning* the whole mind turned from underſtanding the word after the letter, to receive it according to the experience he had of the work of God by Jeſus in him.

Verſe 13. Here he ſets forth the Lord Jeſus by his title, *Son of man*, underſtand the communicating of his divine nature to man; *by his garment to the feet*, underſtand

ſtand his righteouſneſs covering the ſins of all even to the loweſt of Believers; by *his golden girdle*, underſtand his truth, whereby we are bound to him in unity, by *being about his paps*, underſtand it is that which *Peter* calls the *ſincere milk of the word*, which Babes in Chriſt do hunger after, and thereby grow to ſalvation:

Verſe 14. By *his head and hairs white*, underſtand, that he is the pure wiſdom of God unto us and in us, by his eyes as a flame of fire, underſtand that when he looks upon us, he inflames our affections with true love to him, his word and ſervants, for he is that love of God ſhed abroad in our hearts, which begets love in us.

Verſe 15. By *his feet like fine Braſs, burning as in a furnace*, underſtand, that his ways are ſolid, and to walk in them is a burning to a carnal mind: By *his voice, as the ſound of many waters*, underſtand, that his word diſcovers floods of iniquity and hypocricy in mens hearts.

Verſe 16. By *ſeven ſtars in his right hand*, underſtand that he guids all true Miniſters of his word as by the hand: By *a two edged ſword out of his mouth*, is teſtified the power of his word in believers to deſtroy iniquity and hypocriſy: By *his face ſhining as the ſun in his ſtrength*, underſtand that when he looks upon man, even the moſt rebellious and deſperate ſinners are converted and inlightened, as perſecuting *Paul* was.

Verſe 17. By *falling at his feet as dead*, underſtand, knowing that the fleſh and all its luſts and knowledges of the word after the letter, to be nothing but that we are dead in ſin; By *his laying his right hand on him*, underſtand making out his love to him, which caſts out all fear, and makes him known to be both *firſt* and *laſt*.

Verſe 18. Here is the glory of Jeſus, that *he is alive in his people*, that *he died for them*, that *they might be raiſed with him*, and that *he now lives in them, and with them*, whereby they live with him for ever, and that *he hath overcome hell and death, and made them alſo conquerours over them.*

Verſe 19. Here *John* and every true Miniſter is commanded to write that which they have experience off, for they are the things that are, to wit, which have any real being, and the things that *ſhall be*, all other things are but ſhaddows, the lies and deluſions of Satan, and the inventions of mans deluded mind.

Chap. 4. *v.* 1. By *a dore open in Heaven*, underſtand, the mind inlightened to underſtand the truth of the word of God: By *the firſt voice he heard, being as of a Trumpet talking with him*, underſtand, that when mans mind is inlightened, the word doth plainly and powerfully diſcover to him his ſins and the Judgments of God againſt them.

Verſe 2. By *being in ſpirit*, is opened *Chap.* 1. *v.* 10. By *a throne ſet in Heaven*, underſtand, God appearing in the word to judge the world;

Verſe 3. In that God is reſembled to *precious ſtones*, is ſignified the purity and ſolidity of his Judgments: In that a *Rainbow* is round about the Throne, is ſignified, that in Judgment he remembers his *Covenant* of mercy.

Verſe 4. By *the Elders ſet on ſeats round about the Throne*, underſtand, all the Saints under the Adminiſtrations that were before the incarnation of Chriſt: By *their white Raiment*, is ſignified that they believed in Chriſt, and therefore did wear Crowns of Gold upon their heads.

Verſe 5. By *thunder, lightenings and voices proceeding out of the Throne*, underſtand, the judgments and terrours of the Almighty againſt ſin and hypocriſy, and by *the ſeven ſpirits, or holy Ghoſt being before the Throne in the appearance of ſeven burning Lamps*, underſtand, the ſpirit burning up or mortifying the luſt of the fleſh, and guiding his people in the ways of the truth.

Verſe 6 By *a Sea of Glaſs, like Chriſtial before the Throne*, underſtand the clearneſs of the Teſtimonies of all the ſervants of God given in the Scriptures: And by

the four Beasts round about the Throne, understand, the four Evangelists, confirming their Testimonies of Jesus out of all the Prophets: and by *their being full of eyes before and behind*, understand, that they were full of the light of God by the Holy Ghost, to declare both how the Lord Jesus fulfilled all Testimonies and Propheſies of him by his servants before, and also to shew what he should do in and for his servants to come.

Verse 7. By *their similitudes*, understand, that he would subject every soul of his elect unto himself, whether they were as cruel as Lions, as ignorant as Calves, as fooliſh as man, or as aſpiring as the Eagle.

Verse 8. By *their six wings*, understand, the spreading of their Ministry swiftly to many nations: by *their fulneſs of eyes within*, understand, that the light of their testimony is not in the letter, and therefore its hid from all the worldly wiſe, and only revealed to his people by the Spirit.

Verse 10. *By casting their Crowns to the ground*, understand, their self denial, without which there is no praiſe of Jesus.

Chap. 5. This book is not this Revelation as the Translator holds forth in the Margent, but it is the whole *Bible*, for all the Testimonies therein are hid from all the *worldly wiſe*, for they judge after the letter, but the truth of the word is hid from them, for it is wholly spiritual. The reſt of this Chapter is very plain.

Chap. 6. *v.* 1. *By the voice of the Evangiliſt being as Thunder*, understand, that the opening of the truth of the Goſpel is terrible to man in the fleſh, for that thereby is manifeſted that none shall be partaker of the mercies of God by Christ, that is not conformed to him in his death and sufferings. And by his saying *come and see*, understand, the call of God, whereby men are called out of their natural wisdom, which is fooliſhneſs with God, to the Lord Jesus who is made the true spi-

ritual wiſdom and light of life in them, that they may know the things that belong to their peace in the day of their viſitation.

Verſe 2. Here is the Lord Jeſus deſcribed, *riding on a white horſe, as a Prince of peace, and with a bow*, to wit, the bow of God ſet in the Sky, the remembrance of the eternal covenant of Mercy, between God and all the world, that he will no more deſtroy the world in wrath, and he hath a *Crown given him* becauſe he hath overcome all, not by ſword, nor tower, nor battle, but by his ſpirit, and here is ſignified that the firſt opening of the word of God to man in truth, is to make known to his ſoul the Lord Jeſus, and his victory in deſtroying all our ſins, the work of Satan in us, and to bring us into peace with God.

Verſe 3 and 4. After Chriſt is made known what he is, to his Elect, then is made known to them in what condition men live that are ignorant of Chriſt, even in bloody mindedneſs one againſt another, figured by the *red Horſe*; *and great Sword*, and they kill one another, Hypocrites contending about Religion, and others about the things of the world, through covetuouſneſs, pride, or envy.

Verſe 5 and 6. The third thing made known to Gods people, is *ſcarcity of the Miniſtry of the word of God*, figured by *dearth of Bread Corn*, but whereas he ſays, *wine and oyl hurt thou not*, the Church is comforted, that tho they travel from Sea to Sea, and can ſcarce find a true Miniſter of Chriſt, yet ſhall it be ſo communicated to them, as wine to make glad the heart, and oyl to make them of cheerful countenance.

Verſe 7 and 8. Here is the fourth thing made known by the word, that as they that know not God, murder one another, ſo are they given up to death and hell, in the righteous judgments of God.

Verſe 9, 10, 11. Here is manifeſted the ſufferings, faith

faith and patience of the Saints for the name of Jesus, which is figured by their *lying under the Altar*, for Jesus is the true Altar; and though their blood cry to God for vengeance, yet they are taught to rest in patience.

Verse 12. to the end. Here is the sixth thing that is discovered to the Saints in making known the whole work of God, that they may be comforted when they suffer with patience all grievous afflictions, that men can afflict them with in the body: for then they shall see in spirit, that their Adversaries suffer more grievous things in soul, for being they believed not in the Lord, the sun of righteousness, they have believed a lye, and therefore what they believed in, as riches or ease, and peace in the flesh or form of Religion, all is turned into darkness and blood, for gross darkness covers them all, and as they thirsted after the blood of the Saints, God gives them blood to drink, and those whom they accounted as stars of Heaven, shall fall as untimely figs, for the strong wind of Gods wrath shall blow upon them, and make a terrible earthquake: And the *Heaven or Firmaments over their Heads*, to wit, their strong conceited Religion, shall be roiled together into an unprofitable heap, as a scroul burnt with fire, and the *Mountains and Isles*, even their highest hopes of happiness and security shall flee away, and then all that are high and mighty in conceited holiness as Kings and Captains, rich and mighty men, be they bond or free shall hide themselves in their several forms of Religion, as in dens among the Rocks of the Mountains, for they count them *strong holds & high*, and therefore they shall cry to them, *fall on us and hide us from the presence of him that sits on the throne, and from the wrath of the Lamb*, as our Saviour saith, they will say, *have we not in thy name cast out Devils, and in thy name done many great works, are not these strong Rocks and high Mountains to trust to? to be touching the righteousness of the Law, blameless, to out-*

outſtrip all their Companions in zeal and holineſs, to make long prayer even in Churches and Houſes, that they may be heard in the ſtreets and the like, will not theſe things hide them from the wrath of God and the Lamb; No *the great day of his wrath is come, who can ſtand?* Anſwer not workers but only they that *believe on him* that juſtifies the ungodly.

Chap. 7. v. 1. Here he gives the reaſon why it is ſo, there are four *Angels* ſtand on the *four corners of the earth, holding the four winds, that they blow not on the earth, nor on the Sea, nor on any tree,* which is that, here was made known to Gods people the cauſe why men are ſo wicked in all things, even becauſe Satan hath deluded the minds of men ſo, in all Corners of the earth as if he was four evil Angels, that they receive not the wind, to wit, the word, or ſpirit, or breath of God, but perſecute all the Prophets and true Miniſters of God; for he hath power given to hurt the earth and the ſea, even to delude man that lives in theſe low and changeable eſtates; but but yet it is manifeſted to believers for their comfort, that he, to wit, the Divel by all his Miniſters, ſhall not hurt any thing till he hath *ſealed Gods ſervants*; to wit, the Lord ſets his mark and ſeal on his people, that Satan cannot delude them: as by the four Angels is ſignified the Devil and his Miniſters, ſo by *the Angel coming from the Eaſt*, is ſignified the Lord Jeſus and his Miniſters, for in the Eaſt is the riſing of the Sun whence light cometh, whereby is ſignified that in Chriſt and his Miniſters is light, and all the world lies in darkneſs: And by *ſealing Gods ſervants in their foreheads*, is ſignifyed that they ſhall confeſs the Lord Jeſus before men, to wit, *ſtand ſtedfaſt in the Faith*, in true ſelf denial, and patience in tribulations, ſuffering for that truth, which all the world hates.

Verſe 9. By the ſervants of God ſtanding before the throne and before the Lamb, is ſignified that all the truth

of

of Gods word, and his mercies in Jeſus is upon their ſouls continually, it's the Law in which they meditate night and day, and thence they ſound out the praiſes of God and the Lamb; while hypocrites by their meditation in the letter of the ſame word, ſound out their own praiſe even of their knowledge and experience in it and obſerving and conforming unto it, every form condemning another and juſtifying themſelves therein.

Verſe 14. *By the ſervants of God coming out of great tribulation*, underſtand, not their affliction by men, for though that be great upon the body, yet it's but light in compariſon of the judgments of God againſt ſin upon the ſoul, it's that that makes them cry with *Job the wounds and Arrows of the Almighty ſtick faſt in me*, yea and makes them curſe the day of their birth, and its through that they come to have their long Robes *waſhed and made white in the blood of the Lamb*, and ſo to enjoy all other comforts, and to be freed from all evils or dangers.

Chap. 8. *v.* 1. *By ſilence in Heaven*, underſtand, the miniſtry of truth ſilenced, that there was none that preacht powerfully to diſcover the iniquity and hipocricy of men in their forms of Religion, but deceitful teachers were accounted Miniſters of God in preſſing upon all an external obedience to the letter of the word, but here is the comfort, God ſuffers not this long, yet the Saints account it tedious, therefore its ſaid to be above half an hour.

Verſe 2. By *ſeven Angels*, underſtand, all the Miniſters of truth, and by *ſeven Trumpets*, underſtand courage and boldneſs and utterance, to declare to *Judah* and *Iſrael*, to wit, to all profeſſours of Gods worſhip their ſin and hipocriſy.

Verſe 3. By *another Angel*, underſtand, alſo a Miniſter of the Goſpel, by *his ſtanding before the Alter*, underſtand, preaching Chriſt the only Altar, through

whom all the Saints and their prayers are offered unto God, and

Verſe 4. By *the ſmoak thereof going before God*, underſtand, that the Saints, to wit, believers are accepted to God through Chriſt.

Verſe 5. By *the fire of the Altar caſt into the earth, and cauſing thundrings, lightnings and earth quakes*, underſtand, that this true preaching of the Goſpel is the only means to make ſinners hear, and fear, and tremble.

Verſe 7. Hereby underſtand, that when the truth is preached, the dreadful judgments of God fall upon earthly minded men, and *their trees*, or *haughty minds*, and all *green graſs*, to wit, all that ſeems to be holy and religious is pulld down all, or a third part of it.

Verſe 8. By *the Sea*, underſtand, that endleſs deceitfulneſs and wickedneſs of mans heart, upon which judgment falls like a great mountain by the true Miniſtry of the Goſpel, for falſe teachers pour out judgment upon mens actions; but the true Miniſtery fals upon the heart, from whence all wicked actions proceed, and diſcover the cruel bloody mindedneſs of men, as *Paul* declares how bloody minded he was when he was a *Phariſee*, to wit, a moſt ſtrict Religious man.

Verſe 9. Hereby underſtand, that the ſame Miniſtry diſcovers that all that proceed from this deceitful heart is wicked, yea deadly and poyſonous, tending to deſtruction, but hereby only are deſtroyed.

Verſe 10, 11. By *the Star called Wormwood, that fell from Heaven into the Rivers and Fountains of Waters, by the ſounding of the third Angel*, underſtand, that this Miniſtry makes it an evil and a bitter thing to man, that he hath lived after his own luſts and pleaſures of the fleſh, as in Rivers of iniquity and vanity, and it only mortifies the mind to all theſe voluptuous courſes.

Verſe 12. By *the ſmiting of the Sun, and Moon, and Stars, and Day and Night, that none of them can give light*

light, underſtand, that by this Miniſtry, all the comforts that man can take in any, the moſt excellent Creatures of *God*, are clearly taken away, that man may ſet his heart, and eyes, and affections only upon the Lord.

Verſe 13. By *the Angel that flies through the mid heaven*, underſtand, ſtill a Miniſter that preaches the truth, that neither medles with things above or below, but only thoſe that pertain to the Salvation of the Soul, and he makes manifeſt that all the Miniſters of the truth, that follow, will ſtill declare more judgments of *God* againſt the earthly mind, that men of the world may be brought into humility, and the ſervants of *God* may ſtill be preſerved in meekneſs and lowlineſs of mind.

Chap. 9 *v.* 1. By *the Star fallen from Heaven to the earth, at the ſound of the fifth Angel*, underſtand, that the true Miniſter diſcovers, that ſome that have received the heavenly Doctrine of the *Goſpel*, but not being regenerated, to receive it by the power of *God*, they turn it into an earthly way, by apprehending it after the letter, whence ariſe moſt helliſh Hypocrites, therefore he ſays,

Verſe 2. *He hath the keys of the bottomleſs pit*, to wit, of Hell, for when the profeſſion of the Goſpel is turned into Hypocriſy, it is moſt vile, ſo he compares it to groſs ſmoak, which darkens the Sun and the Air, for when *Jeſus*, and his grace that gives life and light and all the fulneſs of *God* to the ſoul of man, is but made as a teacher, to give leſſons and inſtructions to men what they ſhould do, and what they ſhould not do, he is much darkened certainly, and his grace that teaches to deny all ungodlineſs, and to live Chriſtian like, doth it not by precept but by power, for the Kingdom of *God* is not by word but by power, and his Kingdom in us here, is to rule in our hearts by grace,

Verſe 3. Therefore he compares theſe Hypocrites to *Locuſts*, a poyſonous, and venemous Creature, be-

cauſe

cause this Doctrine poysons, and envenoms mans mind.

Verse 4. But praised be the Lord, he hath limited their power that they shall hurt nothing but only those men which have not the *seal of God in their foreheads.*

Verse 5. And they must not kill them, but vex them with pain, as if they were *stung by a Scorpion*; which pain signifies the grief Hypocrites have, one form against another, but especially that vexation which all forms have gainst true believers, which is so great that they would even suffer Death, that their form might be established, hence many dies as Martyrs, that are only *strong Hypocrites,*

Verse 6. Yet death flees from them, to wit, the death o the righteous, which the old Hypocrite *Balaam* desired as well as they, but it flees from them as from him, for neither he nor they ever knew the life of the righteous.

Verse 7. Here are these *Locusts*, to wit, *Gospel* Hypocrites described; they are like *Horses prepared to battle*, and as it were Crowns on their heads, they are fighting with all pride and cruelty like horses, against the truth of *God* and his people, and they seem to have crowns on, to wit, to have got the Victory, for they stop the mouths of *Gods* ministers, and they put all his servants to all kind of cruel torments and death, as Hereticks: But they have faces of Men, they make a shew of Humanity, as *David* saith, *They do but flatter with their lips, and dissemble in their double heart, their words are smooth as oyl, but war is in their hearts:*

Verse 8. And their *Hair is as the hair of Women*, as women trim and adorn their hair to allure lovers, so these Hypocrites pretend all delight in *God*, all love to his word and his people, but they do but humble themselves, that the Congregations of Gods poor babes may fall into the hands of their Captains.

Verse 9. Here he further describeth their contentious mind against the word of truth; *their habergions of*

Iron,

Iron, figuring their cruelty, and *their wings* figuring their violence and hasty fury,

Verse 10. *and their tails* figuring their poyson, and in conclusion he makes it plain, that by all this he means Hypocrites, because he says,

Verse 11. The devil whom he calls *Abaddon* and *Apollyon*, even a destroyer of Gods people is their King, as our Saviour told them, *that they are of their father the Devil.*

Verse 23. By *the voice from the four Horns of the Golden Altar which is before God*, understand, the Ministry of the Gospel in its full power, for Jesus is always signified by the Altar and the *four Horns* signifies his power over all the four quarters of the world, and *his voice* is Gospel, glad tidings to afflicted souls, broken hearted sinners;

Verse 14. And his command is to *loose the four Angels, that are bound in the great River Euphrates*, to wit, all the power of Antichrist, even all false Preachers of the Gospel, which preach it in the Eloquence of man, and not in the power of God, for *Euphrates* signifies Eloquence and false teachers are bound to the Eloquence of man, for they know not the power of God, and what a flood of reasons do false teachers fetch from humane wisdom, to confirm their Doctrine, and thence also they fetch a river of motives, to perswade their hearers to their way: but *Paul* to prove the truth of his Doctrine, tells his hearers, that he came not to them in this worlds wisdom, nor in the words which it invents, but in demonstration of the truth and power of the Spirit: And Gods will and commandment is, that when and where Christ preaches in his true Ministers; then and there Antichrist, even Satan the enemy of Christ must preach in all his false Ministers, and so there be many Antichrists (to wit, Preachers of the Gospel in humane wisdom) in the world, that his servants may know

know all the wiles of Satan, and their faith may be made strong by opposition and clear by tribulation: and that all the world may be left without excuse, because there is set before them *life and death*, and they have forsaken the truth, and have chosen to believe lyes, [illegible] to trust in the Arm of flesh, to wit, in their own wisdom and righteousness, then in the living *God*, and his free mercies in Jesus.

Verse 15. Here is shewed the readiness of Hypocrites to oppose the words of Truth, and persecute the servants of God: secondly, their number and strength, for they are many *thousands and all horse men*,

Verse 16. *They ride on the high places of the earth*, to wit, they are lifted up in their minds, esteeming themselves most religious of Men, outstriping all their companions, and this height of their holiness lifts up their minds into cruelty as *Paul* in his hypocritical Religion, was raging mad, making havock of the Saints of God, and therefore,

Verse 17. 18. They are said to have *fiery habergions of jacinth ind brimstone*, *and the head of their horses to be like Lions*, *and out of their mouth went fire, and smoke and brimstone*, whereby the third part of men are slain, to wit, the servants of God are persecuted to death by their [illegible], envy and cruelty, as our Saviour and all his servants heretofore have been, and must be to the worlds end, as he foretold his disciples;

Verse 19. That their power is in their mouths, is by their false Doctrine, and that it is in their tailes, is in their alluring men into their way, and that their tails have heads like serpents, whereby they hurt, is signified, that when any is converted in their way, he is twofold more the child of the Divel.

Verse 20. Here he shews that the rest of men which are formal and hypocritical as they are, and are not persecuted by them, are still Idolaters, and do continue

nue in all manner of Idolatry, to wit, hypocricy pretending the worſhip of God, when their hearts are ſet upon luſt, pride and covetuouſneſs, and

Verſe 21. *They have hearts heardened in iniquity*, they do not nor cannot repent of their greateſt iniquities.

Chap. 10. *v.* 1. This *mighty Angel* is the Lord Jeſus Chriſt who is ſo cloathed *with a Cloud*, to wit, with his human nature, and the mighty powerful Doctrine which he preached in it, and the mighty miracles that he wrought, and the great ſufferings and cruel death that he ſuffered in it, that his divine nature, wherein he is a child born unto us, a ſon given us, a Jeſus to us, the Chriſt of God, our *Immanuel*, wherein his name is to us *wonderful, Counſellor, the mighty God our eternal father and prince of peace*, and wherein he is our *life and light, the only Mediator between God and man, our Sheepherd, and we his ſheep, the Vine, and we his branches, the door, and we his family that go in by it, and wherein he is made of God to us Wiſdom, Righteouſneſs, and all things needful to Salvation*, All theſe things are hid from all the wiſe and prudent of the world under this Cloud, but the *Rainbow*, even the Teſtimony of Gods eternal covenant of mercy to his people is upon his head, *his face is as the Sun*, to wit, the light of his countenance warms and makes fruitful the hearts of his people, and *his feet are as pillars of braſs*, even an eſtabliſhment to all his ſervants to walk in the ways of life and truth.

Verſe 2. *And he had in his hand a little book open*, to wit, the goſpel, it is always in the hand of Jeſus, and it is open, to wit, revealed in him to all his people, and *he put his right foot upon the ſea, and his left foot upon the earth*, to wit, when he brings the goſpel and reveales it to mans ſoul, he treads down all the flood of iniquity and earthly mindedneſs in the heart of man.

Verſe 3. *And cryeth with a loud voice, as when a Lion roareth*, to wit, preached the goſpel ſo, as made all his peo-

people to fear and tremble at his voice, for *he preached as one that had authority.* And when he had declared it, then *ſeven thunders*, to wit, all his diſciples or Miniſters of the truth, who are *Boanerges* ſons of thunder, uttered their voices, to wit, preached the Goſpel which they had received of him.

Verſe 4. And when they had preached the Goſpel, *John* was about to write, but he was forbidden from Heaven, for this is the Law and Teſtimony that muſt be bound up and ſealed among the Diſciples, the Miſteries that are hid from all the worldly wiſe, and revealed unto his babes in Chriſt only.

Verſe 6. *And Jeſus lift up his hand to Heaven, and ſwore by the great Creator of all things, that there ſhall be time no more*, to wit, that all things of this world ſhall be as nothing to every believer,

Verſe 7. When the *ſeventh Angel uttereth his voice*, to wit, when the whole Myſtery of God ſhall be fulfilled in the ſouls of his people, they ſhall not regard their own wiſdom or righteouſneſs, which are but for a time, all things that are temporal ſhall be of no value with them, for they ſhall put their whole truſt in Chriſt, who is their eternal wiſdom and righteouſneſs, and this is declared by all the Prophets.

Verſe 8, 9. Here *John* is commanded to *take the little book and eat it*, which is, *John* and all true Miniſters are commanded to receive the Goſpel from Jeſus and from none other, to wit, not to preach what they have heard and read, or learned of men, but what God hath wrought in their ſouls by the Lord Jeſus, as *David* ſaid, *Come and I will ſhew you what God hath done for my ſoul, and this they do, and*

Verſe 10. *It is ſweet as honey in their mouths*: They are exceeding delighted to declare the wondrous works of God, and to ſet forth his praiſes; It is their meat and drink to do the will of their heavenly father, as it was with

Jeſus. *But it is bitter in their Bellies*, to wit, it makes them men of contention, as *Jeremiah* ſaid, for it ſets all the world in contention againſt them, they muſt be hated and perſecuted of *Jews* and *Gentiles*, profeſſours and prophane, as Jeſus was: And that this is the meaning is manifeſt, for that he ſaith to *John*, *thou muſt propheſy among the People, and Nations, and Tongues, and to many Kings*; for by propheſying, is always to be underſtood preaching the Goſpel.

Chap. 11. *Then was given to me a Reed, and the Angel ſaid to me, ariſe and meaſure the Temple of God, and the altar, and them that worſhip therein*: This is a command or an inſtruction, to wit the power of God upon *John*, and all Miniſters of the truth, that they declare all the Councels of God to his people, to give *Jeſus* his true and full meaſure, as the Prophet did, ſaying he hath wrought all our works in us; for the temple of God is broken and contrite hearts, and the Altar is *Jeſus*, and the Worſhippers are true believers, and the meaſure of this temple, to wit, of broken hearted ſinners is, that they were conceived and born in ſin, and laid dead therein, and yet deluded by the Devil, to think that they have wiſdom & can work righteouſneſs, and that what they do in their zeal and form of Religion is godly, and they ſhall be ſaved, but when they are in the height of this conceited holineſs, God extols his laws upon them, diſcovers ſin and hypocriſy, and breaks their hearts under the ſenſe of their ſinful nature, and there they lie, then the meaſure of the Altar, to wit, of *Jeſus* is that he gives life and light, he quickens them that lye dead in ſin, he gives the knowledge of the true God unto them, and of himſelf their Redeemer, which is eternal life, and he deſtroys all the works of the Divel in them, and becomes all things to them that belongs to righteouſneſs and ſalvation, and he gives the ſpirit to them to mortify all the luſts of the fleſh, and leads them in the fair ways of God.

And

And the meaſure of the worſhippers, to wit, of believers, is that they worſhip *God* in ſpirit and truth, that they caſt down their Crowns, to wit, that they deny themſelves and all the righteouſneſs, which formerly they eſteemed and adored as gain to their ſouls, and that they continually praiſe *God* and *Jeſus*, that they love him and wait for his appearance, that they love all men, even their enemies as themſelves, and all from the love of *God* ſhed abroad in their hearts, and not from the command in the letter, from that love alſo they abhor themſelves in the preſence of *God*, and live in all Humility, Sobriety, Chaſtity, Temperance, and exceeding great Patience towards *God* and Man, and from the ſenſe of the many temptations of their enemies Satan, the world and their carnal minds, and their weakneſs to reſiſt and overcome them, they live in continual prayer.

Verſe 2. *But the Court which is without the Temple, caſt out, meaſure thou not, for it is given to the Gentiles, and the holy City ſhall they tread under foot two and forty months:* Here *John* and all Miniſters of truth, as they are commanded to preach all theſe things for the comfort of the Church; that they be not loaden with human traditions, ſo they are commanded *to caſt out the Court that is without the Temple*, to wit, all that are not broken hearted ſinners, but Religious, Zealous, Holy Worſhippers, and all their worſhipping which is in bodily actions and geſture, after the letter of the word which they call their duties, which they perform to pleaſe *God* withal, and to attain to heaven by their works and ways of purity as they account, and all their obſervations, conſiderations, confeſſions, contritions, and ſigns of good Chriſtians, and their hopes, and their good indeavours and their confederacy, and their baptiſms, and their communions, and their waiting on a light within, and the like, all theſe are they commanded

ed to caſt out as unmeaſurable iniquity, for they are given to *Gentiles*, even to thoſe that live in the world without God to be exerciſed therein, and accounting theſe their ways to be holineſs, they ſhall reject all the Councel of God, and perſecute his people as Hereticks, that all his ſervants may ſuffer for the teſtimony of truth, and that is the time figured by two and forty Moneths, for when the Saints under the Altar cry, *Lord how long? will not thou avenge our blood on them that dwell on the earth*, they were commanded to have patience till the reſidue of their Brethren, which ſhould ſuffer for the ſame teſtimoney, ſhould be fulfilled.

Verſe 3. *But I will give power unto my two Witneſſes, and they ſhall prophecy a thouſand two hundred and threeſcore days, cloathed in Sackcloth*; *By two witneſſes again*, underſtand, the faithful Miniſters which exalt the Law to bring Judgment upon man in the fleſh becauſe of ſin, and magnifie the Goſpel to deliver the condemned ſoul, and lead ſinners into the ways of life and truth, righteouſneſs and peace, by the ſpace of time, underſtand, limited time, but that it is long being ſet forth by *one thouſand two hundred and threeſcores*, which is for the magnifying of Gods mercy towards his Church, and his patience and long ſufferance towards the veſſels of wrath, but alſo it is ſhort being numbred by days and not by moneths, as the time of the perſecution is, that his ſervants may not know how long their refreſhment and peace in the fleſh ſhall continue, but wait every day for trouble and affliction, and by their *being clothed in ſackcloth*, underſtand that they mourn for the hardneſs of mens hearts, that ſo few receive their Doctrine, and the grace of God ſo freely tendered therein.

Verſe 4. *Theſe are two Olive trees, and two Candleſticks ſtanding before the God of the earth*; By *Olive trees*, underſtand, that theſe, to wit, the Law and the Goſpel,

are the whole ſum of the Miniſtry of faithful Miniſters, ſo that every true Miniſter Preaches them both, for that preaching judgment from the law, without mercy would drive afflicted ſouls into deſpair, and to preach the Goſpel, to wit, mercy to the ſoul, and not to eſtabliſh the law to condemn the fleſh, would carry out men into luxurious hipocriſy, therefore his witneſſes are ſaid to be *two*, receiving light from *two Candleſticks*, which are ſupplyed by theſe two *Olive Branches*: of which more is teſtified, *Zathariah* 4.

Verſe 5. *And if any man will hurt them, fire proceedeth out of their mouths and deſtroyeth their Adverſaries*: By *hurting them*, underſtand live in luſt and infidelity, for the fire of Gods wrath is poured out upon the luſtful mind, by the Law, and the fiery tryal that purifies the believing ſouls, caſts out the unbelieving mind, therefore he ſaith,

Verſe 6. *If any will hurt them, thus muſt he be killed, how? they ſhut Heaven*, to wit, they declare there ſhall no grace, truth, righteouſneſs and peace be given to the luſtful and unbelievers, for being they *like not to retain the knowledge of God in their minds, he gives them up to heardneſs of heart and vile affections. and they turn the waters into blood, to ſmite the Earth with all manner of plagues.* as oft as they will, to wit, they declare that all their righteouſneſs and zeal wherein they were delighted, as a thirſty man is with water, is no other but perſecuting Jeſus and all his ſervants unto blood, and therefore all the Plagues of the book of God ſhall be upon them.

Verſe 7. *And when they have finiſhed their Teſtimony*, to wit, they teſtifying againſt the ungodlineſs of men, which hold the truth in unrighteouſneſs, then riſes up hypocricy out of the bottomleſs pit, even out of hell, for the Devil teacheth men to underſtand the Scriptures in

the

the wiſdom of the fleſh after the letter of the word and ſo to pervert the word of truth, to juſtifie ſuch wicked hipocrites, and perſecute and ſlay the ſervants of God.

Verſe 8. *and their Corpſes lye in the great City*, to wit, the old and new Teſtament, wherein the law and goſpel are contained as inviſible bodies, are kept among hipocritical profeſſors, who crucifyed the Lord Jeſus, therefore that *great City* which literally was called *Jeruſalem*, to wit, the Temple of peace, is ſpiritually called *Sodom*, and *Egypt*, for though Hipocrites profeſs Religion, they are ſlaves to their own luſts, as *Sodom* was, and enemies to Gods people, as *Egipt* was, and therefore *Paul* calls it *Jeruſalem* from below, which is in bondage with her Children, which are all carnal and litteral profeſſors.

Verſe 9. *And they of the People and Kindreds, and Tongues, and Gentiles ſhall ſee their Corps three days and an half, and ſhall not ſuffer their Carkaſes to be put in Graves*, to wit, they ſhall exerciſe themſelves in the profeſſion of all obedience to the letter, and honour it as the moſt excellent thing which they will not have taken from them, and by three days and an half is ſignified, till God ſhew his power in the word, which

Verſe 10, 11. *He calls the ſpirit of life coming from God, and giving life to his two Witneſſes*, which he ſaith ſhall be *after the ſame time*, and then *they that rejoyced over them and were glad, becauſe theſe Prophets that vexed all that dwell on the earth, were ſlain*, to wit, when the Preachers of the power of the law to condemnation, and the Goſpel to ſalvation are ſilenced, that the letter of the word may be preached as rules of righteouſneſs, then they rejoyce and are glad, and ſend preſents one to another, for they rejoyce exceedingly, they can obſerve theſe rules, and be very zealous, and ſtrive to out ſtrip one another in external holineſs, and go on in pride

and covetouſneſs, & luſt for this fair outſide of Religion will cover all, but when God ſets them on their feet again, to wit, ſends forth Miniſters that preach the word powerfully, then great fear falls upon them that ſaw no further before, but into the letter of the word.

Verſe 12. *And the witneſſes of God*, or powerful Preachers *ſhall hear a great voice from Heaven, ſaying to them come up hither*, to wit, the Lord Jeſus ſhall give them power to Preach the Kingdom of Heaven; and they ſhall do ſo, but in a Cloud, to wit, that ſtill the Miſtery of the truth be hid from all the wordly wiſe, but their enemies ſhall ſee them, to wit, ſhall receive the word and be converted.

Verſe 13. *And the ſame hour ſhall be a great earthquake*, to wit, all their earthly mindedneſs ſhall be deſtroyed, *and the tenth part of the City ſhall fall*, to wit, all Hipocriſy ſhall be deſtroyed, *and in the earth quake ſhall be ſlain in number ſeven thouſand*, that is, when the earthly mind is mortified, they ſhall die to themſelves and live unto God, they ſhall die to the fleſh, and live in the ſpirit, they ſhall die to luſt, and live in righteouſneſs and ſo be perfectly converted, for ſeven ſignifies always perfection and the *remnant*, to wit, Gods people, for they are always called a remnant, and they live ſtill in the fear of God, and give him glory.

Verſe 14. *the ſecond wo is paſt, and the third wo cometh anon*, that which follows declares the greateſt joy to Gods people, whence underſtand, that it is ſo much greater wo to the world of unbelievers.

Verſe 15. By *great voices in Heaven upon the ſounding of the ſeventh Angel*, underſtand, that the perfection of all Miniſtry is to Aſcribe all power to make of earthly ſinners ſons of God, to be the Lords and his Chriſts, and it is by Chriſts raigning in their hearts, and when he takes unto him that Kingdom he reigns there for ever.

Verſe

Verſe 16, 17. *And then the Prophets, and Saints fall upon their faces, and worſhip God* to wit, deny themſelves and believe in Jeſus, and give praiſe unto the Lord that he hath deſtroyed the Kingdom of Satan and Reigns in mans heart for ever.

Verſe 18. *And the Gentiles were angry*, to wit, Heatheniſh minds would live in their luſts ſtill; but *the time is come*, to wit, when the Goſpel is preached, then every one muſt have his due reward; for they that lie dead in ſin, muſt be judged, but the ſervants of God, his Prophets and Saints, and they that fear his name, ſmall and great, muſt receive a reward; and then the Lord deſtroys them that deſtroys the earth, to wit, God gives his people victory over Satan, Sin, Hell, and Death.

Verſe 19. *Then the Temple of God was opened in Heaven*, to wit, broken and contrite hearts, which are the Temple of God, were opened by the Miniſtry of the word, and then it was manifeſt that God had made a covenant with them, in Jeſus, or given Jeſus for a covenant to them, *and there were lightenings and voices and thunderings, and earthquakes, and much hail* to wit great terrour to the wicked; for the word that is a ſavour of life unto believers, is a ſavour of death unto unbelievers.

Chap. 12. And there appeared a *great wonder in Heaven*, to wit, among the Saints, for they have their converſation in Heaven, to wit, in the preſence of God, for they believe in Jeſus, and they that believe in him, both he and the Father came down and dwelt with them, among them is ſeen a *woman cloathed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars*; even the Church or People of God, which are cloathed with the righteouſneſs of Jeſus, and treads under foot the worlds wiſdom, which is figured by the Moon which hath but a borrowed light, and her Crown

is the twelve Apoſtles, which gives Teſtimony to Jeſus.

Verſe 2. *And ſhe was with Child, and cryed, travelling in Birth, and was pained ready to be delivered*; Thus is the ſorrow of the ſoul, afflicted under the heavy burden of his ſin, when they are too heavy for him to bear, he cries, *what ſorrow like to my ſorraw*; then the Lord the God of mercy hears his cries, as he heard the prodigal, he is ready to be delivered for then the Father reveales the Son in him;

Verſe 3. And there *appeared another wonder in Heaven, for behold a great red Dragon, having ſeven heads and ten horns, and ſeven Crowns upon his heads*: By Heaven, underſtand the Church or Saints, as I ſaid before, by the *Dragon*, the Devil, for he is ready continually to tempt and delude the Saints, he deſires to winnow them like wheat, as our Saviour ſaid, By his *ſeven heads*, underſtand, that he is full of policy, he hath many wiles, for *ſeven* ſignifies perfection or fulneſs, by *ten Horns*, underſtand, that his malice againſt the Saints is greater then all his policy, and by his *ſeven Crowns*, underſtand, that all his politick ways are received and honoured by wicked men and hypocrites, for he is their Father, and his luſts will they do.

Verſe 4. And *his tail drew the third part of the Stars of Heaven, and caſt them to the earth*: By *his tail*, underſtand falſe teathers, for the Prophet that teacheth lies, is the tail; and by the *third part of the Stars of Heaven*, underſtand, zealous Hipocrites, who in their own conceits, and in the opinion of thoſe that are in the ſame form with them, ſhine like Stars of Heaven, by *caſting them to the earth*, underſtand, that by the deluſions of Satan, they underſtand all the Scriptures after their own earthly and carnal ſence, and ſo pervert the word, and turn the truth into a lye.

And

And the *Dragon ſtood before the woman, which was ready to be delivered, to devour her Child when ſhe had brought it forth*; when this afflicted Soul hears the Goſpel, the glad tydings of forgiveneſs of ſins, and ſalvation by free grace, the Devil is ready to allure man, either to pride in his high Revelations, as *Paul* was, or to turn the grace of God into wantonneſs, as believers are accuſed to do, or to make the Goſpel precepts and rules for ordering a Chriſtian life, as zealous hypocrites do: And all theſe ways do as it were devour Jeſus, and make the Goſpel of no effect.

Verſe 5. *So ſhe brought forth a man child, that ſhould rule all Nations with a rod of Iron*, to wit, the people of God believe in Jeſus, he is born, to wit, revealed in them, and they are drawn to him, and both by the Father, and he muſt be the ruler of his Church for ever, to deſtroy all earthly luſts and carnal wiſdom in them for ever, as with a *rod of Iron*. And that *her Child was taken up unto God, and to his Throne*, to wit believing in Jeſus, is a myſtery hid from all the wiſe and prudent of the world, its a Myſtery, even Chriſt in us the hope of Glory, Satan hath blinded their eyes, that the light of this glorious Goſpel ſhould not ſhine upon them, they think they believe it, for they believe all things written in the Scripture concerning him, and ſo do the Divels, and yet they account it an excellent faith, to believe in him that was crucyfied at Jeruſalem, and the Devils know that too, that Chriſt crucified at Jeruſalem was the Son of God, and others believe in Jeſus that is in all men of the world and is the true light, and yet not one of a thouſand that lives in the light, others have other conceits, but all live in ignorance, ſome in pride, ſome in drunkenneſs, and ſome in one luſt, ſome in another, but where true faith is, it purifies the heart, it overcomes the world, it works all righteouſneſs, it ſuffers all affliction,

on even to death with patience: Therefore our Divine ſays it's a white ſtone that hath a new name engraven in it, which none can read but he that hath it. It may be ſome will ſay, it's Jeſus which is the Child taken up to God and to his throne, well, then its every Believer too, for he ſays that it's his will, that where he is, there his ſervants ſhall be alſo, and it's their believing alſo that's taken up with them, for they have their converſation in Heaven, therefore it's a worſhiping in ſpirit, and ſetting their hearts and affections not on things below but on things above, their life is hid with God in Chriſt, it's that which neither eye hath ſeen, nor ear hath heard, nor heart conceived, all profeſſours ſeek for it, but they are ſtricken with blindneſs as the men of *Sodom*, they cannot find the door, it's in praying, they pray but they ask amiſs; it's in prailing they praiſe, but it's the Idol of their hearts, a God that hath not taken away their ſtony heart, and given them a new heart and renewed a right ſpirit within them, an idol that cannot kill and make alive, and comfort an afflicted heart, it's in baptiſm, they are baptized, but not to death with Jeſus, that the life alſo of Jeſus might be manifeſted in their mortal bodies, it's in Communion of the body and blood of Jeſus, and they receive the Communion, but it's not fellowſhip with the Father of lights in whom is no darkneſs, and with our Lord Jeſus, for they that walk in darkneſs have no Communion with him, it's in believing, and they believe, but not in him that juſtifies the ungodly, that pardons ſins freely, that rejects all the wiſdom and righteouſneſs of man, and teſtifies that Harlots and Publicans ſhall enter into the Kingdom of Heaven, before the ſtricteſt formaliſt in Religion, No alas they cannot believe the truth, for Satan the God of this world hath given them ſtrong deluſions, that they ſhould believe a lye: It's in working righteouſneſs,

they

they work, but not from love of God, but from luſt, to be ſeen and praiſed of men: It's not in fearing God and his goodneſs, but it's for fear of his wrath, and leaſt they ſhould go to Hell; therefore they work to pleaſe God, but without the Mediator Jeſus, in whom alone he is well pleaſed, therefore their working is like a Wheel that is turned faſt about all the day by the ſpinſter, and is at night no farther then where it was in the morning, ſo they perform their daily task and their obſervations by night with great zeal and diligence they toil as in the very fire for the vanity of their mind.

Verſe 6. And the woman fled into the Wilderneſs, to wit, the Church, every true believer lives in the world among Lions, Wolves, Bears, and Tygers, and every wild beaſt of prey; there ſhe is hated, ſcorned, envyed, reviled, perſecuted, ſlandered, reproached, murdered, as her Lord was, and as all her Children muſt be that bear the Teſtimony of Jeſus, and ſhe goes on amongſt them in meekneſs and patience, praying for them, as her Lord did, Father *forgive them, they know not what they do*, and as the firſt Martyr did, *Lord lay not this ſin to their charge*: for here ſhe hath a place provided of God, it's his good will that his ſervants ſhould be hereby exerciſed in faith and patience: and waiting for the Lord Jeſus, and to give a Teſtimony to his name and to leave the world without excuſe, that he ſent his Prophets and ſervants amonſt them, and they have not loved but hated them and him in them, for this is the great condemnation of the world, *that light is come into the world*, Jeſus himſelf, and in his Saints, and he tells them it were *better for them that they were caſt into the Sea, with a milſtone hung about their necks, then to offend one of his little ones*, and yet they count they do God good ſervice when they kill them. But among

theſe

theſe wild Beaſts muſt his Church be fed, with what? certainly with bread of affliction and water of affliction, as *Michaiah* was by the King of Iſrael, ſo are they fed, yet it is excellent food, it feeds to honour, for if they ſuffer with Jeſus they ſhall raign with him, and it feeds them to eternal life, for they that die with him, ſhall live with him for ever, which is figured by *one thouſand two hundred and threeſcore days*, or three days and an half, the three days ſignifying their ſuffering with Jeſus, and the half day their entrance into eternal life, and being taken for three years and an half, which contain a thouſand two hundred and threeſcore days.

Verſe 7. *And there was a battle in Heaven, Michael and his Angels fought againſt the Dragon, and the Dragon and his Angels fought*: By *Heaven* underſtand the Church or Saints as before, By *Michael*, Chriſt, by his *Angels* true Miniſters, the Angels of the Churches, By *the Dragon* the Devil as before, by his *Angels* falſe Miniſters that preach the word in the wiſdom of man; ſo that this battle is between true and falſe Miniſters which hath always been in the Church, as in Iſrael between true and falſe prophets, under the Goſpel, between true and falſe Apoſtles, True Teachers and Chriſt in them always contending to defend the true doctrine laid in the promiſe, *the ſeed of the woman ſhall break the head of the Serpent*, delivered to the Saints from the beginning, the Doctrine of free grace, that Chriſt ſhall work all our work in us, they would know nothing in in the Church nor in the heart of man, but Chriſt and him crucified, and man ſuffering and dying with him, falſe teachers and Satan in them contend to pervert the word, and turn the truth into a lye, and trouble the Church making all the word precepts, lines, rules, leſſons, and inſtructions and mans Salvation to depend upon his obedience to them; the firſt exalts God and his free

free grace in Jesus; the latter extols mans Wisdom, Care, Diligence, Holiness, Zeal and Righteousness.

Verse 8. But *these false Ministers prevailed not*, (praised be God) *neither was their place found any more in Heaven*, to wit, among the Saints, they will not receive that Doctrine, they stand stedfast in the faith, which is their shield to resist Satan till he fly.

Verse 9. And *the great Dragon that old Serpent called the Devil and Satan was cast out, which deceiveth all the world, he was cast out into the earth and his Angels were cast out with him*, to wit, false ministers by Satans delusions find place with unbelievers, earthly minded unregenerate men, which receive the word after the wisdom of man, according to the letter, and worship God in outward hypocritical appearances, Actions and Gestures of the Body, observations and considerations of their own carnal mind, and receive their Testimony from the letter without and not from the spirit within; Thus all the World are deceived by them: But that very small Remnant which God hath reserved.

Verse 10. This victory gives the Saints great joy, and fils their mouths with a new song, even Praise and Thanksgiving to God and his Christ, that the Kingdom of God and power of Christ lives in their hearts, and Satan and his false Ministers that accused them for Heretricks in Doctrine and licentious in Conversation is cast out.

Verse 11. And *they overcame him by the blood of the Lamb, even faith in Jesus which cleanseth them from all filthiness of the flesh, and by the word of their Testimony*, to wit, by sticking close to the truth of the word of God which sanctifies the Soul, as our Savi-

our

our prayed for them; Sanctifie them through thy truth, thy word is truth: And *they loved not their lives unto the Death*, to wit they ſuffered freely for the name of Jeſus. Theſe are the three things wherein the Saints evercome all, even faith, truth and patience. This is their ſpiritual armour.

Verſe 12. Therefore *rejoyce ye Heavens and ye that dwell in them*; By *Heavens* ſtill underſtand Saints, and by dwelling in them, their ſticking cloſe to the promiſe. *Wo to the Inhabitants of the Earth and of the Sea*, to wit, Hypocrites, that are earthly minded, as our Saviour cryed often *wo to you Scribes, Phariſees, Hypocrites*, and by *the Inhabitants of the Sea*, underſtand, men that live in their luſts for they are always compared to Rivers and raging Floods, and Waves of the Sea and the like, and wo is to them, for the *Devil is come to them, and hath great wrath, knowing that he hath but a ſhort time*, here is the power of the Devil manifeſted in man; that man hath great wrath eſpecially in matter of Religion, though he be patient in temporal things. It is contrary with a true Believer, though he be paſſionate in other matters, yet he is exceeding patient in ſuffering for the Truth.

Verſe 13. *And when the Dragon ſaw that he was caſt into the earth, he perſecuted the woman that had brought forth the man child:* To wit, he ſtirred up all earthly unregenerate men of all ſorts againſt the Church, the people of God; as David cries out, *why did the Heathen ſo furiouſly rage together, and the Jews imagine a vain thing, Why do Kings and Rulers ſet themſelves againſt the Lord and his Chriſt?* Hence is holden forth the Church or true Believers are always Sufferers, Hypocrites and luſtful perſons are perſecuters, ſtirred up by Satan.

Verſe

Verſe 14. *But to the Woman was given two wings of a great Eagle that ſhe might fly into the Wilderneſs to her place*, By the *Wings*, underſtand, the word of truth, or truth of the word which is a Myſtery unto the world, whereby Believers are hid from men, prophane perſons account them ſuperſtitious, to wit, more religious then needs, hypocrites account them licentious, to wit, little regarding Religion, ſo they are amongſt us as in a Wilderneſs amongſt Wild Beaſts, and it is their place, for they muſt ſuffer and be conformed to their head, and there they are fed as is declared, *Verſe* 6.

Verſe 15. *And the Serpent*, to wit, *Satan*, *caſt out of his mouth, water like a flood after the Woman, that he might cauſe her to be carried away of the flood*; By this *flood* underſtand, forms of Religion, which are as little of worth as water ſpilt upon the ground, but are ſo many that they are like a flood, but the woman, to wit, the Church is not carryed, is not moved by them, they are all ſtrongly Religious, but ſhe regards them not, for its in outward appearance only.

Verſe 16. *But the earth holp the woman, opened her mouth and ſwallowed up the flood, which the Dragon caſt out of his mouth*, to wit, earthly minded men, run into various forms of Religion as faſt as they can be invented.

Verſe 17. *Then the Dragon was wrath with the Woman, and went and made war with the remnant of her ſeed, which keeps the commandment of God, and hath the Teſtimony of Jeſus Chriſt*, to wit, when Satan hath raiſed up many forms of Religion, he is in them all fighting againſt the Servants of God, for they that have a form of Religion, alwaies reſiſt the power and

and contend againſt, yea hate and perſecute the Servants of God, which keep his commandment, which he commanded all, ſaying, *This is my beloved ſon in whom I am well pleaſed; hear him, and they have the Teſtimoney of Jeſus*, who ſaith, *thine they were, and thou gaveſt them me, and they have loved me, becauſe I came out from thee.*

Verſe 18. *And I ſtood on the Sea ſand*; Hereby is figured that the Miniſter of the Truth ſtands upon ſolid Ground, but while he lives in this world, the raging, ſwelling of iniquity are near him, he ſees them and is grieved, as righteous *Lot* vexed his ſoul to ſee the filthy converſation of the *Sodomites*.

Chap, 13. *Verſe* 1. *And I ſaw a Beaſt riſe out of the Sea, having ſeven heads and ten Horns, and upon his Horns ten Crowns, and upon his heads the names of Blaſphemy*: By a *Beaſt riſing out of the Sea*, underſtand, that out of that Sea of iniquity that is in the heart of man, role up *Cain*, an Hypocrite that Worſhipped God with due Sacrifices as he was taught by his Father, but had envy and murder in his heart, this Hypocrite, as our Saviour ſaith, was a *Child of the Devil*, and ſo he is here deſcribed to be very like him, *he hath ſeven Heads*, to wit, Hypocricy is full of Policy, *and ten Horns*, that is he hath more envy and bitterneſs againſt the Saints of God, and *ten Crowns upon his Horns*, to wit, his bitterneſs againſt the Saints, is honoured of men for great zeal and godlineſs, his killing the Saints is counted good ſervice to God, By *blaſphemy upon his heads*, underſtand, all his invented forms and holy ways of Religion are blaſphemy againſt God.

Verſe 2. *And the beaſt which I ſaw was like a Leopart*; The Hypocrite is ſpotted with ſpots of wickedneſs

neſs that cannot be ſcoured out with Niter and much Sope, his feet like a Bears feet, he ſtamps upon and cruſhes to Death all the Saints of God; For they have all ſuffered by Hypocrites; and his mouth is like the mouth of a Lyon; when the Lion roars all the Beaſts of the Forreſt tremble, ſo the Hypocrite ordains Laws to bring all Gods people to deſtruction; Thus he ſits in the Throne of Satan and uſeth his power and great authority. The Throne of Satan is to bruiſe the heel of Jeſus, even to tempt the Saints, and his power and great Authority is to perſecute them to Death, and the Hypocrite is his vaſſal to do all that.

Verſe 3. and *I ſaw one of his heads wounded as to Death*; to wit, when the Lord drowned all the World becauſe of Hypocriſy being grown to ſuch a height, that the Godly ſeed which are called the Sons of God, had marryed the Daughters of men, and ſo turned all the Worſhip of God into humane policy, Hypocricy ſeemed to be beheaded, when there was none reſerved but righteous *Noah*; *but his deadly wound was healed*; to wit, hypocricy was revived in *Cam*; *And all the world wondred and followed the Beaſt*, they agreed with *Nimrod* to build a Tower, whoſe top ſhould reach to Heaven. This is the continual work of Hypocrites to exalt themſelves above all that is called God; ſo is their mind liften up in pride, through their fair beautiful outward appearing Religion.

Verſe

Verſe 4. *And they worſhipped the Dragon* that gave *power to the Beaſt*, to wit, this their Religion which they account the Worſhip of God, is the Worſhip of the Devil, who hath taught them to make ſuch a ſhew of Holineſs, as the Scribes and Phariſees ſaid they were the *Sons of God*, but our Saviour told them, *they were of their Father the Devil*, and the Phariſee thanked his God, to wit, the Devil that he was not ſinful as other men; it muſt needs be the Devil that made him think himſelf ſo, for God teacheth man to know himſelf to be but man, and ſets all his iniquities before him;

And they worſhip the Beaſt, ſaying, who is like unto the Beaſt, who is able to war with him, to wit, every Hypocrite honours his own form of Religion, ſaying, there is none ſo agreeable to the truth of Gods Word, he dare prove it ſo out of the Scriptures.

Verſe 5. *And there was given a mouth that ſpake great things and Blaſphemies*,

Verſe 6. *And power to do thus two and forty Months*, to wit, as long as the World endures the Hypocrite ſhall have the honour amongſt men, and the ſervants of God ſhall in Sackcloath, for their forty two Moneths, and the thouſand two hundred and threeſcore days, and three years and an half are all one time.

Verſe

Verſe 7. Here is plainly ſhewed that hypocriſie muſt reign and deſtroy the Saints as long as the world endures.

Verſe 8. *And all that dwell on the earth* will be hypocrites, to wit; religious in outward appearance, but the Saints, *whoſe Names are written in the Lambs Book of Life*, and they ſeem not religious at all, for they bear the Image of the Lord Jeſus, and *his viſage was ſo ſpoiled, there was no beauty in him, that when he was ſeen, he ſhould be deſired.*

Verſe 9. *If any man have an ear, let him hear.* This ſignifies that every one ſhould hear not what mans wiſdom ſpeaks, but *what the Spirit ſpeaks to the Churches*; and no man can hear ſo, except he whoſe Ear God hath opened; and whoſe Heart he hath humbled to receive the Truth.

Verſe 10. Here is ſignified that the Hypocrite ſhall have judgment according to the cruelty he hath exerciſed upon the Saints, and that the Saints ſhall ſuffer as long as they live in this world to exerciſe their Faith and Patience.

Verſe 11. *And I beheld another Beaſt coming up out of the earth, which had two horns like the Lamb, but he ſpake like the Dragon.* This Beaſt is the Hypocrite under the Goſpel, which profeſſeth to believe in Jeſus, but he ſpeaks not meekly like Jeſus, who ſaid, *it behoved him to ſuffer, that the Scriptures might be fulfilled*; but he ſpeaks like the Dragon, that ſaith, *I am great, I ought to ſpeak, who is Lord over me?*

Verſe 12. *And he did all that the firſt Beaſt could do, and he cauſed the Earth, and them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly wound was healed*; that is, the Hypocrite under the Goſpel, cauſeth all to be zealous of obeying the Law;

as the falſe Apoſtles muſt needs have keeping of the Law joyned to Faith in Chriſt, that no man be ſaved by free Grace, but upon condition of Obedience; yea they make the Goſpel a Law, man muſt repent, believe, be baptized, receive the Sacrament, pray, &c. all as Duties, not as gifts of God, operations of his Grace, fruits of his Spirit, all their Religion relies upon *Do this and live*, which is the word of the Law.

Verſe 13. *And he did great wonders, ſo that he made fire come down on the earth in the ſight of men*; all the wonders that the Hypocrite works is fire; he hath a fiery zeal, and this he accounts to be very heavenly, and by this he murders, afflicts, or impriſons, or otherwiſe puniſheth and tormenteth the Saints.

Verſe 14. By this great ſhew of fiery zeal, he deceiveth men, and cauſeth them to exerciſe the ſame hypocriſie, which is *making the Image of the Beaſt which had his deadly wound healed.*

Verſe 15. *And it was permitted him to give a Spirit to the Image of the Beaſt*; this is no other than to account that their external legal obedience is the true ſpiritual worſhip of God, and ſo make way for this fire, that all that will not acknowledge it to be ſo, ſhall be burnt for Hereticks.

Verſe 16, 17. *And he makes all people of all ſorts to receive a mark in their right hand, or in their forehead, that none may buy or ſell except he have the Mark or Name of the Beaſt, or the Number of his Name.* By *buying and ſelling*, underſtand exerciſe Religion; for their Religion is a bargaining with God; *Iſrael* complained that they had prayed and faſted ſeventy years, and God regarded them not; they will not as much as ſhut a door for nothing, they will have wages for their work, and grumble if any receive a free gift, as

our

our Saviour ſhews in Parable; and they ſay conſtantly, they walk carefully, zealouſly, &c. to get Faith, and get Chriſt, and get the Spirit, &c.

Verſe 18. *Here is wiſdom, let him that hath wit count the number of the Beaſt, for it is the number of a man, and it is ſix hundred ſixty ſix.* This is the Mark; God granted unto man ſix days to work in, and he made a ſeventh day for man to reſt from all his Labors, and ſerve his God; ſo the number of a man is to work *i* out; ſo he hath ſix in a threefold dimenſion, he will work to pleaſe God with all, even in a hundred ways of Zeal, in a hundred forms of Religion, but he will not celebrate a day to the Lord, a day to ceaſe from all his own works, and attend to the work of God upon his Soul, he cannot attain to the ſeventh day, de cannot believe that he may enter into the reſt of God, much leſs can he attain to ſeven times ſeven, the Jubilee of God, to releaſe all that are indebted to him, and the Land that is morgaged to him, and ſet his bond-ſervent at liberty, and let the earth reſt, and get neither Hay nor Corn, and let the beaſt reſt from all labours, that he may live only by the free gift and grace of God; therefore toil he muſt all his days in the very fire through this vanity of his Mind, and as he loved not to forgive others treſpaſſes, the heavenly Father will not forgive him, but deliver him to the Gaoler till he pay the utmoſt farthing.

Chap. 14. This is a glorious Chapter, the firſt Verſe ſhewing that Chriſt the Lamb of God is in his Church with his Saints, who have his Fathers Name written in their foreheads, to wit, to give all glory to God before the face of all men.

The next four Verſes ſet forth theſe Saints, that their praiſing God is terrible to the wicked world,

as the falſe Apoſtles muſt needs have keeping of the Law joyned to Faith in Chriſt, that no man be ſaved by free Grace, but upon condition of Obedience; yea they make the Goſpel a Law, men muſt repent, believe, be baptized, receive the Sacrament, pray, &c. all as Duties, not as gifts of God, operations of his Grace, fruits of his Spirit; all their Religion relies upon *Do this and live*, which is the word of the Law.

Verſe 13. *And he did great wonders, ſo that he made fire come down on the earth in the ſight of men*; all the wonders that the Hypocrite works is fire; he hath a fiery zeal, and this he accounts to be very heavenly, and by this he murders, afflicts, or impriſons, or otherwiſe puniſheth and tormenteth the Saints.

Verſe 14. By this great ſhew of fiery zeal, he deceiveth men, and cauſeth them to exercile the ſame hypocriſie, which is *making the Image of the Beaſt which had his deadly wound healed.*

Verſe 15. *And it was permitted him to give a Spirit to the Image of the Beaſt*; this is no other than to account that their external legal obedience is the true ſpiritual worſhip of God, and ſo make way for this fire, that all that will not acknowledge it to be ſo, ſhall be burnt for Hereticks.

Verſe 16, 17. *And he makes all people of all ſorts to receive a mark in their right hand, or in their forehead, that none may buy or ſell except he have the Mark or Name of the Beaſt, or the Number of his Name.* By *buying and ſelling*, underſtand exerciſe Religion; for their Religion is a bargaining with God; *Iſrael* complained that they had prayed and faſted ſeventy years, and God regarded them not; they will not as much as ſhut a door for nothing, they will have wages for their work, and grumble if any receive a free gift, as

our

our Saviour ſhews in Parable; and they ſay conſtantly, they walk carefully, zealouſly, &c. to get Faith, and get Chriſt, and get the Spirit, &c.

Verſe 18. *Here is wiſdom, let him that hath wit count the number of the Beaſt, for it is the number of a man, and it is ſix hundred ſixty ſix.* This is the Mark; God granted unto man ſix days to work in, and he made a ſeventh day for man to reſt from all his Labors, and ſerve his God; ſo the number of a man is to work *i* out; ſo he hath ſix in a threefold dimenſion, he will work to pleaſe God with all, even in a hundred ways of Zeal, in a hundred forms of Religion, but he will not celebrate a day to the Lord, a day to ceaſe from all his own works, and attend to the work of God upon his Soul, he cannot attain to the ſeventh day, he cannot believe that he may enter into the reſt of God, much leſs can he attain to ſeven times ſeven, the Jubilee of God, to releaſe all that are indebted to him, and the Land that is morgaged to him, and ſet his bond-ſervent at liberty, and let the earth reſt, and get neither Hay nor Corn, and let the beaſt reſt from all labours, that he may live only by the free gift and grace of God; therefore toil he muſt all his days in the very fire through this vanity of his Mind, and as he loved not to forgive others treſpaſſes, the heavenly Father will not forgive him, but deliver him to the Gaoler till he pay the utmoſt farthing.

Chap. 14. This is a glorious Chapter, the firſt Verſe ſhewing that Chriſt the Lamb of God is in his Church with his Saints, who have his Fathers Name written in their foreheads, to wit, to give all glory to God before the face of all men.

The next four Verſes ſet forth theſe Saints, that their praiſing God is terrible to the wicked world,

Verſe 2. As *great Waters and Thunder*, but pleaſant to all the Saints, and in the ſight of God as the *Muſick of Harpers.*

Verſe 3. And *a new Song, which none could learn but they who are bought from the earth*, which ſignifies that none can give praiſe to God alone, but the Saints; for all others are praiſing their Wiſdom, Zeal, Care, Diligence, Watching, and the like; for theſe cannot be joyned together: either God muſt be all, or elſe they rob him of his glory, and attribute his praiſe to graven Images, even to their conceited holineſs; but the Saints are wholly ſeparated from theſe things, they ſee unrighteouſneſs in their holy things, and account them loſs and dung; which is ſignified,

Verſe 4. By being *Virgins, not defiled with women*, and by *following the Lamb in all his ways*; for Jeſus attributed all to God, ſaying, *There is none goood but one, even God*; and again, that *he did nothing but what he had ſeen with the Father.*

Verſe 5. Therefore *their Mouths are found without guile, and they are without ſpot before the Throne of God,*

Verſe 6. By *Angel*, underſtand a true Miniſter of God; by *Mid-heaven*, underſtand preaching the Truth, and nothing either above or below it; by *everlaſting Goſpel*, underſtand that it is the ſame which was preached to *Adam* when he had firſt ſinned, which is now Chriſt being come in the fleſh, and ſhall be to the worlds end, ſo that the Promiſe, *The Seed of the Woman ſhall break the Serpents head*, contains as much as our Baptiſm, and Communion, and Faſting, and Feaſting, and Sacrificing or Offering up our ſelves to God, and whatever is done as to our righteouſneſs and ſalvation; for he is all theſe things to us, all is

but

but our planting into him, and abiding in him, as he ſhews by his Parables, and prays for us to the Father, that *we may be one as they are one, and one with God in him.*

Verſe 7. And this preaching is but to bring us to fear and glorifie God the Creator of all things; and when this Goſpel is preached, it brings Judgment upon the world becauſe of unbelief; therefore *John Baptiſt* the firſt Preacher of it, ſaid, *Now is the Axe laid to the root of the Tree*, &c. And Jeſus himſelf ſaith, *For Judgment am I come into the world*; and again, *If I had not come, they had had no ſin, but now have they no cloak for their ſin; for this is the condemnation of the world, that light is come into the world, and men love darkneſs rather than light.*

Verſe 8. The next thing a true Miniſter preacheth, is that Hypocriſie is deſtroyed in the hearts of them that receive the Goſpel; for Hypocriſie is commonly figured by *Babylon* or *Edom*, and cannot be rooted out of mans heart but by Faith in Jeſus.

Verſe 9. Here is *the third Angel*, or the third thing that a true Miniſter preacheth, That *whoſoever worſhips the Beaſt, or his Image, or receives his Mark or his Name in his hand or his forehead*, that is, whoſoever thinks that his obedience to any Precepts or Exhortations in the Law, or under the Goſpel, can avail any thing to his ſalvation, and doth not believe that every Soul is ſaved freely by Jeſus, when he is dead in ſin, and ſo unable to do any good thing, or well-pleaſing to God, and that all obedience is the operation of that grace, the effect of that love, the fruit of his Spirit given to us to mortifie our ſinful nature, and lead us into all Truth; that Soul that knows not theſe things by believing,

Verſe 10. *Shall drink the Wine of Gods wrath, and*

be tormented in fire and brimſtone in the ſight of the holy Angels and of the Lamb.

Verſe 11. *And the ſmoke of their torment ſhall aſcend for ever, and they ſhall have no reſt day nor night.*

Verſe 12. *Here is the patience of the Saints, here are they that keep the Commands of God, and the Faith of Jeſus*, to wit, They behold this miſery of the wicked, and rejoyce in their ſufferings, and give praiſes to God and the Lamb for ever.

Verſe 13. Hence the Miniſters of Truth are commanded by a voyce from Heaven, to wit, by the Word of God, to declare that it is eſtabliſhed for ever as a thing that is written, that they are fully bleſſed which die in the Lord, to wit, which die to ſin by faith in Jeſus; *for they ſhall be raiſed alſo with him, they ſhall have their part in the firſt Reſurrection, and the ſecond Death*, (to wit, the torments of the wicked under the wrath of God) *ſhall have no power over them; for they reſt from their labours, and their works follow them*; to wit, they come freely from faith, and grace, and Love, and the holy Spirit, given them of God, and are not wrought to get faith and grace, *&c.* This is the Teſtimony of the Spirit in all the Word of God: It's fleſhly wiſdom that perverts the Word, and turns the Truth into a Lie; when man underſtands the Word any other way, *let him be Anathema Maranatha that teacheth ſo.*

Verſe 14. *And I looked, and behold a white Cloud, and upon it one ſitting like unto the Son of man, with a Crown of Gold upon his head, and in his hand a ſharp Sickle.* By *a Cloud*, underſtand ſtill the hiding of theſe Myſteries from the worldly wiſe; By *white*, underſtand that they are for the peace of his Saints; by *the ſharp Sicle*, his teaching, that was with authority; by his *Crown of Gold*, underſtand that Jeſus alone pre-

prevailed to overcome all enemies, and bring his Saints to Salvation.

Verſe 15. *And another Angel came out of the Temple*, &c. underſtand by this *Angel*, and the next, *which came out of the Temple*, true Miniſters, who out of broken hearts and afflicted ſouls pray earneſtly unto Jeſus to work his great work for ſalvation of the world.

Verſe 16. The firſt prays that his Elect might be brought to the knowledge of the Truth through all the Earth, and Jeſus performs it.

Verſe 17. *The other had power over the fire* (its purifying and refining fire) that *the Cluſters of the Vineyard may be gathered*, even thoſe few grapes that are found among the branches, after the vintage; and Jeſus performed it, and caſt all thoſe Vines *into the great Winepreſs of Gods wrath*, to wit, that fleſh and blood, with all the Luſts and Affections of it, might be deſtroyed in his Saints, that their Faith may be purified by this fiery Trial, and their Souls ſanctified by the blood of Jeſus, by ſuffering with him.

Verſe 18. *And the Wine-preſs was troden without the City*; the mortification of the fleſh is in this world, before that they enter into the heavenly *Jeruſalem*, and it is done perfectly; for *the blood runs down in a deep flood that reaches to the horſe bridles*, to wit, to pull down all their ſtrength and ſwiftneſs; for the Horſe is a Creature endued with ſtrength and ſpeed; and therefore hereby is figured the deſtroying ſelf-confidence; and their ſwiftneſs, as the Prophet ſaith, that *they ſit down by the ſlow waters of Shiloh, and rejoyce not in the ſtrong and ſwift ſtreams of the Egyptian River Nilus*. By *a thouſand and ſix hundred furlongs*, underſtand that free grace ſeparates a Believer far from his Sin, even to the hatred of his own Soul becauſe of Sin.

Chap. 15. *verſe* 1. *And I ſaw another Sign in Heaven*, to wit, a Miracle or a ſtrange thing to man, in the Church, *ſeven Angels having the ſeven laſt Plagues*; for by them it fulfilled the wrath of God; to wit, all the Miniſters of God declaring all his Judgments againſt Sin and Hypocriſie; for by *Angels* is always meant true Teachers, and by *Seven*, all, or fulneſs, or perfection, and by *Plagues*, the Judgments of God.

Verſe 2. *And I ſaw as it were a glaſſie Sea mingled with fire, and them that had gotten the victory of the Beaſt and of his Image, and of his Mark, and of the number of his Name, ſtand on the Sea of Glaſs, having the Harps of God.* By *the Sea of glaſs mingled with fire*, underſtand Faith in Jeſus, which is large and inconceivable to the wit of man as the bottomleſs Sea, but clear and bright as glaſs, and likewiſe ſlippery as glaſs, that none can ſtand on it, but the Saints; and its *mingled with fire*, for they that live in it, do live with God, who is a conſuming fire; but the Saints that have overcome the Beaſt, *&c.* to wit, denied themſelves, and all the help, wiſdom and righteouſneſs of man, do ſtand on this Sea, (to wit, live by Faith) *having the harps of God*, to wit, being filled with joy in believing,

Verſe 3. *And they ſang the Song of Moſes the Servant of God, and of the Lamb*, to wit, they magnified his judgments delivered by *Moſes*, and praiſed him for his Mercies poured upon all Nations through Chriſt, as in the words following, *verſe* 4. is manifeſt.

V. 5. *And I looked, and behold the Temple of the Tabernacle of teſtimony was open in Heaven.* By *Heaven*, ſtill underſtand the Saints, and by *Temple*, their broken and contrite hearts; for there is *the Tabernacle of Teſti-*

mony

mony, a certain witneſs unto the power of God, that hath broken down their pride, and wakened them out of ſecurity, diſcovered their ſin, laid them under Judgment, and likewiſe there is a full teſtimony of his Mercy in Jeſus, that quickned them when they were dead in ſin, and made them of ſinners ſons of God, and became all things to them that was neceſſary both to righteouſneſs and ſalvation; thus is the *Temple of the Tabernacle open in them*, and in no other; for to all other theſe things are hid, although ſome have heard of them, and can talk of them, but being not the work of God upon their ſouls, they do but ſteal the Truth from their Neighbour.

Verſe 6. *And the ſeven Angels came out of the Temple* (to wit, true Miniſters that are well experienced in theſe works of God, come to preach the ſame, that every man may hear the mighty works of God, as they did that heard the Apoſtles preach, when the Holy Ghoſt came down upon them;) *And they had the ſeven Plagues*, to wit, as they preach out of experience all the gracious works of God's Mercy to the Soul, ſo have they as good experience to declare all the Judgments of God upon the fleſh, and all the luſts and affections of it, that as the new man grows and increaſes in the ſtrength of God in their inner man ſo the old man may be mortified dayly by the Croſs of Chriſt in their outer man; ſo theſe Angels are *Scribes well inſtructed to the Kingdom of God, and bring out of their treaſures things old and new*; *and they are cloathed in bright Linnen* (to wit, the righteouſneſs of Jeſus, *and their breaſts girded with golden girdles*, to wit, they are ſo eſtabliſhed in the Truth, that they will not ſhrink from it, but will declare it all and fully to all people.

Verſe 7.

Verſe 7. *And one of the four Beaſts gave unto the ſeven Angels ſeven golden Vials full of the wrath of God which liveth for evermore.* By *the four Beaſts*, is to be underſtood the four Evangeliſts; ſo that the meaning is, that by the true knowledge of the Goſpel, every true Miniſter knows all the judgments of God againſt all ſin and hypocriſie, and daily preach the ſame; for the Mercy of God cannot be rightly adminiſtred to the Soul, but Judgment muſt alſo be poured out upon the fleſh.

Verſe 8. *And the Temple* (to wit, Gods People) *was full of the ſmoke of the glory of God, and of his power, and no man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled*, to wit, no man can receive the Mercies of God till the fleſh be crucified, and the carnal mind mortified.

Chap. 16. *verſe* 1. *And I heard a great voyce out of the Temple, ſaying to the ſeven Angels, Go your ways, poure out the vials of the wrath of God upon the Earth.* This is no other but a Command and Commiſſion given to all true Miniſters to preach the Goſpel; for as it is a ſavour of life to eternal life to the Believer, ſo it is a ſavour of death to eternal death to the earthly mind.

Verſe 2. *And the firſt powred out his vial upon the Earth, and there fell a noyſom and grievous Sore upon the men that had the Mark of the Beaſt, and upon them which worſhipped his Image.* By preaching the Goſpel, carnal minded men, or Profeſſors are brought to know what a ſore and grievous Evil it is to have confidence in their own wiſdom and righteouſneſs, which is the Mark and Image of the Beaſt.

Verſe 3. *And the ſecond Angel poured out his Vial upon the Sea*, to wit, Preached the Judgments of God againſt them that live in their luſts and fleſhly pleaſures,

which is as a Sea of Iniquity, *and it became as the blood of a dead man, and every living thing died in the Sea*; to wit, by receiving the Goſpel, all mans ſinful courſe become as filthy unto him as a dead mans blood, and all his Life in that way is found to be death to his Soul, ſo that he abhors himſelf becauſe of ſin, when he ſees this glory of God, as *Job* did.

Verſe 4. *And the third Angel poured out his vial upon the rivers and fountains of water, and they became blood* (he that taſteth how good and gracious the Lord is, by believing or receiving the Goſpel, all his fleſhly delights and earthly pleaſures, which were as fountains or rivers of comfort to him before, are now become as loathſom to his Soul as Blood to drink on.

Verſe 7. *And I heard the Angel of the waters ſay, Lord, thou art juſt, which art, and which waſt, and holy, which judgeſt theſe things.*

Verſe 6. *For they ſhed the blood of the Saints and Prophets, and therefore haſt thou given them blood to drink, for they are worthy.* By *the Angel of the waters*, underſtand a true Miniſter of the Goſpel which preacheth, that in the hearing of faith the Spirit is given, and not through the work of the Law, as *Paul* did; for by *Water* the Spirit is figured; and ſo here is declared that he which preacheth the Goſpel in the Spirit, magnifieth God in all his Judgments upon the fleſh, and fleſhly or earthly mind.

Verſe 7. *And I heard another out of the Sanctuary ſay, even ſo Lord God Almighty, true and righteous are thy judgments.* By *the Sanctuary*, underſtand the Lord Jeſus; for he is the holy place, and place of refuge to all his People when their ſins are diſcovered, and God the avenger of blood is purſuing them in his judgments; hence is teſtified that every Miniſter that

preacheth

Verſe 13. *And I ſaw three unclean Spirits come out of the mouth of that Dragon, and out of the mouth of that Beaſt, and out of the mouth of that falſe Prophet:* The *Dragon* is the Devil, the *Beaſt* is Hypocriſie, and the *falſe Prophet* is the falſe Teacher, as I ſaid before, and theſe three are in oppoſition to God, even the Father, Son and holy Ghoſt; for hypocrites are Children of the Devil, as Jeſus is the Child of God, and as the holy Ghoſt proceeds from the Father and the Son; ſo doth the falſe Teacher proceed both from the Devil and from Hypocrites, for the Devil makes Miniſters like Miniſters of the light, and hypocrites heap unto themſelves Teachers after their own Fancies; and as all goodneſs proceeds from God the Father, Son and holy Ghoſt, ſo all evil proceeds from the Devil, Hypocriſie and falſe Teachers, therefore it is compared to *three unclean Spirits*, and they are ſaid to be *like Frogs*; for they lurk under an outward ſhew of Holineſs, as Frogs do under any leaf, and in their opportunity they leap out (as Frogs do) ſuddenly to do miſchief.

Verſe 14. *For they are the Spirits of Devils working Miracles, and go unto the Kings of the earth and of the whole world, to gather them to the Battel of the great day of God Almighty.* Theſe three Spirits may well be ſaid to be carnal wiſdom, or wiſdom of this world, formal Religion, hatred of God; for all theſe come from the Devil, and are ſo natural to ſinful man, that they eaſily gather all the Kings of the world, that are earthly minded, or unregenerate, to fight againſt God, for that they make a great ſhew of heavenly wiſdom, real religion, and love of God, abſolute contrary to what they are; therefore the Lord putteth in this word of warning,

Verſe 15. *Behold I come as a Thief; bleſſed is he that watcheth*

watcheth and keepeth his Garment, leſt he walk naked, and men ſee his ſhame; when men are thus walking in their blind zeal, like the fooliſh Virgins, that have Lamps and no Light, and think they are Children of God, as the Phariſees did, and all hypocrites do, God comes ſecretly, then bleſſed are they that are waiting in the Light, to wit, in Jeſus Chriſt the true Light given to them of God, and not gone out to buy; and *bleſſed are they that keep their garments*, even the righteouſneſs of Chriſt imputed unto them; for if they have not this, their own righteouſneſs is as a menſtruous cloth, God will diſcover the unrighteouſneſs of their holy things, and then their ſin and ſhame will appear.

Verſe 16. *And they gathered themſelves together into a place called in Hebrew Armageddon*, to wit, a high Mountain, becauſe Hypocrites in pride of ſpirit fight againſt God and his Saints.

Verſe 17. *And the ſeventh Angel poured out his vial into the Air*, to wit, in preaching the Goſpel, he declared the Judgments of God againſt all the airy conceits of man, whoſe mind runs on ſtill inventing how he may excel all others, and pleaſe God, with much zeal, many performances, and new zealous ways of holineſs, which cauſed *Solomon* to ſay, *God made man righteous, but he hath found out many inventions.*

And there came a loud voyce out of the Temple of heaven from the Throne, ſaying, It is done: As I have ſhewed before, by *Heavens Temple*, is meant the Saints, for in them God appeareth and dwelleth; and by the *Throne*, is ſignified Jeſus, who is the power and glory of God; ſo that by this *Voyce* is ſignified the Goſpel, or Kingdom of God in his Saints; for when by the Miniſters of Truth the Judgments of God are poured

poured out, and thereby the Fleſh is crucified, the carnal mind mortified, all their own wiſdom confounded, and all carnal or external righteouſneſs caſt out, that Jeſus may live in them by faith, and be all things unto them, then their Souls cry aloud, *It is done*; to wit, the whole work of God is wrought in us by our Lord Jeſus, he hath made us of ſinners ſons of God, and given us victory over Satan, Sin, Hell and Death.

Verſe 18. *And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as never was ſince men were upon earth, even ſo mighty an earthquake*, to wit, when mans Soul rejoyceth in Jeſus, all the terrors of God are upon the fleſh, and the earthly mind is ſo ſhaken as it never was before; it was ſhaken with a dreadful terrible ſhaking at the delivery of the Law from Mount *Sinai*, ſo that they were all driven into fear for the time, but they gathered boldneſs again, and their wickedneſs was not removed, nor their Hypocriſie, nor Idolatry and new Inventions; but when he ſends forth Jeſus with the Goſpel, he ſays, *I will ſhake once more not only Earth, but Heaven alſo*; This *once more*, ſignifies the removing of all things; all that man can do, or invent, or conceive, is clear caſt out, and nothing left to the Church but Chriſt and him crucified.

Verſe 19. *And the great City was divided into three parts*, to wit, all inhabitants of the world; one is all Gentiles, or men that have no profeſſion of Gods worſhip, which are worſhippers of Idols, or prophane perſons; the ſecond is Hypocrites of all forms of Religion, that have a Name that they are alive, but they are dead, as our *Divine* ſaith; the third is true Believers, the Church of God.

The firſt of theſe he calls *the City of the Nations*; and

and he ſays it fell, for men void of any worſhip of God, as Harlots and Publicans do ſooner ſubmit to the Judgments of God, and enter into the Kingdom of Heaven than Hypocrites, as our Saviour ſaith: The ſecond he calls *great Babylon*, for Hypocrites are commonly figured by *Babylon* or *Edom*, becauſe they are ſo great enemies to the Saints, as *Babylon was to Iſrael*, and he ſays; *It came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his wrath*, to wit, to cauſe his Miniſters to make known that Hypocriſie is more odious to him than abſolute prophaneneſs.

Verſe 20. *And every Iſle fled away, and the Mountains were not found:* By *Iſle*, underſtand a ſecret private place, that man may flee into from danger of his purſuer: And by *Mountains*, underſtand always, the high thoughts of mans mind, whereby he thinks himſelf more holy, and therefore more in favour with God then others, ſo the meaning is that by the true Miniſtry of the Goſpel, all theſe ſecret places of refuge, and all his high conceited holineſs is diſcovered, the unrighteouſneſs of his holy things (as the Prophet calls it) is manifeſted, and the Lord asks what wilt thou do in that day? whereto the Divine anſwers,

Verſe 21. *And there fell a great Hail like Talents out of Heaven upon the men, and men blaſphemed God, becauſe of the plague of the Hail, for the plague of the Hail was exceeding great*, to wit, this diſcovery of all their ſecret places of refuge, and rejecting of all their external holineſs is a grievous heavy plague to their minds, yet they will not hear, and fear, and turn to God, but go on to plead for *Baal*, even to maintain their formal Religion, and ſo blaſpheme God and perſecute his Church.

Chap. 7. Verſe 1. Then there came one of the ſeven Angels which had the ſeven vials, and talked with me, ſaying unto me, come I will ſhew thee the damnation of the great Whore that ſitteth upon many waters; By the *Angel*, underſtand, a miniſter of the *Goſpel*: By the *Divine*, underſtand, a true Chriſtian: By *talking with him*, underſtand, preaching the truth: By ſaying *come*, underſtand, prevailing to draw him to the truth: By the *Whore*, underſtand hypocricy: By *her ſitting upon many waters*, underſtand, that hypocriſy is found in all forms of Religion: By *her Damnation*, underſtand, that the *Goſpel* which brings peace and joy to the believer, caſts out the Hypocrite to fretting, and ſuming, and knaſhing of teeth, even ſets him in a rage againſt Jeſus and his Saints, as it was with *Alexander* the Copper-ſmith.

Verſe 2. With whom the *Kings of the earth have committed fornication, and the inhabitants of the earth are drunk with the Wine of her Fornication*, to wit, all people high and low are delighted in an external Religion.

Verſe 3. So he carryed me away into the Wilderneſs in the ſpirit, and I ſaw a Woman ſit upon a Scarlet coulered Beaſt, full of names of Blaſphemy, which had ſeven heads and ten horns: By *the Wilderneſs*, underſtand, the wide and wild world: by *his being in the ſpirit*, underſtand the ſpirit giving him underſtanding of the ſtate of men, in profeſſing Religion: By the *Woman*, underſtand, men weak in judgment, but wiſe in their own eſteem (as women are) by her *ſitting upon a Scarlet coulered Beaſt*, underſtand their living in hypocriſy, where they make a ſhow of being waſhed in the blood of Jeſus; which is figured by the Scarlet colour: by the *Beaſt having ſeven heads and ten horns*, as in the 13 Chapter.

Verſe 14. And the woman was arrayed in Purple and Scarlet, and guilded with Gold, and precious Stones, and Pearls,

Pearls, and had a Cup of Gold in her hand, full of abomination and filthyneſs of her Fornication: By *the Womans veſture and ornaments*, underſtand profeſſing all Godlineſs, Holineſs, and Zeal: and by *a Cup of Gold in her hand*, underſtand, profeſſing the Goſpel: By *this Cup being full of abomination, and filthineſs of her fornication*, underſtand perverting the Goſpel, and joyning with faith in Chriſt, mans own wiſdom and righteouſneſs, as his Prayer and all other performances which he calls duties, as the falſe apoſtles joyned circumciſion and keeping the Law; which is whoredom, adulterating the ſoul from God, and it is abomination to the Lord, as all things in Religion are that are performed by an unregenerate mind.

Verſe 5. *And in her forehead was a name written, a Myſtery Babylon the great, that mother of Whoredoms and abominations of the earth.* By *a name written in her forehead*, underſtand, that her Hypocriſie is manifeſt to all the Servants of God, that all her Religion is Hipocritical: By *her name being a Myſtery*, underſtand, that ſhe profeſſes the miſtery of Godlineſs in outward appearance, but acts the miſtery of iniquity in heart:

By *her name being Babylon the great*, underſtand, that Hypocrites are great enemies to Jeſus, and all true Believers.

By *her being mother of Whoredoms, and abominations of the earth*, underſtand, that Hypocriſy is accounted ſo wicked and vile in the ſight of God.

Verſe 6. *And I ſaw the Woman drunk with the blood of the Saints and Martyrs of Jeſus, and when I ſaw her I wondred with great marvel.* By *her being drunk with the Saints blood*, underſtand; that every Hypocrite hates the ſervants of God even to death, and all the Saints have ſuffered by them. By *John's* wondring

at her, underſtand, that all the ſervants of God wonder greatly, that man can be ſo wicked, perverſe, obſtinate, blind, proud hearted and rebellious to ſo manifeſt light as in the Goſpel is manifeſted by the Lord Jeſus, and witneſſed both by his Prophets before, and by the Apoſtles and Martyrs following him.

Verſe 7. *And the Angel ſaid unto me, wherefore marvelleſt thou* (underſtand by this, that a Miniſter of truth accounts it no marvel) *I will ſhew thee the Myſtery of that Woman, and of that Beaſt which hath ſeven heads and ten horns*, this ſhews that theſe things are made known by the Miniſtry of the Goſpel.

Verſe 8 and 13. *The Beaſt which thou ſaweſt was, and is not, and is the eighth, and is one of the ſeven, and ſhall aſcend out of the bottomleſs pit, and ſhall go into deſtruction*, By *ſeven* is always ſignified a fulneſs or perfection, or all, ſo by the *Beaſt* is underſtood hypocriſie, which is one of the ſeven ſins, or one in the fulneſs or perfection of all iniquity, and yet ſhe is the eighth, for it tranſcends all wickedneſs; by that *it was and is not, and yet is*, underſtand, that it was from the beginning, as in *Cain* and his Succeſſors, that it received a deadly wound at the great deluge (as I ſhewed before) when all was deſtroyed; but righteous *Noah*; but revived again in *Cham*, but it is not continued in the Succeſſion of one family as from *Cain*; but yet is ſpread over all Nations and People, for it came out of the bottomleſs pit, for hypocrites are the Children of the Devil (as our Saviour ſaith) and therefore God will deſtroy them. And they that dwell on earth ſhall wonder (whoſe names are not written in the Book of life, from the foundation of the world) when they behold the Beaſt *which was, and is not, and yet is*; hereby is ſignified that all earthly minds, all but the elect of God, will imbrace Hypocriſie, to wit, ſome external form

of

of Religion and reject the Truth, even the Councels of God againſt themſelves, as our Saviour teſtifies that the Scribes, Phariſees, and Sadduces did.

Verſe 9. *Here is the mind that hath Wiſdom; the ſeven heads are ſeven Mountains whereon the woman ſitteth, they are alſo ſeven Kings.* By *the mind that hath Wiſdom*, underſtand, that judgeth not after the outward appearance, for that is not righteous judgment; as our Saviour ſaith: nor after the wiſdom of the fleſh, for that is fooliſhneſs with God, nor after the letter of the word, for the letter kills, the Spirit gives life; therefore true wiſdom is to judg after the Spirit, and the Spirit gives teſtimony to Jeſus, that in him is all the fulneſs of Grace and Truth; therefore in hypocriſie is all the fulneſs of pride and falſhood, therefore are her heads compared to ſeven Mountains, for by *Mountains and high Hills*, is pride and haughtineſs of mans heart often figured by *Iſaiah*; they are alſo compared to ſeven Kings, becauſe Hypocriſie is had in honour with all, to wit external forms and actions of Religion.

Verſe 10. *Five are fallen, one is, another is not yet come, and when he cometh, he muſt continue a ſhort ſpace*: By *five fallen*, underſtand, that by the true Miniſtry Hypocriſie hath been and is often caſt down, but ſtill it riſeth again in new forms of Religion, and continues among profeſſors of Chriſtianity; and yet the Divine accounted that there would a new form ariſe, and but continue a ſhort time, for the Divine and all the Saints have been in expectation ever ſince Chriſt came, that the world would not continue long.

Verſe 12. *And the ten Horns which thou ſaweſt, are ten Kings which yet have not received a Kingdom, but ſhall receive power as Kings, at one hour with the Beaſt*: Theſe *ten Horns* may well be accounted to be zeal and

Devotion, and Faith, and Patience, and Humility, and Meekneſs, and Temperance, and Chaſtity, and Love, and Unity, which in the Divines time were only in Chriſtians hearts and affections in the ſight of God, but had little eſteem amongſt men; but when Hypocrites begun to make a ſhew of them in their external holy actions, then the Hypocrite and all theſe his ornaments were honoured altogether, therefore they receive their power at one hour with the Beaſt, and with one conſent,

Verſe 13. *They give their power to the Beaſt*, and ſo the Hypocrite is counted zealous, devout, ſtrong in Faith, patient, meek, temperate, humble, *&c.*

Verſe 14. *And theſe in the Beaſt fight with the Lamb*, to wit, Hypocrites glory over Chriſtians, boaſting of their zeal and devotion, &c. *But the Lamb ſhall overcome them*, to wit in the ſight of God, for amongſt men he was put to death by their zeal and devotion, *&c.* and ſo ſhall his ſervants be, for Hypocrites think they do God good ſervice, when they kill them, (as himſelf teſtifyed) therefore it is out of zeal. But in Gods ſight, he is, and ſhall be King of Kings, and Lord of Lords, and his ſervants are called, and choſen and faithful.

Verſe 15. *And the waters which thou ſaweſt, where the Whore ſitteth, are Peoples, and Nations, and Multitudes and Tongues*, to wit, all forms and profeſſions of Religion.

Verſe 16. *And the ten Horns which thou ſaweſt upon the Beaſt, are they that ſhall hate the Whore and make her deſolate and naked, and ſhall eat her fleſh and burn her with fire*: for God hath put in their hearts to fulfil his will, and to do with one conſent, to give their Kingdom to the Beaſt, till the words of God be fulfilled: Here is a great Myſtery, theſe *ten Horns* I deſcribed before

fore that receive power, as Kings at an hour with the Beaſt, for God put into their hearts, to give their power to the Beaſt, till the words of God be fulfilled, to wit, till Hypocriſy be diſcovered, and all her zeal and devotion, &c. to be carnal, ſenſual, and devilliſh, then the ſame Horns hate this Whore, &c. to wit, true Chriſtian zeal, devotion, faith, &c. ſhall deſtroy all Hypocriſy.

And that woman which thou ſaweſt, is that great City which raigned over the Kings of the earth; *a ſad teſtimoney*, that even Kings ſhould be ſo deluded to approve of external ſhows, and not ſee the inward grace and glory of the truth.

Chap. 18. *And after theſe things I ſaw an Angel come down from Heaven, having great power, for the earth was lightened with his Glory*, to wit, a Miniſter of the Goſpel, By *his coming down from Heaven*, underſtand, that his calling to the Miniſtry, was not of man nor by man, (as *Paul*'s was) but by Jeſus and God the Father; by *his having great power*, underſtand, that he was fully accompliſht to the Miniſtry, by *the earth being inlightened with his glory*, underſtand, that he converted many.

Verſe 2. *And he cryed out mightily with a loud voice, ſaying it is fallen, it is fallen, Babilon the great, and is become the Habitation of Devils, and the hold of all foul Spirits, and a Cage of every unclean and filthy Bird*, to wit, the true Miniſter makes known in preaching the Goſpel, that he that receives the Goſpel by the teaching of men, by hearing, ſeeing, or conceiving, and not by the work of God, even regeneration poured upon his ſoul through Jeſus, in whom all the promiſes are fulfilled, that God takes the ſtony heart out of him, and gives him a new heart, and renews a right ſpirit within him, without this every one is a Hypocrite, and though he make a great ſhow of zeal and

devotion, and faith, and all other Chriſtian vertues in outward appearance, the Devil reigns in his heart, and all filthy luſt in his affections, and pride in his heart, and perverſeneſs in his will, and blindneſs in his judgment, and obſtinacy in his ſpirit. Theſe are the foul ſpirits and unclean birds.

Verſe 3. Of this Verſe is ſpoken before.

Verſe 4. *And I heard another voice from Heaven ſay, Go out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues*, to wit, as the Miniſtry of the Goſpel lays out all hypocriſie, ſo it warns all true ſervants of God to walk faithfully according to the meaſure of the gifts of grace, and be content with that, and pretend to no more then what is given him, leſt he fall into the lot of the Hypocrite.

Verſe 5, 6, 7. Here is a teſtimony that God will viſit her for her ſins: and thence a command to his Miniſters to do it, which manifeſts that he doth it always by his word, wherein firſt they are to diſcover her enmity againſt his ſervants and true Miniſters, and that ſhe muſt have double affliction for that, that ſhe may know how dear and precious in the ſight of God is the death of all his Saints, and therefore how evil will it be to every one that offends them: then the Miniſter muſt make known the ſecurity of her mind, living in deliciouſneſs, and yet perſwaded in her proud mind, that ſhe was a ſervant, or child, or ſpouſe of God, therefore muſt her proud mind be brought down, to know her ſelf a Child, and Bondſlave to Satan and ſin, that as ſhe hath had pleaſure and honour in her own ways, ſhe may have ſorrow and grief from the hand of God, when he ariſeth to judgment, and extols his Law upon her.

Verſe

Verſe 8. Here he ſheweth that *this ſhall come upon her ſuddenly, as in one day, even when ſhe bleſſeth her ſelf moſt in her heart and cries peace, peace, to her ſoul, then comes wo and ſuddain deſolation, as travel upon a woman with Child, then the Lord ariſeth as a Gyant refreſhed with wine, then comes death, and ſorrow, and famine, and ſhe ſhall be burnt with fire*, to wit, when ſhe is diſcovered to be dead in ſin, then hath ſhe ſorrow for ſin, and famine, or great hunger, for the word of *God*, the bread of the Fathers houſe, but ſhe muſt be burnt with the fire of *Gods* wrath under the Law, before ſhe receive the *Goſpel*.

Verſe 9. *And the Kings of the earth ſhall bewail her, and lament for her which have committed fornication, and lived in pleaſure with her, when they ſhall ſee that ſmoak of that her burning.* By *Kings of the earth*, underſtand, earthly minded men, unregenerate, for ſuch are proud in heart, be they never ſo poor in the world, and theſe take delight in external holineſs, which is committing Fornication, and living in pleaſure with Hypocriſie, and by *ſeeing that ſmoak of that her burning*, underſtand, when Hypocricy is diſcovered in their heart, and the burning wrath of God is upon them becauſe of their hypocriſie; then will they weep and wail, as *Job*, when he ſaw the Lord with his eyes, he abhorr'd himſelf in Sackcloth.

Verſe 10. *And ſhall ſtand far off for fear of her torment, ſaying, Alas, Alas, that great City Babylon, that mighty City, for in one hour is thy Judgment come*: By *ſtanding far off*, underſtand living by faith; for the heart of man is not removed from hypocriſie, to wit, truſting in his own righteouſneſs, but by faith; but that ſets him far off, for it purifies the heart, and then doth he weep and wail that the whole world is ſo deluded, to live in hypocriſie, whoſe Judgment is ſure to be great and ſudden.

Verſe

Verſe 11, 12, 13. *And the Merchants of the earth ſhall weep and wail over her, for no man byeth their ware any more.* By *Merchants*, underſtand, hypocritical falſe teachers, that teach not the free grace and gifts, and great love of God to man, wherein he will in fatherly love make known their ſins, and chaſtiſe and correct them by his law in mercy, and not in wrath, and will give unto their ſouls Jeſus, and by him forgiveneſs of ſins, and ſanctification of ſoul and all things needful both to Righteouſneſs and Salvation, but they teach them to buy and ſell with God, that they muſt be zealous and devout, and pray, and read, and hear, and meditate in the word, and perform all duties, both private, and publick; and in their families, and thereby they may get Chriſt, and faith, and patience, and hope, and love, and all things that belong to Chriſtians, brave wares better than Gold and Silver, precious Stones and Pearls, and all the wares of the Merchants, whereby they are here figured. Thus falſe teachers make merchandiſe of all the gifts of God, and operations of his Grace, and fruits of his Spirit, yea, and of the ſouls of his making all the words of God conditional, but when God viſits, then will follow this cry.

Verſe 14. *The Apples that thy ſoul luſteth after, are departed from thee, and all things that were fine and excellent are departed from thee, and thou ſhalt ſee them no more*, to wit, that thou ſhould be accounted a believer, a Child of God, Holy, righteous, beloved of God, his ſpouſe, precious in his eyes, an heir of Salvation, theſe *ſweet Apples*, *theſe fine and excellent things*, *and thou art ſtripped naked*, *and caſt out as an abominable Branch*, *wherein their is no delight*, *for that thou haſt polluted the Tents and Tabernacles of the moſt high*, *and ſpread thy filthy Skirts upon his Altar*, to wit, haſt profeſt his name even to be a Chriſtian, and

to

to pray in his name, and never was yet waſhed in his Blood, never Baptiſed into his death, never Circumciſed with a Circumciſion made without hands, but always rejoyced in the work of thy own hands, and deſpiſed his grace.

Verſe 15, 16. *And all thy Merchants and every Ship-Maſter, and all that traffick on the Seas*, to wit, all falſe Teachers, Speakers, Declarers, all that make Merchandiſe of the word of God (as before) *ſhall weep and wail, ſaying, Alaſs that great City that was cloathed in fine Linnen, Purple and Scarlet, guilded with Gold, precious Stone, and Pearl*, to wit, that made a ſhow in outward appearance of all holineſs and purity.

Verſe 17, 18. Thus ſhall they *cry and caſt duſt on their Head, and weep and wail when they ſee the ſmoak of her burning* (as it was ſaid of the Kings before, ſo ſhall it be with all falſe teachers *that are made rich with traffiking with her*, to wit, that account themſelves true Miniſters of God, wiſe and learned, that have divided the word of God aright, and have been zealous for the houſe of God, and zealous to prepare a people for the Lord; when theſe ſee the ſmoak of this burning, to wit, when their falſe Doctrine is diſcovered, and they are found unjuſt Stewards, that have ſpoiled Gods heritage, and have eaten and drunk, and beaten their fellow ſervants, have fed themſelves, and pined the flock, and like Hirelings fled when they ſaw the Wolf coming.

Verſe 19. Then *ſhall they weep and howl, for in one hour all is become deſolate.*

Verſe 20. *O Heaven rejoyce, and ye holy Apoſtles and Prophets, for God hath puniſhed her, to be revenged on her for your ſakes.* Thus are Saints and Angels, and all the Servants of God called out

out to rejoyce that God hath deſtroyed hypocriſie, and converted the hypocrite; for herein is heavenly joy, not in the puniſhing or deſtroying of any; that's carnal joy; neither are the Judgments of God upon any to deſtruction, but to ſalvation; but that man deſtroys himſelf whom God gives up to hardneſs of heart, and lets him run on to his own deſtruction.

Verſe 21. *And a mighty Angel took up a ſtone like a great Milſtone, and caſt it into the Sea, ſaying, with ſuch violence ſhall the City Babylon be caſt down, and ſhall be found no more*, to wit, The true Miniſter declares that when God brings Judgment upon the hypocrite, it muſt be very fierce, becauſe he is ſo ſetled in a conceited holineſs, that he will avoid all ſtrokes of the Word long, and ſay, it is not I; but God will come with a force that will make him yield, as he did with *Paul*, cauſing a light to ſhine about him, that aſtoniſht him, and then ſtruck him down to the ground, and ſtark blind, and awaked his Conſcience as a thouſand witneſſes againſt him, when he ſaid, *I am Jeſus whom thou perſecuteſt.*

Verſe 22, 23. Here is ſhewed, that in the day of Gods Judgment all joy is gone, as *Hezekiah* ſaid, *Inſtead of peace, I had great bitterneſs; there is no craftsman left, his skill is gone that made graven Images*, to wit, He cannot find a god to help him in his diſtreſs; *There's no Milſtone to grind his Corn*; all skill fails, he wants Bread, and there's none to be had; *There's no Candle*; his light is put out, it was falſe wild light that led him wrong; *There's neither Bridegroom nor Bride*; he is not married to the Lord in faithfulneſs, but gone aſide and joyned himſelf to harlots: *Thy Merchants* (even thy falſe Teachers) *were the great men of the earth*, that is, were highly honoured of all earthly minds, yea their Miniſtry deceiveth all Nations as with enchantments.

Verſe

Verſe 24. Now ſhe acknowledgeth that ſhe is the moſt wicked in the world, for ſhe hath been a perſecuter or hater of Jeſus and all his Saints, as *Paul* did.

Chap. 19. *And after theſe things, I heard a great voyce of a great multitude in Heaven, ſaying, Hallelujah, ſalvation, and glory, and honour and power to the Lord our God*; Thus do the Saints ſound out praiſes to God continnally. The Second Verſe ſhews it is for deſtroying Hypocriſie, as before.

Verſe 3. *And again they ſaid Hallelujah, and her ſmoak roſe up for ever.* More the Saints praiſe God, more do they ſee the greatneſs and righteouſneſs of his judgments. Of the 4th and 5th verſes hath been before declared.

Verſe 6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings*, ſaying *Hallelujah, for the Lord God omnipotent raigneth.* By *a great multitude*, is ſignified the unity of the Servants of God, by *many waters*, is ſignified, that they are gathered out of many nations and out of many forms of Religon, for they were all weak as water ſpilt upon the ground, before that God gathered them: and by *mighty thunderings*, is ſignified that the Saints praiſing God is terrible to the wicked world.

Verſe 7. *Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her ſelf ready*: This is the great cauſe of joy indeed, that Jeſus the Lord of life will take to wife man dead in ſin. Her making her ſelf ready follows, to wit, that ſhe did not adorn her ſelf with any thing of her own, but as it is ſaid,

Verſe 8. *To her was granted that ſhe ſhould be arrayed in fine Linnen, clean and white, for the fine linnen is the righteouſneſs of Saints.* This linnen is not her own, neither is it of her waſhing, for it is the Lord Jeſus, for the Saints call him the Lord our righteouſneſs, and it

is

is of his waſhing, for he ſaith to *Peter*, *if I waſh thee not, thou haſt no part in me.*

Verſe 11. *And I ſaw Heaven opened, and behold a white horſe, and he that ſat upon him was called faithful and true and in righteouſneſs he doth judge and make war,* By *Heaven opened*, underſtand, the truth of the word of God made known, for it is hid to all the worldly wiſe, and only revealed to the Saints by Chriſt: By *Horſe* is ſignified, ſtrength and ſpeed, by *White*, the purity of it, therefore hereby is ſignified that Chriſt who ſat upon him, and is the faithful and true witneſs, and the righteous Judge ſhall come ſpeedily into his Temple, to wit, ſhall be revealed in the ſouls of his people in the day of their diſtreſs and ſhall mightily overcome all their enemies, for he is that mighty one, on whom God hath laid help.

Verſe 12. *And his eyes were as a flame of fire*, to wit, that whom he looks upon, he makes their hearts burn with ſorrow under the burden of their ſin, as *Peter*, when he looked upon him, when he had denyed him, went out and wept bitterly: *And on his head many Crowns*, for he is King of Kings, to wit, he hath ſubdued all thoſe Luſts that reigned in the heart of his People as Kings) *And he hath a Name written that no man knew but himſelf*; it's written in large Characters, that a man may run and read it, yet is it hid from the worldly wiſe, but he reveals it to his Babes by his holy Spirit.

Verſe 13. *And he was cloathed with a garment dipt in blood*, to wit, he is not a Saviour to his People without ſhedding of Blood, neither doth he ſave them, but by deſtroying fleſh and blood, to wit, all carnal Power and Wiſdom, for that cannot inherit the Kingdom of Heaven.

And his Name was called the Word of God. It may well be ſaid that no man knows it but himſelf; for

tho gh

though ſo many profeſs to know it, believe it, obey it, it is a Book ſealed with ſeven Seals, yea, within and on the backſide, which none can open but he.

Verſe 14. *And the Hoſts which were in Heaven followed him on white Horſes, cloathed with fine Linnen, white and pure.* By *Hoſts in Heaven*, underſtand the Saints; for they have their converſation in heaven, though they live upon earth, and they follow him upon *white Horſes*; for they fight the good Fight of Faith, girt with the whole Armour of God, and they *are cloathed with fine white Linnen*, to wit, the righteouſneſs of Jeſus, as is ſaid before.

Verſe 15. *And out of his mouth went out a ſharp Sword, that with it he ſhould ſmite the Heathen; for he ſhall rule them with a rod of Iron.* By *a ſharp ſword*, underſtand, the word of truth, by going out of his mouth, underſtand, that when he ſpeaks to the Soul, the word is quick and powerful.

By *ſmiting the Heathen*, underſtand, convert the natural man, for all are by nature ignorant of God, as Heathens, though they profeſs and practiſe much Religion.

By *ruling them with a rod of Iron*, underſtand, ſubdue them by love, for love is ſtrong as death, and by *Iron* is figured nothing but ſtrength, for he *it is that treadeth the wine Preſs of the fierce wrath of Almighty God*, to wit, hath ſuffered for us, and ſo hath brought us into unity and love with God.

Verſe 16. *And he hath upon his Garment, and upon his Thigh, a name written, King of Kings, and Lord of Lords.* This name *King of Kings* I ſhewed upon the 12 Verſe, and *Lord of Lords* is the ſame, as the Church ſaith by *Iſa. Other Lords have had dominion over us, but by*

by thee only will we make mention of thy Name.

Verſe 17. *And I ſaw an Angel ſtand in the Sun*, to wit, a Miniſter ſtedfaſt in faith in the light of Jeſus, the Sun of righteouſneſs: *And he cryed with a loud voice to all the fouls that fly through the midſt of Heaven*, to wit, he made known to all the Saints which have their converſation in Heaven, and are exerciſed in the truth of the word, neither lifted up with vain fancies, nor have their minds ſet on earthly deſires and fleſhly luſts; *Come and gather your ſelves unto the ſupper of the great God*, to wit, believe Jeſus that ye may be ſatisfyed with the fatneſs of his houſe, as with marrow, and drink of the River of his pleaſures, even of Jeſus, for in him doth all fulneſs dwell.

Verſe 18. *That ye may eat the fleſh of Kings, and of high Captains, and of mighty men, and of Horſes, and of their Riders, and of all Free men, and Bond men, and ſmall and great*, to wit, that ye may know that fleſh and blood muſt not enter into the Kingdom of Heaven, and therefore all ſorts of men, as long as they are not regenerate, can neither underſtand the truth, nor can do any thing that pleaſeth God.

Verſe 19. *And I ſaw the Beaſt, and the Kings of the earth and their Hoſts*, to wit, the hypocrites and all that are high and ſtrong in Religion, like Kings, and all their ſeveral forms of Religion, like enemies (gathered together to make battle againſt him that ſate on the Horſe, and againſt his Army (to wit) hating, reviling, ſlandering in word, and writing, and perſecuting Jeſus and all his Saints even to death.

Verſe 20. *But the Beaſt was taken, and with him the falſe Prophet that wrought miracles before him*, where-

whereby he deceived them that had the Beasts Mark, and worshipped his Image; to wit, the Hypocrite and the false Teacher are discovered by the true Ministry to all the Saints, to be of the Devil, and therefore must have their portion in hell with him.

Verse 21. *And the remnant were slain with the sword of him that sitteth on the Horse*, to wit, there was a small remnant converted by the Gospel of Jesus, that double edged Sword of the Spirit, that divideth between the Marrow and the Bone, and discerneth all the thoughts and intentions of the heart, destroyed all hypocrisie in them, and wrought in them love to the Truth. *And all the Fowls were filled with their flesh*, to wit, all the Saints and Angels rejoyced that the Flesh was destroyed in them, and the Spirit given unto them, to lead them into all Truth.

Chap. 20. *Verse* 1. *And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great Chain in his hand.* By *the Angel come down from Heaven*, still understand a true Minister; by *having the key of the bottomless pit*, understand declaring by his Ministry the righteous Judgments of God against sin and sinners; and by *his Chain*, understand that he declared Gods power against all the power of iniquity.

Verse 2. *And he took the Dragon, that old Serpent, which is the Devil, and Satan, and bound him up a thousand years*, to wit, he declared that the Devil had no power to hinder the conversion of a sinner, nor the whole work of Jesus in making them of sinners sons of God; and this is a thousand years with the Lord; for *with him a thousand years is but as one day, and one day as a thousand years.*

Verse 3. *And cast him into the bottomless pit, and shut him up, and sealed the door upon him, that he should de-*

ceive the people no more till the thouſand years were fulfilled; for after that he muſt be looſed for a little ſeaſon: By *caſting him into the bottomleſs pit*, underſtand opening the endleſs number of lies and deluſions whereby he deceives the world; by *ſhutting him up, and ſealing the door upon him, that he ſhould deceive the people no more till the thouſand years be fulfilled*, underſtand his declaring Gods power, as before; that he ſhall not hinder the work of converſion or regeneration. And by his *being looſed after that for a little ſeaſon*, underſtand that he will have power to tempt the Saints, for the trial of their Faith, and exerciſe of Patience; yea, he will winnow them like wheat, but Chriſt is their Mediator, Interceſſor, Strengthener and Upholder, ſo that he cannot prevail againſt them; and herein they ſuffer under him great tribulation, but they count it but a very little time, a momentany thing for the exceeding weight of Glory that is to be revealed.

Verſe 4. *And I ſaw Seats, and they that ſate upon them* (to wit, the Saints remained ſtedfaſt in the Faith) *and judgment was given unto them* (to wit, they were made able to judge between that which was of God, and that which is of man.) *And I ſaw the Souls of them which were beheaded for the witneſs of Jeſus, and for the word of God, which did not worſhip the Beaſt nor his Image, nor had taken his Mark in their foreheads, nor in their hands, and they lived and reigned with Chriſt a thouſand years*, to wit, for ever and ever; for though Satan be looſe to tempt them after their converſion, yet Chriſt hath made them more than conquerors over Satan and all his temptations, therefore they reign ſtill; The work of their converſion is called a thouſand years, becauſe it is a perfect work; and eternal life is computed a thouſand years, becauſe it is a perfect Sum.

Verſe

Verſe 5. *But the reſt of the dead ſhall not live again till the thouſand years be finiſhed; this is the firſt reſurrection.* By *dead*, underſtand they that are in their natural ſtate dead in ſin, they ſhall not be raiſed out of it till the thouſand years be finiſhed, to wit, till they be regenerate fully in Chriſt; for that is the firſt reſurrection, to be raiſed from ſin to the life of righteouſneſs, that their righteouſneſs be not in ordering the actions of their Religion in a way of holineſs, as Piety towards Gods, Charity towards man, and Temperance in themſelves, but that it be the life of God, or Jeſus the power and wiſdom of God, from whence all godlineſs proceeds, and by which all fleſhly luſts and earthly mindedneſs is mortified.

Verſe 6. *Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power, but they ſhall be Prieſts to God, and to Chriſt, and they ſhall reign with him a thouſand years*; By *the ſecond death*, underſtand eternal death; by *Prieſts to God*, underſtand to offer up themſelves, Body, Soul and Spirit unto the will of God continually, which was figured by all the Sacrifices of *Iſrael*, therefore though they offered thouſands of Rams, and ten thouſand Rivers of Oyl, it would avail nothing, becauſe they offered not this offering. And yet our Formaliſts, zealous in Religion, think that this offering of themſelves, is the performing of all Duties required in the Scriptures carefully and diligently. Alas, though they ſhould never ceaſe day nor night, if they could perform thouſands of duties every hour, it would not avail them; one ſigh from a truly broken heart, crying as the Publican, when he durſt not look up towards heaven, *Lord be merciful to me a ſinner*, is ten thouſand times of more acceptance with God, than all their multiplying of duties. *Iſrael* went to

Gilgal, and multiplied Sacrifices, but the Lord tells them, *they went to Gilgal to multiply tranſgreſſions*; for whatever man performs (though never ſo agreeable to the word) with a carnal mind, is tranſgreſſion; therefore our Saviour ſaith, *Ye fools and blind, either make the tree good, and the fruit good, or the tree corrupt, and the fruit corrupt*; yet our Formaliſts preach altogether for to have good actions, and never regard to have a good perſon.

Of the ſixth Verſe is ſpoken in the third.

Verſe 8, 9, 10. Of *Gog and Magog* is ſpoken largely in *Ezek.* 38. Of the Devil, under the name of the *great red Drago*, and *the Beaſt*, and *the falſe Prophet*, is ſpoken before.

Verſe 11. *And I ſaw a great white Throne, and one ſate on it, from whoſe face fled both the Earth and heaven, and their place was no more found.* By *a great Throne*, underſtand the Judgment of God; by *white*, is ſignified the clearneſs of it; by *one that ſate on it*, underſtand Chriſt, of whom *Paul* ſays, that *God ſhall judge the ſecrets of all hearts by Chriſt*; in that both *Earth and Heaven is ſaid to flee away from before his face, and their place to be found no more*, ſignifies that in the day when the ſecrets of all hearts are judged by Chriſt, all mans uprightneſs in earthly affairs, and all his zeal and diligence to attain heaven, will not avail him; all the queſtion will be whether he be regenerate or carnal, whether he believed in him that juſtifieth the ungodly, or he works to please God; whether the humane ſpirit be in him, which is a ſpirit of luſt, and envy, and contradiction to the Truth of God, or the Spirit of God be in him, which mortifies the fleſh, and leads him into all Truth; for the Apoſtle to the *Hebrews* ſays, *at this Judgment he will ſhake one more not only earth, but heaven*

ven too; and *this once more* (ſaith he) *ſignifies the removing of all things*, that nothing may eſtabliſh mans heart but Faith in Jeſus.

Verſe 12. *And I ſaw the dead both great and ſmall ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged of thoſe things which were written in thoſe Books according to their works*: By *the dead*, underſtand men in their natural eſtate, dead in ſin; By *ſtanding before God*, underſtand that all their wickedneſs is manifeſt before him, they cannot flee from his preſence, as *David* holds forth; *though they dig deep to hide their Counſels from God*, as the Prophet ſaith; where by *digging deep*, underſtand make great ſhew of holineſs and zeal: By *the Books opened*, underſtand the truth of Gods Word, and of mans Conſcience: By *another Book opened*, underſtand the grace, or the greatneſs and freeneſs of the Love of God manifeſted. Bleſſed be the Name of God that there is a third Book; for the two firſt condemn all men; for in the Word of God is the Covenant of Works, and the Covenant of Grace, and by the firſt he is condemned, that his works are hypocriſie, through his wicked and deceitful heart; and by the latter he is condemned, becauſe he hath an unbelieving heart; and by his own Conſcience he is condemned; for when it is opened, it is as a thouſand witneſſes againſt him, therefore happy are we that there is a third; for it is the Lambs Book of Life, which is like a Kings Pardon to the condemned Malefactor; *and the dead were judged of thoſe things which were written in the Book*, to wit, firſt condemned both by the whole Word of God, and by their own Conſciences, that every man may be found a Liar, and God only true, and yet ſaved by the third Book, that they may know

the greatneſs and the freeneſs of the grace and love of God to man, that their mouths may be filled with his praiſes for evermore. By *according to their works*, underſtand not whether man have been a prophane perſon, or a zealous religious man; for the Prophet ſaith, *alike falls out to him that ſweareth, and to him that feareth an oath*; but the Judgment proceeds according to whom they are wrought by; for the works of true Believers are wrought in them by God, and the works of hypocrites (though they be touching the righteouſneſs of the Law blameleſs) are wrought (as the works of all prophame perſons are) by the Devil, for he is their Father, and his Luſts will they do: our Saviour teſtifies theſe plainly.

Verſe. 13. *And the Sea gave up the dead that were in them, and death and hell gave up the dead that were in them*, &c. as before. By *the Sea*, underſtand the floods of iniquity; by *gave up the dead*, underſtand teſtified to their wickedneſs. By *Death*, underſtand the righteous Judgments of God, whereby all are given up as dead; by *Hell*, underſtand the wrath of God, wherein all the dead are judged eternally.

Verſe 14. *And death and hell were caſt into the Lake of fire*, that the Elect may be freed from them.

Verſe 15. *And thither alſo were all caſt with them that were not found written in the Book of Life; this is the ſecond death*, to wit, the eternal Judgments of God againſt ſin (which is called *Death and Hell*) and ſinners.

Chap. 21. *verſe* 7. *And I ſaw a new Heaven and a new Earth, for the firſt Heaven and the firſt Earth were paſſed away, and there was no more Sea.* By *new Heaven*, underſtand the Grace of God manifeſted in Jeſus upon the Souls of his People; by *new Earth*, man converted by it; for in this new Earth dwells righteouſneſs: by *old Heaven*, underſtand all the Word of

God

God known by man after the Letter; for the wiſdom of man cannot comprehend it after the newneſs of the Spirit, but after the oldneſs of the Letter; by *old Earth*, underſtand man living in the fleſh, where theres's nothing but ſin and luſt; and by *there being no more Sea*, underſtand no floods of iniquity, for after that man be converted by Grace, he is preſented to God by Chriſt, without ſpot or blemiſh.

V. 2. *And I John ſaw the holy City, new Jeruſalem come down from God out of Heaven, prepared as a Bride trimmed for her Husband.* By *the holy City new Jeruſalem*, underſtand true believing broken hearted Chriſtians; for they are the habitation in which God is delighted to dwell, the City, which is compact or well joyned together, kept in perfect order by the holy Spirit, the Temple wherein the perfect Sacrifice, even Jeſus is offered as a ſweet ſavour unto God, and through him, and with him, and in him, and by him they are offered daily body, ſoul and ſpirit, a holy and and acceptable Sacrifice. By *its coming down from heaven*, underſtand that they are the workmanſhip of God. as *Paul* ſays. By *her being prepared as a Bride trimmed for her husband*, underſtand that ſhe was afflicted in ſoul under the burden of ſins, for he ſays, *I have choſen thee in the furnace of affliction*, ſo that ſhe hath no wedding garments on; for ſhe is arrayed with no apparel but ſuch as her Lord and Husband giveth her, as it is teſtified hereafter. By his adding *I John ſaw this*, underſtand that therein he had perfect experience

Verſe 3. *And I heard a great voyce out of heaven, ſaying, Behold the Tabernacle of God is with men*, to wit, *a Miniſter of the Goſpel preaches that God dwells* with his Saints by faith in Chriſt, and they ſhall be his People, *&c.*

Verſe 4. *And God ſhall wipe all tears from their eyes,*

(to wit, they ſhall be comforted by the word of God) *and there ſhall be no more death nor ſorrow, nor crying, nor pain, for the firſt things are paſſed away*, to wit, when their ſinful nature is changed, and they made partakers of the divine nature, all the paſſions which attended it, ſhall be removed with it.

Verſe 5. *And he that ſate upon the Throne ſaid, behold I make all things new* (to wit) the word truly preached teſtifies, that the converſion of man is to make him a new creature, and when he is made new, all things are become new to him, old things are done away.

Verſe 6. *And he ſaid to me, It is done, I am Alpha and Omega, the beginning and the end*; (to wit) the Miniſtry hath a perfect work, when Jeſus is known to be the Author and Finiſher of our Faith, the Beginner and Perfecter of every good word and work; *I will give to him that is athirſt of the well of the water of Life freely*, to wit, to every ſoul that is weary under the burden of ſin, and weaned from the Contents which this world affords, I will give the grace and love of God, and comforts of his Spirit.

Verſe 7. *He that overcometh* (to wit, all his enemies, even Satan, Sin and the World) *ſhall inherit all things* (to wit, all the fulneſs of God, and godlineſt in Jeſus, for in him he ſhall be compleat) *&c.*

Verſe 8. *But the fearful and unbelieving, the abominable, and Murderers, Whoremongers, Sorcerers, and Idolaters, and all liars, ſhall have their part in the Lake which burneth with fire and brimſtone, which is the ſecond death*, to wit, the ſeparation of mans ſoul from all God's Mercies, and the lying of ſoul and body both under his eternal wrath.

Verſe 9. *And there came unto me one of the ſeven Angels, which had the ſeven vials full of the ſeven laſt Plagues,*

Plagues, and talked with me, ſaying, Come I will ſhew thee the Bride, the Lambs wife; to wit, a true Miniſter, when he hath preached all the power of God by his Law to condemn ſin, and crucifie the fleſh, and mortifie the carnal mind, and wean man from the world, and to diſcover hypocriſie, which he calls the *great whore*; and Gods Judgments poured out upon the hypocrite, which he calls the damnation of the great Whore; then he preaches the Goſpel, the grace of God to ſinners, and man converted by it, which is the *Lambs wife*.

Verſe 10. *And he carried me away in the Spirit* (to wit, he gave me the true ſpiritual underſtanding of the Word) *to a great high mountain*, (to wit, then I underſtood that the grace of God) far exceeded all the wiſdom, and righteouſneſs and zeal of man, in making man fruitful in all the works and ways of holineſs and truth) therefore it is called Gods mountain, or hill of his holineſs; and thoſe other things are called mans mountains, as I have ſhewed before.) *And he ſhewed me that great City, that holy Jeruſalem, deſcending out of heaven from God:* Of this is ſpoken verſe 2.

Verſe 11. *Having the glory of God* (to wit, free forgiveneſs of ſin, for that is the glory of God, to pardon ſin freely) *and her ſhining was like unto a ſtone moſt precious, as a Jaſper ſtone, clear as Cryſtal*, to wit, her righteouſneſs, the righteouſneſs of God by faith, which is pure without ſpot, and ſolid as a precious ſtone.

Verſe 12. *And it had twelve Gates*, which figures free entrance for all the Elect of God through all nations.

Verſe 13. *And at the twelve gates twelve Angels* (to wit, true Miniſters of the Word ſtand round about that

that *Jeruſalem*; for their Teachers ſhall not be removed into a corner) *and the Names written, which are twelve Tribes of the Children of Iſrael*, to wit, of all the elect of God, which are figured by *Iſrael*.

Verſe 14. *And the wall of the City had twelve foundations, and in them the names of the Lambs twelve Apoſtles*, to wit, the foundation of their righteouſneſs was according to the Doctrine of the Apoſtles.

Verſe 15. *And he that talked with me had a golden Reed to meaſure the City withal, and the gates thereof, and the wall thereof.* By *the golden Reed*, underſtand the Word of God.

Verſe 16. *And the City lay fourſquare, of equal largeneſs on every ſide, and three gates of three Pearls on every ſide*; thus it is meaſured to be of equal largeneſs, and of equal precious neſs, and purity, to receive and eſtabliſh the Saints in purity from all coaſts of the world; *and the compaſs of it was twelve thouſand furlongs*, ſignifying the enlarging of mans heart by the Word of God, that he is not ſtraitned but in his own bowels.

Verſe 17. *And he meaſured the wall thereof an hundred forty and four cubits*, that is, twelve times twelve, ſignifying the multiplying of the fortification of the City, that none may enter in but by the gates, even by Chriſt, who is the door or gate by which every true Believer enters into the Kingdom of God, or life of true righteouſneſs. And this is *by the meaſure of a man*, that is of the Angel, to wit, a true Miniſter, who teaches according as he hath received.

Verſe 18, 19, 20. *And the building of the Wall was of Jaſper, and the City pure Gold, like clear glaſs, and the foundations of the wall garniſhed with precious ſtones*, &c. All which ſignifies the ſolidity and purity of the word of Truth, whereby the Saints enter, & are eſtabliſhed,

and

and enriched, and all hypocrites are kept out.

Verſe 22. *And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it.* The Saints muſt have no place to worſhip in, as our Lord Jeſus ſaid, *The time cometh when ye ſhall neither worſhip in the Temple at Jeruſalem, nor in the Mount of Samaria, but in ſpirit and truth*; as a Spirit is in no place, ſo ſpiritual worſhip needs no place.

Verſe 23. *And this City hath no need of the Sun, nor of the Moon to ſhine in it*, to wit, of no natural or temporal light; for they cannot guide them in the ways of God; *for the glory of God doth light it*, to wit, the Grace of God (which is his Glory, as I ſaid before) doth teach them to deny all ungodlineſs, and to live in all godlineſs; *and the Lamb is the light of it*; for he is the true light, and the only light, that enlightneth all the Sons of God, for Grace is given them in him.

Verſe 24. *And the people which are ſaved ſhall walk in the light of it* (to wit, all that are redeemed ſhall be guided and enlightned by the free grace of God in Jeſus.) *And the Kings of the Earth ſhall bring their glory and honour to it.* By *Kings of the earth*, underſtand only true Believers whom Jeſus makes Kings unto their God; by *bringing their glory and honour to it*, underſtand, that they ſhall aſcribe to it, that they are redeemed and ſaved, and do live in the faith and fear of God, and are not damned, nor live in raging luſts, and damnable hereſie and hypocriſie; all theſe Benefits are from the free grace of God in Jeſus, therefore they honour it, and glory in it with all their hearts.

Verſe 25. *And the Gates of it ſhall not be ſhut by day*; this ſignifies there is continually free entrance into it for the redeemed out of all Nations. *And there ſhall be no night there* (to wit, there ſhall be no darkneſs

darkneſs, for the Lord Jeſus is their everlaſting light) neither ſhall they need a night to reſt on, for in that they are Believers, they are entred into their eternal reſt.

Verſe 26. *And the glory and honour of the Gentiles ſhall be brought unto it*, to wit, all that are redeemed out of the Gentiles, ſhall acknowledge that they had never attained to ſalvation but by Gods free grace.

Verſe 27. *There ſhall enter into it no unclean thing*; ſeeing all are infected with the Leproſie of ſin, all muſt be ſhut out of this City, as Lepers were out of the Camp of *Iſrael*, till their ſin be manifeſted by the Law, as Leproſie was by the Prieſt, and man confeſs himſelf I am a ſinner, a ſinner, as the Leper cried *unclean, unclean*; and the ſinner be waſhed in the blood of Jeſus, which takes away every ſpot of iniquity; then ſhall he be admitted into this City, as the Leper was into the Camp, when the Prieſt declared him to be clean; *for theſe are written in the Lambs Book of Life*,

Chap. 22. *v.* 1. *And he ſhewed me a pure River of water of Life, clear as Criſtal, proceeding out of the Throne of God and of the Lamb*, to wit, a true Miniſter teacheth that the life of all righteouſneſs is the gift of God through Jeſus, proceeding from free grace, which is Gods Throne and Glory.

Verſe 2. *In the midſt of the ſtreet of it, and of either ſide the River, was the Tree of Life, which bare twelve manner of fruits, and gave fruit every month*; *and the Leaves of the Tree were for the healing of the Nations. David* ſaith, *Glorious things are ſaid of thee, thou City of God*; ſo here are the glorious things; firſt, *a River of water of Life runs down the ſtreets*, as is ſaid before; & now *a Tree of Life in the midſt of it, and on either ſide the River*; which is our Lord Jeſus, out of whoſe Throne

Throne proceeds this River, as is ſaid before; it is that which is in the midſt of the City, on both ſides the River; if but two or three be gathered together *in* his Name, he is in the midſt of them, he makes them drink of the River of his good pleaſure, and it is in them a fountain ſpringing up to eternal life, that they thirſt no more; and he yields twelve manner of fruits, that every one may have to ſatisfie his Souls hunger; he yields milk for babes, and ſtrong meats for the elder; a feaſt of fat things for the hungry, and meats and wine well refined for more tender ſtomachs, *&c.* And his fruit is ready every month, that whenſoever the hungry or thirſty, poor and needy come, they may find with him all fulneſs. By *the leaves healing the Nations*, underſtand, There's nothing in Jeſus but it brings health to mens ſouls.

Verſe 3. *And there ſhall be no more Curſe*; for where God juſtifies, who ſhall condemn? ſeeing Jeſus is dead and riſen again, who ſhall lay any thing to the charge of his people? for they are alſo dead and riſen with him; for God and the Lamb hath ſet his Throne in their hearts, and they obey moſt freely.

The three next Verſes are before, and the three next following are plain.

Verſe 10. *And he ſaid unto me, Seal not the words of the Prophecy of this Book, for the time is at hand*, to wit, when Jeſus is revealed in the ſouls of his Servants, it is time that every Chriſtian know the Myſtery of iniquity, or as *Paul* calls it, *all the wiles of Satan*, and the Myſtery of Godlineſs, or the whole work of god in and by Jeſus, to make of ſinners ſons of God.

Verſe 11. *He that is unjuſt and filthy, let him remain ſo ſtill*, to wit, refer it to the will of God; for without his power and grace he cannot be altered; man muſt

let

let that work ceaſe for ever; it is impoſſible for man to do any thing in it. *And let him that is righteous and holy continue ſo ſtill*, to wit, pray to God to continue his good work, as he hath ſown the ſeed of grace in their hearts, ſo to preſerve them, and water that ſeed, that it may bring forth fruit abundantly.

The two next Verſes are before, and three following are plain.

Verſe 17. *And the Spirit and the Bride ſay come*, to wit, the Spirit of God and every believing ſoul; for thoſe are the Bride of Jeſus, never ceaſe to invite others to come and pray to God in the ſecret of their ſouls, that he would caſt his hook in the noſtrils, and his bit in the jaws of all that are running away from God in the way of their hearts luſt, and bring them back by a way they have not known, and lead thoſe poor blind Souls to the hill of his ſalvation, and ſhew them his glory, even beſtow on them his free grace, draw them to Jeſus, and in him and through him pardon their ſins freely, and ſanctifie their ſouls. *And let him that heareth ſay Come*, to wit, he whoſe ear is opened to hear and receive the teſtimony of the Spirit, let him cry unto the Lord that he would come and ſatisfie his Soul dayly with the joys of his free Spirit, that he may be able to reſiſt Satan unto the blood, not to eſteem his life, but to give it freely for the teſtimony of Jeſus; *and let him that is athirſt come*; even every ſoul that God hath weaned from the world, and all the vanity and follies, and all the pleaſures and treaſures, riches and honours that it affords, that they are all to him as dry huſks, that he hungers for the Bread of the Fathers Houſe, and thirſts for the water of the Well of Life, let all ſuch come to the Lords Table; there's fleſh and bread both morning and evening, as the Lord fed *Elias* by the Raven, he

ſhall

ſhall be fed with the fatneſs of the houſe of God as with Marrow, he will give him drink of the River of his pleaſure; for with him is the well of the water of Life. *And let whoſoever will take of it freely*, to wit, all that have known their will to be froward and perverſe to all the ways of God, and chuſe rather to walk in the way of their own hearts, following the Luſts of the fleſh, and Vanities of the earthly Mind, till God caſts them into diſtreſs, and made them know how evil and bitter a thing it is to follow after lying vanities, and forſake everlaſting mercies, that in this day of his power he hath made them a willing people, even to be as hired Servants, let them come though they be as a dry tree, God will give them a name better than the name of Sons and Daughters, and make them joyful in his Houſe of Prayer.

Verſe 18. *For I proteſt unto every man that heareth the words of the Prophecy of this Book, if any man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book*: By *man adding unto theſe things*, underſtand joyning any thing with Faith in Chriſt, for either righteouſneſs or ſalvation; and by *Gods adding to him the Plagues written in this Book*, underſtand that God will lay him under curſe and condemnation by the Law; ſo that by all the Vials full of the ſeven laſt Plagues is figured the pouring out the Curſe and Judgment of the Law, and nothing elſe.

Verſe 19 *And if any man ſhall diminiſh from the words of the Prophecy of this Book, God ſhall take away his part out of the Book of Life*, &c. By *diminiſking from the words of this Prophecy*, underſtand, that he believes not that faith in Chriſt is ſufficient to work all the righteouſneſs of truth and love in the heart of a ſinner to God and to man, and to give him aſſurance of ſalvation by free grace.

FINIS.

NATIONAL LIBRARY
PRESENTED BY
MRS
OF
FROM THE LIBRARY OF THE LATE
JOSH WILSON Esq
1913